

The Baptist Examiner

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

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What The Bible Teaches About The Church

By HAROLD GILL
Huntsville, Alabama

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Ephesians 3:21.

In order for a child of God to give glory unto Him, you have to go through the Lord Jesus Christ, and be in His church. This morning we want to take our Bibles and put them under our arms, and take a walk down the road until we come to a building that has the word "church" over the door. As an individual we want to sit on the curb across the street from that building, open our Bibles to the New Testament and determine from the Word of God whether that building has the right to have the word "church" over the door.

We find the church today is likened to the tabernacle in some respects. You remember that when the tabernacle was to be built, God gave Moses the plan and the pattern whereby to build it. Moses went ahead and built the tabernacle according to the

plan of God, and when he finished, God came down and took up His abode in it. If Moses had deviated from the plan of God and built the tabernacle according to the plan of man, God would not have taken up His abode in it. The church in this respect is like the tabernacle. In order to be a true church it has to be patterned after the church in the New Testament. If your church is not patterned after the church in the New Testament, the Holy Spirit has not taken up His abode there. This is not just in one way, but in all ways. By that I mean, if Moses had built the Holy Place and the Most Holy Place in the courtyard according to the plan of God, but had deviated on making the altar, then God would not have stood for that. It had to be exactly like the pattern. The New Testament churches today have to be just like the New Testament churches that we find in the word of God.

God has given us a route to follow as individuals to enable us to look upon a building and determine whether it has the

right to be called a church. Our pastors may believe it. That is good and well, but the Bible was written to individuals, to saved people, not just to pastors and teachers. We all need to know the truth about the Lord's church. It is our intention at this time to manifest to you the true church to the best of our ability, and in doing so we will expose the false churches. And I might remind you of this, the same Bible that you use to teach sovereignty, teaches the church truth. Do not (Continued on page 6, column 4)

DOES SATAN EVER TRANSLATE THE BIBLE?

TIMOTHY PIETSCH

Baptist Missionary to Japan

It seems difficult to realize that Satan does indeed translate the Bible, just as he quotes Scripture (Matt. 4:6), and has his agents preach sermons from Christian pulpits, and for centuries until the invention of printing they sought to manipulate the Scriptures in copying it (this is the reason it is so dangerous to accept the naturalistic theory that the older a codex the more reliable. Yet this theory has captured the minds of many evangelical scholars who call the most ancient codices "the best manuscripts." Satan does not always lie as he did with Eve when he sandwiched a lie between statements of truth (Gen. 3:1-5). At times his agents only make true statements as in Acts 16:17, so that they can join in the proclamation of the Gospel, later to distort and silence it.

Satan is the master counterfeit. (Continued on page 6, column 3)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MORAL INABILITY"

"And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins."—Josh. 24:19.

In this 24th chapter, Joshua was giving his last counsel to Israel. In fact, in both the 23rd and 24th chapters, Joshua was giving his last charges unto this people.

He tells them all the good things God has done for them; how the Lord has blessed them,

and how God has destroyed these nations out of the land of Canaan that lived there and has given the country over to the Jews. He reminds these individuals of all that God has done in their behalf: how He took them out of darkness into light; out of bondage into liberty; how He took them out from idolatry and brought them to the truth of the true God.

He reminds them of all this, and then he says, "Serve the Lord in truth and sincerity. Put

off all the strange gods that are among you." Even though they were supposed to be serving the Lord, there were a lot of them that were still serving strange gods — idols.

Joshua calls on them who did so, and he said, "Fear the Lord and serve Him in sincerity and in truth. Choose now whether you are going to serve God or whether you are going to serve these heathen gods, such as your fathers served on the other side (Continued on page 2, column 1)

Continuation Of Report On The Kopiago-Poguaia Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

Once again we bring you another portion of the Lake Kopiago-Poguaia mission patrol. Our report begins this week with a diary quote of November 3.

"D.Q." We broke camp this morning about 7:15. Our first part on today's walk was to climb out of the valley to the top of a large mountain. Our efforts were rewarded at the top with two individuals to preach to. After leaving this place we started for another place where some folk are reported to be living. Our day's walk has taken us over some of the worst terrain in this area. We have had added discomforts in that no water was to be found. About mid-afternoon we found a likely place for a camp site and sent some men out in search of water. Tonight we are camped on a high ridge, it is cold and wet. "End D.Q."

Soon after setting out on this morning we crossed the river in the bottom of this valley and then began a steady climb out. After we got out of the jungle undergrowth we could look to the top of the mountain and see what looked like a house. From where we were then it was almost like looking straight up, and once we had reached the top, and looked down on where we had been it was nothing short of amazing that we had been able to get up

that steep mountain side with our supplies.

We found the house at the top but at the time there was only one individual there. A woman came out and we asked if she had a man and she said she had, but he had gone off to hunt. We waited for a while and the man came back with a large jungle bird that he had killed with his bow and arrow. After he had rested for a few minutes, we got them to sit down and we had a preaching service.

Here were two people, perhaps



FRED T. HALLIMAN

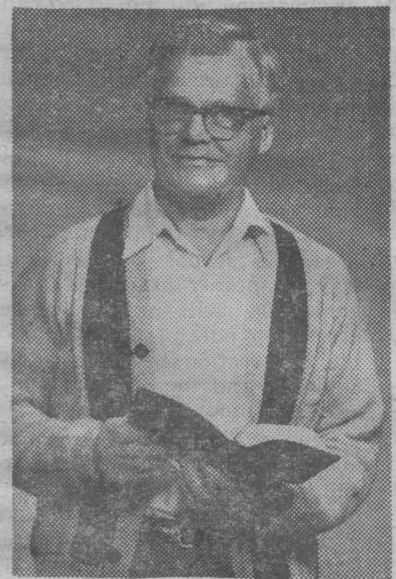
50 years of age, living almost at the summit of a large mountain and insofar as we could determine their nearest neighbor was nearly a day and a half walk away. At the very foot of this mountain lies the Strickland River, and across this vast gorge was a hostile tribe; however, the forbidding river gave them ample protection from this tribe. This (Continued on page 4, column 4)

Bro. Burket Continues His Report On Visiting Churches

BILL BURKET
Farmington, New Mexico

This report begins with the 28th day of my journey for deputation or visiting the churches concerning our mission work to the Navajo Indians. I said goodbye to my brother Bob in Cleveland this morning and my prayer is that as he tries to taper off anti-alcohol drugs, he will find the grace of God sufficient to leave the booze alone.

This afternoon I went to Burton, Ohio. This was to be the beginning of five days of blessed



BILL BURKET

fellowship in the homes of some of the members, and in the New Testament Baptist Church of this area. This first day, I enjoyed the hospitality and blessing of the home of Pastor Paul Tiber. In the evening I had the added privilege of going with Bro. Terry Brandon to visit at the home of the Many-penny's. (I hope that I spelled the last name correctly.)

Next day. — The hospitality and blessings of Deacon Richard Haynes's home was extended to me this day. You are a wonderful cook Sister Haynes! I had the privilege of fellowshiping with Bro. and Sister Heche also this

evening. This sister surely does know how to ask questions! If you want to know your missionary, you will have to learn to ask questions as this beloved one did.

Next day. — This afternoon I went to the home of Bro. Jack Grubbs where I had been extended an invitation to partake of some more blessed Christian fellowship and hospitality. I enjoyed a delicious supper. The fellowship with the Grubbs and Bro. and Sister Cook afterwards was blessed. An extra bonus was talking to my wife by telephone this evening at the expense of the Grubbs. Thank you sister for doing my laundry. I haven't even been able to give the laundromats any business on this trip as the dear sisters have been offering to do my laundry all along the way.

Next day — Lord's Day. This morning I rode to church services with the Grubbs family. We all had a blessed time of singing hymns on the way to services. I believe that if the Lord's people were to arrive at the services in this manner more often, that they would receive a greater (Continued on page 5, column 5)

A Clarion Call To Arms For These Apostate Closing Days

ELDER FRED PHELPS, TOPEKA, KANSAS

(Preached before the Westboro Baptist Church, Sunday, December 5, 1971, and mechanically recorded. Elder Fred W. Phelps.)

My text is Revelation, Chapter 11. Bear in mind that this is the Revelation of Jesus Christ, or the unveiling of Jesus Christ, which God gave unto him to show unto His servants those things which must shortly come to pass. If it is not showing you anything for sure, not mere idle speculation and a sort of swapping of theories, but actually showing you things, and for sure, there is something wrong.

It is just as I told a certain brother recently, if you do not know who the four and twenty elders are and the four living creatures are in chapters 4 and 5 of this blessed book of unveiling, then those chapters are still veiled so far as you are concerned. Now that is the truth, is it not? Beloved, these things are not supposed to remain forever veiled in the churches. Some fellows are everlastingly uncertain and equivocating about these matters! There is no excuse for that, in my humble opinion. The veil is supposed to be re-

moved. The Almighty states at the outset of the book that He is going to show unto His servants some things. It is not showing anything if we do not know who those four and twenty elders are and who those four living creatures are. Does that sound logical?

And this goes to another closely related matter. Rev. 1:3 — "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." It means



FRED W. PHELPS

among other things to keep those things which are written therein instant to mind and heart, keep them ever freshly thought through, constantly mulling over them and cogitating upon them. Keep those things which are written therein! Necessarily, this implies that you must have a rather good understanding and working knowledge of those things before you can keep them in your mind in any meaningful way.

And another important thought follows upon these two. Rev. 22:16 — "I Jesus have sent mine angel to testify unto you these (Continued on page 3, column 4)

The Baptist Examiner

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JOHN R. GILPIN.....Editor

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"Moral Inability"

(Continued from page one)

of the flood. But as for me and my house, we'll serve the Lord."

Immediately the people shouted and said, "God forbid that we should forsake the Lord to serve other gods. We are going to serve the Lord just like you do." Then it was that Joshua said, "Ye cannot serve the Lord."

The people said they would serve the Lord, but Joshua said they couldn't serve the Lord. He knew them too well. He knew the problems that Moses had had with them when he was leading them through the wilderness. He remembered, too, all the problems he had had when he himself, as the successor of Moses, was leading them to take possession of the land of Canaan. He knew that when they said they would serve the Lord, that they were undertaking what they would not be able to perform.

They didn't believe Joshua, when Joshua said, "Ye cannot serve the Lord." Joshua said, "You are morally unable to serve Him. You have a moral inability to serve Him." They didn't believe Joshua.

Their later history certainly proved the truth of Joshua's warning. Joshua said, "Ye cannot serve the Lord," and their later history certainly proved that the warning that Joshua gave them was true.

May I remind you that what Joshua said to Israel is the very message that needs to be resounding and echoing from every pulpit in America today — a message relative to your moral inability, that you do not have the moral ability to serve the Lord.

God knows what is best. He

knows us best. He knows everything about us. He is omniscient. He can see everything as far as we are concerned. He knows our moral and spiritual natures thoroughly, and I am convinced that what Joshua said to Israel some fourteen hundred years before the birth of Jesus Christ, is just as true today as it was then; that there is a moral inability on the part of every unrenewed or unsaved person, to the extent that he cannot serve the Lord.

I would shout it from the house-tops; I would make it echo from this pulpit every time I stand here, that an unsaved, unrenewed, unregenerate individual cannot serve the Lord. He has a moral inability to the extent that he is unable to do so.

I

THE UNRENEWED MAN CANNOT SERVE GOD.

The nature of God makes it impossible for a depraved man to serve Him. Man is depraved. Every one of us are born with a sinful nature, a sinful disposition. David said:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."—Psa. 58:3.

Beloved, I say to you, every unsaved man, every unrenewed man, has a nature that makes it impossible for him to serve God.

The Psalmist said:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2,3.

In the New Testament, the Apostle Paul says:

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded all under sin."—Gal. 3:22.

In the light of these verses, I insist that every unsaved man is depraved. He is sinful and he has a nature that is contrary to the nature of God, and no man with an unrenewed nature could ever serve God in all of His holiness. Joshua said, "Ye cannot serve the Lord: for he's an holy God; he is a jealous God."

Notice the contrast that Joshua makes. On the one hand, he says, "God is an holy God; he is a jealous God." On the other hand, he says to the people, "You can't serve the Lord. Your sins will prevent you from doing so."

Notice a similar verse:

"And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isa. 1:15.

Don't tell me that an unsaved man could ever serve God, for the nature of God on the one hand, in contrast to the nature of man, makes it impossible for a depraved man to serve a holy God.

The fact of the matter is, the law of God is a perfect law. We read:

"The law of the Lord is perfect."—Psa. 19:7.

If God's law is a perfect law, and as Joshua says, "He himself is an holy God," then pray tell me, how that imperfect men could serve a God whose law is perfect, and how sinful men could serve a God whom Joshua declared is an holy God?

The Lord Jesus Christ says that even the look of lust is sin. Listen:

"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Mt. 5:28.

Beloved, the law is so perfect that you do not have to commit the overt act of adultery to be guilty of it, for the Word of God says to us that even the look of lust stands in the sight of God as sin.

If that be true, if the law of God is so perfect that even a look on our part puts us in the class as guilty sinners, then pray tell

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me, how could an unrenewed man ever serve the Lord?

This carnal mind of ours is inclined to lust, to pride, to enmity, and to all other evils. Certainly, as long as we have this old carnal mind, we couldn't expect to serve the Lord.

Notice again:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. 8:7,8.

Beloved, I'd like to thunder this at every one of you, especially to those who are unsaved. I'd like for you to notice particularly that God says, "They that are in the flesh cannot please God."

An unrenewed man, I say, never served God.

I'll give you another example of this. In Luke 13:1-3, the Lord Jesus Christ talks about a current event.

We read the things that happen day by day — the current events. We see them portrayed on television; we hear them over the radio. Things of a current event nature always interest us.

One day, the disciples came rushing in to see Jesus, and they said, "Have you heard the news? A group of Galileans were going to church, and Pilate's soldiers swooped down upon them, and killed them, and mingled their blood with the blood of their sacrifices."

Here they were going to worship. They were sincere and zealous and worshipful. They had their sacrifices ready to present to the Lord, but Pilate's soldiers swooped down upon them and killed them, and mingled their blood with the blood of their sacrifices.

Wasn't that an awful thing? Can you imagine anything more terrible than for a group of people to be going to church — going to the place of worship, and just before they present their sacrifices to the Lord, even though they are worshipful in their minds, before they are able to present their sacrifices, Pilate's soldiers mingle their blood with the blood of their sacrifices?

The Lord Jesus Christ, I think, closed His eyes and looked beyond the bodies of these Galileans, and said to those people, "I tell you, Nay, but except you repent, you shall all likewise perish." He looked beyond the bodies and saw the souls of those Galileans coming up to the judgment bar of God. They had died in the act of religious worship. They had died when they were going to church. They had died while they were preparing to offer their sacrifices unto the Lord. Yet Jesus said, "There will come a time, except ye repent, you'll likewise perish."

Beloved, you can't read this verse of Scripture without realizing that the unsaved man, the unrenewed man, certainly cannot please God.

Jesus said concerning it:

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

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

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

From these verses, wherein Jesus says that it is an absolute necessity that you be born again, and from these other Scriptures that I have read to you, even beginning with my text wherein Joshua said, "You cannot serve the Lord" — in view of all these, I say to you, the unrenewed man has a moral inability to serve God.

I tell you, beloved, if you are not renewed by the Holy Spirit, you cannot serve the Lord. You can't please God. You have never pleased God one moment of your life. You have never done anything that would please God — not for one single, solitary moment.

II

THIS IS DISCOURAGING.

Somebody may say, "Brother Gilpin, that is the most discouraging thing I ever heard. How can you say I can't serve the Lord?"

Some of you who are saved may say, "Brother Gilpin, that is discouraging. I am afraid that the unsaved will despair as a result of it."

May I remind you, beloved, the very reason I have mentioned it is that I might discourage you, and might cause you to realize that you cannot serve God in your unrenewed state.

You could invent perpetual motion easier than you could serve God unrenewed. The most impossible thing in this world is for you to serve God in your unrenewed state. I tell you, you could actually put perpetual motion into operation and keep it going forever, easier than you could serve God.

I'll go further and use another illustration. You could take a ladder and hold that ladder in your right hand, and climb up it at the same time, easier than you could serve God and not be renewed of the Lord.

I'll use another illustration. You could reach down and lift yourself by your bootstraps up into the air, easier than you could please God, or serve God until you are saved.

I'll even go further and use another illustration. You could overturn a house singlehanded, unaided and unassisted, easier than you could serve God unless you have been saved.

Joshua said to the crowd of people in front of him, "You cannot serve God." I say to you who are unsaved, you cannot serve God, you cannot please God, you cannot do anything by way of worshipping God, in view of your unrenewed and unsaved nature.

Yes, this is discouraging. It will discourage you from an impossible task, for it is impossible.

It likewise ought to discourage you from a reliance upon ceremonies, and religious forms. There's many an individual today who is relying upon religious ceremonies and religious forms — baptism and the Lord's Supper, and the fact that he or she is a member of a church — there's

BAPTISM

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many an individual who is relying upon these things for salvation. I tell you, this ought not only to discourage you from an impossible task, but it ought to discourage you from reliance upon ceremonies and forms to be saved.

The fact of the matter is, it ought to discourage you to the place where it shuts you up to the Lord Jesus Christ and to Jesus Christ alone.

That is why I mention it to you. When I tell you that you are morally unable to serve the Lord — when I tell you that you cannot please God — when I tell you that you cannot worship God, I tell you this in order that I might shut you up to the Lord

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Jesus Christ, that you might realize that it is Jesus Christ alone, or there is no salvation for you. You are morally unable to do anything to please God, to save yourself, and it is either trust Jesus Christ or go to Hell.

III

WHAT THE UNREGENERATE MAN NEEDS.

If you are unsaved, there are four things that you need.

You need a new nature. You can't serve God with the old nature. The nature that you inherited from your parents, and which they in turn inherited from their parents, and all the way back to Adam — that old nature won't allow you to serve God. You need a new nature. Listen:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:4.

Don't you see what happens when you trust the promises of God — the promises that tell us about Jesus? Don't you see what happens, beloved? You partake of the divine nature.

We read in the Word of God the promises about Jesus. Listen:

"Verily, verily, I say unto you, He that heareth my word, and (Continued on page 3, column 1)

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DECEMBER 25, 1971

PAGE TWO

"Moral Inability"

(Continued from page two)
believeth on him that sent me, hath everlasting life." — John 5:24.

Read it! Read it again, and again, and again, and all the balance of promises that tell us about Jesus; then come back to II Peter and read how it says that by these precious promises, we are made partakers of the divine nature. I say to you, beloved, what you need is a change of nature.

Sometime ago, a man was talking to me, and he said that he felt like he ought to move away to a new community, new friends, new associates, new cronies, new buddies. He had made so many mistakes here, he ought to get away. He needed a new berth, he said. Beloved, what he really needed was not the berth he was talking about, but he needed a new b-i-r-t-h, not a b-e-r-t-h. He needed a new nature from God.

That is what Peter is talking about in II Pet. 1:4, when he said that the promises of God are given that we might be partakers of the divine nature.

I tell you, when you are saved, there is something of God put inside you. If you are saved, you have something of God on the inside of you. You have a divine nature. You have God's nature inside. Something of God came to rest inside you the day that you were saved.

That is why I insist that a saved person ought to talk a little bit like God; he ought to walk a little bit like God; he ought to look a little bit like God; he ought to live a little bit like God; he ought to act a little bit like God; and the world ought to be able to see a little bit of God in him.

What does the unsaved man

need? He needs a new nature.

Also, if you are unsaved, you need reconciliation.

I ask you, could an enemy serve his king?

Sometime ago, a man in this area phoned the President of the United States and threatened his life. I ask, could that man serve, work for, or in any wise at all, be an efficient helper to Mr. Nixon?

I say, an enemy cannot serve his king. If you are unsaved, you are an enemy of God, and you need to be reconciled to Him.

Paul very plainly tells us this, for he says:

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." — Rom. 5:10.

God never changes. You are the one who has to make the change. God reconciles you to Himself. God is never reconciled to you, but you have to be reconciled to God. This text says that when you were an enemy, God reconciled you to Himself. How? By the death of His Son, Jesus Christ.

Notice again:

"And that he might reconcile both unto God in one body by the cross." — Eph. 2:16.

Jews and Gentiles are saved exactly the same way. God does not have a plan of salvation for the Jew and another plan of salvation for the Gentile. God just has a purpose of salvation, and that purpose is for Jew and Gentile both to be reconciled to God.

If you are unsaved, you need acceptance. You need to be accepted in the Lord Jesus Christ. Listen:

"To the praise of the glory of His grace, wherein he hath made us accepted in the beloved." — Eph. 1:6.

The Bible never says one word about you accepting Jesus Christ, but the Bible does talk about you being accepted in the Beloved. The Bible never says that you ought to accept Jesus, but the Bible does say that Jesus accepts you. What you need is acceptance in the Beloved.

What am I saying that the unrenewed man needs? He needs a new nature. He needs reconciliation. He needs to be reconciled to God so that he is no longer God's enemy. He needs acceptance; he needs to be accepted in the Beloved.

Even after that, the unrenewed man needs continuous aid. Ever after you have a new nature and are reconciled to God, and have been accepted of the Lord Jesus Christ — even after all this, you need continuous aid if you are to please God.

I find it a mighty hard thing every day to serve the Lord. I find it a mighty hard thing day by day to please the Lord and to serve Him. You that are saved, don't you find it a mighty hard thing to do?

I say, beloved, even after you are reconciled, even after you have a new nature, and even after you are accepted in the Beloved, you still need continuous aid from the Lord. Listen:

"Likewise the Spirit also helpeth our infirmities." — Rom. 8:26.

What a word that word, "helpeth," is! It is a compound Greek word — three words, in fact: the first meaning "over against;" the second, meaning "with;" and the third, meaning "help." What does it say? That the Holy Spirit works opposite us. He works with us, and He helps us.

To illustrate it, here is a man using an old-fashioned cross-cut saw. He is trying to saw a log all by himself. He can't do much good trying to saw a log by himself. But if somebody gets hold of the other end of that saw, and pulls it backward and forward, he is able to cut the log without any difficulty at all.

May I remind you that the Holy Spirit is the one that works over against us. He is the one who helps us. He is the one who gives us continuous aid, that we might serve the Lord and please Him.

Notice again:

"He will keep the feet of his

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saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." — I Sam. 2:9.

This was Hannah's prophetic prayer. The Word of God tells us how she brought the little boy, Samuel, up to the temple to dedicate him to the Lord, and give him over to the hand of Eli to rear him. She says, "God will keep the feet of His saints, for by strength shall no man prevail."

You can't do anything by your strength. By strength no man is able to prevail. You can't do anything to prevail in your strength, but He will keep the feet of His saints.

Thank God for this blessed truth! We have continuous aid, as we try to serve the Lord. He'll keep the feet of His saints.

A couple of experiences came to me as I thought in terms of this message.

Over on my farm, there is a bee tree. In fact, there is more than one, but I am thinking particularly of one that is not too far from the cabin. If we wished, we could cut that tree and take the honey from the tree. I stood there and looked at those bees as they were coming and going, continuously, in and out of the tree, carrying in one load after another of sweets, making honey, filling up the hole in that tree.

Then I walked down to the cabin and picked up a sickle to cut some grass around behind

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the cabin. As I walked around behind the cabin, I think there must have been a zillion wasps that were flying around, which necessitated that I beat a hasty retreat and let the grass grow a day or two until I got rid of the wasps.

I stood there and I thought. Back up there on the hill is a bee tree. These bees are making honey. Down here is a wasp's nest. Those wasps are not doing anything. How about sending those wasps upon the hill, and let those wasps join in with the bees and make honey?

Listen, beloved. A wasp could never make honey until it had the nature of a bee.

Sinner friends, you can't serve God until God plants His nature in you. You have a moral disability. You are unable spiritually to serve and to worship Him in any wise at all.

Then I thought again. I have a tomcat that plays around my house. He is really pretty and very friendly. I pick him up in my arms and pet him once in awhile. He sings to me, and it sounds sometimes like somebody went off and left the engine running in his car. I listen to him—a continuous purr on his part.

I noticed him of recent date as he sat on the steps of the house at the farm and washed his paws, then licked his sides and washed himself.

I looked across the fence, just a short distance away and saw some four-legged garbage disposers — hogs. Beloved, I never have seen one of those hogs wash his face like that cat did. I never have seen a single hog ever clean himself up like that cat.

I stood there thinking about my bees, my wasps, and about the cat and the hogs. It is impossible for a sow to wash herself like a cat until she has the nature of a cat implanted in her. It is impossible for a wasp to make honey like a bee until it has the nature of a bee implanted in it. So, it is an impossibility for any man to serve God until God puts His nature inside him.

The Devil cannot praise as the angels do, and no unregenerate man can offer acceptable service as the saints do. Mark it down, you cannot serve God without the Holy Spirit within you.

You need a new nature. You need reconciliation. You need acceptance. Even then, after you are saved, you need that continuous aid that God gives to those that serve Him.

I want to close this message with a little poem:

"Run, run and work, the law commands,
But give me neither feet nor hands;
But sweeter sounds the gospel brings,
It bids me fly, and gives me wings."

What a contrast! The law says "Do!" but gives you nothing to do with. The Gospel says "Fly!" and gives you wings.

While we have a moral inability to serve God outside of Jesus Christ, how I thank Him that when He saves you, you have a moral ability then whereby you can serve Him, you can worship Him, you can please God by your life, and by His continuous aid, you are able to do these things.

May God bless you!

A Clarion Call

(Continued from Page One)
things IN THE CHURCHES." You get these things, then, in the churches of the Lord Jesus Christ, and nowhere else. At least you may not reasonably expect to get them straight anywhere else. Adumbrations of the unveiling of the King of Glory are to be found exclusively in His churches. As old King David said and recognized the fact, that to behold the beauty of the Lord he must dwell in the house of the Lord and betake himself thereto with great regularity and fidelity. Psalm 27.

Many of the blessed doctrines

which are refreshingly clear and precious in and to the churches, get foggy and hazed over in another atmosphere and environment. As the psychiatrists say, the milieu (atmosphere, setting, environment) is not conducive to recovery of the patient.

The speaker in Revelation 11 is the same Mighty Angel of the preceding chapter whom we have discovered to be none other than the Jehovah Angel of the Old Testament who is one and the same as the Lord Jesus Christ. The glorified Saviour is speaking and He says: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." The Saviour says "My two witnesses. They are Mine." And He always takes that position regarding His ministers on earth. In chapter 1 He is holding the seven stars in His right hand, the right hand of power, the business end of the anatomy in a fight — there is where the seven stars are held — and the stars are the messengers or pastors or preachers of the churches. They are My witnesses, I am giving them power, and they shall preach! No power in the universe will be able to thwart or stop their preaching.

The same kind of language employed by this same Holy Speaker is used in Matthew 16 where He says: "On this rock I build my church; and the gates of Hades (the abode of the departed dead) shall not prevail against it." The gates of death are never going to clang shut on My church! That is to say, the last genuine church of the Lord Jesus Christ espousing the truth is never going out of business because the last teetering old dim-eyed toothless member dies. There will always be in this age fresh new blood called of God who will see the truth and embrace the truth and give their lives contending for the truth as it is in Jesus. It is the promise of the perpetuity of His church. "It is Mine and I

(Continued on page 6, column 1)

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THE BAPTIST EXAMINER

DECEMBER 25, 1971

PAGE THREE

The Baptist Examiner FORUM

(A) Why is it that so many of the "old" Baptists such as Fuller, Bunyan, Gill and Spurgeon hold to a belief in an invisible Church of one form or another?

(B) Did any of the Baptists of the 17th and 18th centuries hold to the strict doctrines of the local church and link chain perpetuity?

(C) Was J. R. Graves the first man to print such a doctrine?



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Let me say first of all that it is not for me to try to look into another person's mind. I have had friends in the past who believed certain truths but not others. Why? I don't know.

When I read the works of such men as Spurgeon or Gill I take only that which is truth and reject any thing that is contrary to the Bible. We must remember that only the Bible is inspired of God, not the books that are written about the Bible.

You ask if anybody believed these doctrines during the 17th or 18th century. I can answer a very definite "yes." Who they were, I don't know. How can I be so definite? (Because Jesus Himself said that the gates of Hell could not prevail against His church. (See Matt. 16:18).

As for your last question concerning J. R. Graves. No, Graves was not the first to print such doctrine. The Holy Spirit printed it through the men of old. Matthew used the word "ekklesia" which means assembly. "And I say unto thee, that thou art Peter, and upon this rock I will build my church (ekklesia); and the gates of hell shall not prevail against it." (Matt. 16:18). In Matthew 18:17 he told the saved to take any problems that they might have to the church. Paul used the same in I Corinthians 12:28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." We could quote many passages in the Bible that teaches a local church, but this will suffice for this question.

We would all do well to learn our doctrines from the Bible. Use the great men of old as help, but not as final authorities. If God teaches it we are responsible to believe it, heed it, and obey it.

ROY

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am not sure that such Baptists believed in an invisible church. I have read some of the writings of all four of the men mentioned, but I don't recall ever reading an expression of their belief in an invisible church. In the case of Spurgeon I have read an immense amount of his sermons, and I recall that in at least one instance, he expressed his belief that Baptists go back to New Testament times. If he elsewhere expressed belief in the

invisible church, he contradicted himself. I do not deny that he may have done this, for most people who believe in the invisible church do so in contradiction to some of their other beliefs.

(B) It is my firm belief that they did, but I do not have documentary proof at hand with which to prove this.

(C) Not for a moment do I believe that J. R. Graves was the first man to publish the doctrine of Baptist perpetuity, but here again, I lack documentary proof. I have read just about every historical work relating to Baptists of the past that I could get my hands on, but I cannot at present lay my hands on these books, so I do not know definitely just when some of these authors lived or when they wrote. When I went to Brazil as a missionary, years ago, I took quite a library of Baptist historical writings that some historical student had bequeathed to a friend in Brazil. When I left Brazil hurriedly in order to save the life of my wife who was seriously ill, I left my books behind. Since that time I have not had very many books dealing with Baptist history. In fact most of the older ones are out of print, and hard to secure.

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BIBLE TEACHER

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This question deals with one of the many things that I am short on. I certainly hope that my co-workers will be able to do a better job of answering it than I can do. To me it seems that many of the great Baptist preachers of the past century or so have been very much under the influence of the reformers.

To begin with, John Gill's father, Edward Gill was for a time a member of a congregation made up of Presbyterians, Independents, and Baptists. And though Edward Gill was a Baptist, his affiliation with these Protestants certainly did not tend to strong doctrinal growth, and especially to church doctrines. It seems that John Gill, like his father, was always weak on the doctrines of the church.

When we come to Spurgeon, we find that both his father and his grandfather were Congregationalist preachers. His mother showed great disappointment at his becoming a Baptist. There is no doubt in my mind that Spurgeon's strong Protestant background kept him from ever considering very seriously the truth of our Lord's true churches. As for John Bunyan, I am not too sure that he was what we today would call a Baptist. He may have been one, but the American Peoples Encyclopedia merely calls him a nonconformist preacher.

(B) If true Baptists of that day had not held tenaciously to the strict doctrines of the local church and link chain perpetuity they would not have been called "Anabaptists." It was because they did hold these doctrines dear to their hearts, and defend them to the death that they were hated above all peoples. It is possible

to hold to the doctrines of grace and still preach to great crowds provided you leave off the doctrines of the local church. It is local church truth that the religious world hates above all else.

(C) I simply do not know. It could be that many great Baptists before the days of Graves would like to have printed these doctrines, but were hindered by what we see in Rev. 2:9. Poverty and persecution are great hinderers.

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Yes, there were many Baptists in the 17th and 18th centuries who believed in the strict doctrine of a local independent Baptist church and who advocated link-chain perpetuity. I am aware that not many of their writings have been preserved for the enemies of church perpetuity have destroyed their records and writings so that very little has been kept, but once in a while their footprints can be seen on the pages of secular history. Our brother, Spurgeon, made the following comments on this particular subject, which is worthy of our consideration:

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism.

Long before your Protestants were known of, these horrible Anabaptists, as they are unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them.

At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth; As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement." (From THE METROPOLITAN TABER-

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NACLE PULPIT, 1881, Volume 27, page 249).

From Spurgeon's remarks, we can understand that he taught link-chain perpetuity by giving forth proof that the men of the 17th and 18th centuries taught the strict doctrine of the local church. Spurgeon was a Baptist, having been convinced that they, and they alone, held to the teachings of the Scriptures. There are many other historians whose writings confirm the continuity of the church that Jesus built; therefore, we can declare J. R. Graves was not the first man to print such doctrine. Many hundreds of years before the time of J. R. Graves there lived men who were as firm in their beliefs of the local independent church as was Brother Graves.

In fact, our Baptist forefathers were so strict in their beliefs of separation from all false churches that they refused to accept the works of the reformers. Some sealed their beliefs and testimony with their own blood. They suffered martyrdom rather than compromise with those who advocated a universal invisible church.

Because Brother Spurgeon is named by our enemies as one who believed and taught the theory of a universal church, may I again use his own words to prove that his views were similar to true Baptists today.

"We believe that Baptists are the original Christians; we did not commence our existence at the reformation. We were reformers before Luther or Calvin were born. We never came from the church of Rome for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principals are sometimes veiled and forgotten like a river which may turn underground for a little season, have always had honest and holy adherents, persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a government holding Baptist principals which persecuted others." (From the New Park Street Pulpit, volume 7, page 225).

Thus, Link-chain perpetuity was taught by "Old Baptists" as well as new. Brethren, may we as descendants of those Baptists, never surrender the position that Jesus Christ founded a local visible Baptist church, and to her, and her alone, He gave the authority to carry on His work in this world.

Fred T. Halliman

(Continued from page one)

was not a unique or peculiar situation, for it is very common in this vast area to find one or two people like this living completely isolated from every one else.

While they seemed to be frightened at first to have so many people around, after a while they seemed to be completely at ease and happy to have the monotony of being alone, broken. While it was sad to leave these two individuals, we had come to do a job, and that being finished, much work was ahead, so we were up and away in search of more people.

We held a short conference about the best route to where the next group of people were likely to be found. There were two choices. We could go back

down the mountain and follow the jungles of the river for a couple of days or we could go over the top following the ridges. On my last trip through this way there were people living in isolated spots down near the jungle areas, but our guide told us that all these people had left this area now, so since this was the longer route, and with no people, we decided to go over the top.

We had no trail to follow, so we had to follow a directional course. For hours as the day passed by, we traveled over narrow ridges as we were literally walking over the backbone of this region. On a few occasions we became disoriented as there was no trail and the thick timbered ridges would seem to wind in circles. One of our worst problems, was, there was no water to be found in this high country. About 2:00 p.m. I halted the patrol and decided to send out a search party to try to locate water as our situation was worsening. No one had had any water for a long time and night would soon be coming on — we would have to find water before (Continued on page 5, column 2)

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"DOUBLE STANDARDS"

"Even a child is known by his doings, whether his work is pure and whether it be right."—Prov. 20:11.

Let's talk about double standards. Probably all of us have double standards in one area or another. Many times, if it were revealed to us, we would quickly right the wrong, for we desire to be consistent in our Christ walk. We can be sure of one thing, the ungodly will notice every inconsistency and will use it against us. It gives them ammunition to blaspheme God. We know they will blaspheme our Lord anyway, but far be it from us to help them.

Probably the biggest area for us, as women, is our children. How easy it is to have a certain standard for ourselves, and an entirely different one for our children. Many Christian mothers who wouldn't dream of wearing a "mini" skirt because it is immodest apparel, permit their young daughters to dress in this manner. They want their girls to be stylish — to be like other girls, accepted by them, and not different. Why, if it is immodest on mother, is it considered cute on her daughter? Double standard.

All over the country, when it comes times for the Senior Prom, Christian mothers start making excuses why their son or daughter just MUST go. The excuse most frequently used is, "I never got to go to these things when I was young and I don't want to cheat my children of this experience." According to statistics, the school dance is the place our young people first experiment with drinking, sex, and drugs. Is this the "experience" we desire for our loved ones? Most Christian mothers find no fun in going to a dance, and fellowship with those who are drinking, and all the sin that seems to accompany such an event. Yet we desire this "fun" for our children. Double standard. Proverbs 22:6 "Train up a child in the way he should go: and when he is old, he will not depart from it." When we train our teens in dancing, drinking and immodest apparel we can be sure that when they are old they will not depart from it.

We say that we want the Lord to save our children. We desire their salvation perhaps more than anyone else. Yet we so often encourage our children contrary to this. Satan has many ruses that he disguises as good excuses to keep our children away from the pillar and ground of the truth, the church. The Scouts and Little League masquerade as character builders and physical fitness adherents. The week-end outings and Wednesday night games conflict with the services of the Lord's church. We let our children stay all night with grandma, or a little friend, when we know full well that they will either miss church completely, or be taken to a church that will teach our loved ones contrary to the Scriptures. We wouldn't think of missing prayer service for some worldly pleasure, or missing Sunday morning service or attending an apostate church. Why then is it all right for those we love the most? Double standard. I knew a Baptist woman who had some Seventh Day Adventist children come to the Baptist Vacation Bible School. The following week, she let her children go to the Adventist's DVS. She thought it was only "fair."

When the children of Israel were about to leave Egypt, the Pharaoh had many compromises

to offer them. First, he said they could worship their God but they had to stay in Egypt to worship. Moses said not so. The Lord had commanded that they go three days journey into the wilderness. Then Pharaoh said you can go the three days journey but you will have to leave your animals in Egypt. Again Moses said not so. We must have our animals to make sacrifices unto our God. Then Pharaoh said that they could go the three days journey. They could take their animals, but they must leave their children in Egypt (the world). Moses refused again. The children, he said, must go, so they can learn what these sacrifices mean. Satan has long been in the business of keeping our little ones from the truth of the Word of God. All too often we mothers are willing helpers. Satan will tell us that it is too hard on the little ones to make them sit a couple of hours in church. Some modern churches have solved this by having Nursery, Primary Church, Junior Church, Senior Church and then the regular church for adults. It is interesting to note that when Ezra read the Law it took all day. And men, women and children stood up all day while he was reading it.

Sometimes we think our infants and pre-schoolers are too young to comprehend what is being taught. Therefore, they are not missing anything when they miss church. The Catholics and the Communists both say, "Give me a child from birth till he is five years old and he will be a Catholic or Communist the rest of his life." They have proven this philosophy to be true. Yet we pass off these early years with a shrug as if they were unimportant.

Mothers, it is so vital how we instruct and counsel our children. I am reminded of two mothers who taught their children wrongly:

"And she, being before instructed of her MOTHER, said, Give me here John Baptist's head in a charger."—Matt. 14:8.

"He also walked in the ways of the house of Ahab: for his MOTHER was his counselor to do wickedly."—II Chron. 22:3.

Let us have but one standard and that the standard of the Lord Jesus Christ. Let us teach our children first of all by example. Let's show them that the Lord's church is essential to our lives. Let us be found faithful to its services and service. Then let us teach our little ones that the Lord's church is vital in their lives, also — not to be taken lightly — not put in the same class with other so-called churches, but rather that it is the pillar and ground of the truth, taught by the Comforter, and the Bride of Christ.

Fred T. Halliman

(Continued from page 4)

night or we would not be able to cook our rice.

Water was located far below us, and several of the carriers descended and filled the containers, and we decided that this would be the proper place to make camp for the night. By late afternoon we had made camp on top of a high ridge and had settled down to a hot meal of rice and fish. A cold drizzle set in and the wind howled through the night. It was a cold miserable night.

November 4. "D.Q." We left our mountain bush camp this morning shortly after 7:00. We had about an hour of the same kind of walking that we had done yesterday, spending lots of time cutting our way through thick brush in this moss covered rain forest. Shortly after 8:00 a.m. we came across an old trail that I had traveled on two previous occasions. About noon we saw a man and then another one. We were told that several people lived in this area and were directed to go down in the valley, where we would find them. About two hours later we had

made camp and several people came in. We were able to buy some food, and a preaching service was held. "End D.Q."

Due to the cold damp night some of the carriers had developed coughs by morning, and we were all looking forward to getting under way that morning. For nearly an hour we had to cut our way through thick brush almost every foot of the way — it was miserable and discouraging. About an hour after we had started, we came across an old trail and when I had traveled this trail on two previous occasions I thought it was pretty bad, but after what we had been through the day before, and up

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to now, on this day, this old trail seemed like a highway.

As we came out to the edge of a deep gorge, we paused for a while and I looked out over that huge space below us, where I had walked over on my last trip through this area, and had found several people, and preached to them. Our guide said that several of them had died, and the rest had migrated out to other places. Seldom do we ever find the same people in the same place as we go over these areas from time to time.

After having slowed down the previous day, everyone felt like making up time when we came out to where this trail was. Not only did we have a trail now, but the undergrowth had mostly disappeared, and we were walking through a normal forest. About noon we came upon an old abandoned garden and then not long after that, we could see a clearing chopped out in the woods ahead of us. Soon a house was seen, and then a man, then another man was seen making his way to the edge of the clearing. Due to the shock of us coming suddenly upon them, we almost lost them due to fright. After a while they told us that more people lived in the area on farther down in the valley.

We were told that we would be able to find a place for a camp site down in the valley, and so we invited the two men to join us later, and bring some food if they had any. We soon came out of the forest, and could see a few houses down in the valley and a few garden spots — the prospects looked promising. We made our way down to a house and there found an old man and a couple of young boys eating some food they had cooked in the earth oven. We inquired if they would object if we camped near by, for the night and they said they had no objections. They kept right on eating as if we had not come up, and we set about to clear a camp site.

Before we had finished getting camp set up, several more people had come up. Several of them brought sweet potato, pumpkin and taro. Taro is a tuber, high in starch content, and is grown all over the Territory the same as sweet potato. There was quite a bit of food offered for sale and we were able to make our meal off of what we had bought for that night. In fact the boiled sweet potato and pumpkin was a treat for a change.

In all there were 21 people at this place, and all of them were new to me. I had traveled fairly close to this area on two previous occasions and had missed these folk on both occasions. However, unless you just come upon these people of your own accord, you seldom ever find them, for the people that you do see will usually tell you every time, that no one else lives any where near them.

We got the group together late in the afternoon and had a preaching service. I have an idea that we did not see anything like all of the folk of the area, for there were only a very few women present.

Having got there in plenty of time to make camp some time before night, and having a good camp site, we enjoyed a good rest that afternoon and having a change of food, and people to preach to, and talk to, gave the entire group a boost in spirits. With this we will close this part of the report and see you next week. D.V.

Bill Burket

(Continued from page 4)

blessing from the services. What I am trying to say is this. If one arrives at the church house in the spirit of worship, he is bound to receive a blessing. I believe all too often, we attend services with problems and cares of the world on our minds and we leave in the same manner. At the service this morning I preached on "The Ten Virgins" from Matthew 25. I only hope that the hearers were blessed as much as the preacher was.

I enjoyed a good noon meal at the Denver Jones' home. This is to be my abiding place for the next day as I continue to receive the hospitality of these beloved people. At the evening service at New Testament Baptist Church of Cleveland, Ohio, I was able to tell once again about the Lord's blessings in my life and about the mission work to which he has called me.

Another Day — This noon I went to the Cooks' home at Wickliffe, Ohio. After giving me some lunch, Mrs. Cook took me shopping for a muffler for my old "career" car. The car I am driving, a 1965 Valiant, should have just about 100,000 miles on it at the close of this trip. I have never put so many trouble-free miles on a car as this one. It is still purring like a kitten and taking the freeways with the best of them. That is, it purrs now that I have removed the old worn out muffler and installed a new one. I had a little bodily exercise this evening as I tried to put a basketball through the hoop with Bro. Cook and his son in the back yard. By the way, this brother is an able Bible teacher in the church. And he gave the children a good study in the home this night from Job.

I want to get along with this report or I will never get finished, but with all the exercising of hospitality in this beloved church in the past few days, I am reminded about some things that I just read about in "Why Be a Baptist?" by H. Boyce Taylor, Sr. In his chapter, "Woman's Work in Baptist Churches" under Her Hospitality and Services, we read:

In Matt. 10:40-42 the Lord Jesus Himself shows that those who receive God's prophets and minister to them and to his needy little ones will get as much reward as the prophets do to whom they minister. In other words the Master said that women, upon whom these tasks pre-eminently fall, will get just as much reward for their private work faithfully done, as the men will for their public work, faithfully performed. The women who speak in public, like the folks who give and pray and fast to be seen of men, get their reward here in what men say about it."

How is that for a three sentence sermon?

Got on the highway for Dayton, Ohio at 9:30 this morning. Arrived at the home of Bro. Edward D. Baker at 4:30 p.m. in this city. I thought that this brother was pastor of a church here. But he is sort of semi-retired — just preaching here and there. All the same, I received a red carpet welcome. His wife surely had a good meal together in a hurry. I loved those fried apples! I believe this was a new dish to me. Afterwards, I attended a revival service with Bro. and Sister Baker at a Baptist church in Miamisburg, Ohio. The pastor was a Bro. Bishop and the evangelist was Ross L. Range, Pastor of Ashland Avenue Baptist Church of Lexington, Ky. Good preaching!

This morning Bro. Ed Baker accompanied me to Verona, Ohio to the home of his nephew O. B. Baker, pastor of the Baptist Church of Lexington, Ky. (Continued on page 7, column 1)

A Clarion Call

(Continued from page three)

give it indefatigable energy and power to persevere and prevail," says Christ regarding His church. But the church is gone by the time we reach the account in Revelation 11. We saw it leave this unworthy world for all practicable purposes in Revelation 4:1. However, the Lord Jesus still has His witnesses upon the earth even in the last days of the death throes of the old creation. And He identifies Himself with them, calling them His own, empowering them and protecting them.

And their garments are sackcloth. These two witnesses do their preaching to an apostate world clothed in sackcloth. The old prophets always wore sackcloth when times were very black — blackness meaning to them apostasy. That professor we saw last night in the drama at the University playing the part of Henry IV was clothed in sackcloth, and he said it was because he was in penitence. Well it is not exactly that in the Scripture, although it is used sometimes as a mark of the penitence that the Old Testament prophets wanted to evoke in their hearers. But primarily it was symbolizing the fact that the dark night of spiritual apostasy had set in spreading gloom over the land and bespeaking the intense disfavor and coming judgment of God. A symbol of mourning by those who fear God and a harbinger of gloom imminent upon the reprobates.

And these two blessed preachers here in Revelation 11 wear sackcloth the entire forty-two months that they are permitted and empowered by God to preach because there never has been such apostasy in this world as that obtaining in their day. "These are the two olive trees, and the two candlesticks standing before the God of the earth." (Rev. 11:4).

We looked this morning at Zechariah 4 wherein the subject of the two olive trees and candlesticks is expounded and to which this verse 4 points and looks for explanation and clarification. We will not go into it again thoroughly at this time except to say that it stands generally for the proposition that the truth of God in the earth as it exists in, and is expressed through His ministers, is unconquerable. That the testimony of these witnesses is pure and springs undefiled and undiluted from the heart and mind of God Almighty Himself and reaches the ears of the Adamic race in the same purity. And that their light is unquenchable; the olive oil within the candlesticks which is the immediate source of energy for the burning fire which throws the light is not going to fail because golden pipes from God carry it directly from the olive trees to the candlesticks. Beloved, this is almost inexpressibly glorious to consider

— such beautiful imagery in Zechariah 4. That just exactly as the words of truth leave the lips of God, they reach the ears of men through His faithful ministers on earth. And no existing power in the universe is able to intervene and despoil the message because God Himself sees to the accurate transmittal thereof. "If it were not so, I would have told you."

The oil is not going to run dry and the light of Divine truth in their preachments is not going to be snuffed out. And it is with the church today as it will be with these two witnesses in the days to come just ahead, and as it has ever been.

These two men will appear on the streets of Jerusalem, and surely one of the most outstanding stories in all the Word of God is here to be found in the account of the ministrations of these two witnesses in Revelation II. We have had occasion to see that they are probably Enoch and Elijah returned to the scene of this world's activities to take up their ministries where they left off anciently, and to conclude their lifetimes on earth as the affairs of this bankrupt creation are being wrapped up and brought to a cataclysmic close. Enoch and Elijah are princes among the Old Testament prophets. Both filled with holy zeal, solitary and savage types of men, rough and shaggy as lions, dwelling in hills and caves and unfrequented ravines.

The Bible tells of the girdle of skin Elijah wore about his loins, the hairy cloak in which he wrapped himself and to which he gives a name never applied to any garment but his. A wild and ascetic austerity and severity marked his whole style of life. He traced and trod the footprints of Jehovah upon the earth, surging hither and thither by the unctation of Jehovah. Insulted and outraged was he by the idolatries of Israel in his day and by the flagrant idolatries and abominations of Israel's kings. And as uncompromising and inflexible as his great successor and prototype, John the Baptist, who also lived in the wilderness sustaining himself from the land that he might be obligated to none, feeding on locusts and wild honey, rough-hewn and hairy, without wife or tender family ties. Oh, my beloved brethren, do not the very thoughts of these noble, self-sacrificing preachers thrill our souls? And that we ourselves, unworthy though we be, are in this same line and lineage of faithful preachers! Let us quit ourselves like men in our own dark days of apostasy, and be strong.

Nor was it different with Brother Enoch. The nature of the times in which he lived necessarily made him a man much like Elijah. And Enoch is the only one other than Elijah in the Old Testament Scriptures who never yet died. He was the seventh generation from Adam, and he walked with God, and he was not, because God took him. And he had this testimony while he lived that he pleased God. Regardless of whatever else is couched in that pregnant statement that "he walked with God," it tells of a life sequestered from other men. Secluded, rugged, isolated and singular. Walking with God, he did not walk with men. We may give some little historical credit to the book which bears the name Enoch amongst the Apocryphal intertestamental books. These books, though not divinely inspired, are of ancient antiquity and were and are recognized by the Jews as having historical value and merit. The ancient Jews believed them much as we believe accounts given by responsible and careful historians of our own day.

And it says in the book of Enoch, that the man Enoch, while he lived below on this earth was wholly engaged with the holy ones and the watchers, the special heavenly emissaries referred to in the book of Daniel, only coming forth betimes to reprove the wicked world and to sound forth upon unwilling ears the herald

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voice and midnight cry of coming judgment. Can you see him? Back in those dim and distant days shortly this side of Eden, only seven generations from Adam, the world already having sunk to the dark days of the antediluvian apostate and following Nimrod (the black panther) en masse to perdition. Can you see him? Coming forth from his wilderness habitations to preach to unwilling reprobates, "Saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

My dearly beloved friends and brethren, shall we then keep silence on the subject. In the presence of Enoch and Elijah and seeing we are compassed about with so great a cloud of witnesses, let us learn the truth and profit by it while we may, that this easy halfway Christianity will not avail. God requires something decisive, earnest and hearty; a religion which truly renounces the devil and all his works, the vanities of the world, and the sinful desires of the flesh; a devotion which puts upon us a difference from the world, and marks us in heart and life as citizens of a heavenly country, only sojourning here. And woe, to that man who is convinced of the truth, but, for the sake of place or friendship, refrains from confessing it! Well has it been said of him: "He barter away his kingdom for the applause of men. He eclipses the glory of Christ to enhance his own." And he refutes the examples of God's Enochs and Elijahs that he may win a little empty favour by base pandering to the pleasure of an ignorant, unbelieving, and godless world.

Wherefore, denying ungodliness and worldly lusts let us live soberly and righteously and godly in this present world, looking for the blessed hope and glorious appearing of the Great God and our Saviour, Jesus Christ.

Satan ... Translate

(Continued from page one)
er and he seeks to imitate the things of God. If God's servants translate the Bible, so he also will have his agents do so, and some of the places in their translations will be correct. How can we tell an agent of Satan? In I John 4:1-3 & 5:1-2, we are told that those who are born of God confess that Jesus is Christ and the agents of Satan called "false prophets," who are counterfeits, do not confess that Jesus Christ is come in the flesh. In other words they will not confess the deity of our Lord Jesus Christ and will not accept His absolute authority.

The Bible was mostly written in Hebrew and Greek. Therefore the majority of the people of our day cannot read it directly in the languages in which it was given. Some one must translate it for them, and it is very important that the translation one accepts be made by men born of God, and not by agents of Satan, even

though many verses in their translations may be correct.

The Word of God is likened unto pure water, but before it reaches us it must pass thru a conduit. If that pipe is known to contain diphtheria germs or poison, the water that flows from it must be condemned. The conduit through which the Word of God must pass before it reaches most people is the heart of some man. If that heart is still a natural heart, it cannot understand the things of the Spirit of God (I Cor. 2:14). If that heart does not believe the Bible to be infallible as the Lord Jesus declared in John 10:35, that person does not truly trust the Lord Jesus Christ. No matter how well educated or noted as a scholar he is not a servant of God.

We have gotten into the mistaken idea that anyone can make a reliable translation of the Bible. The scholar may be able to translate anything else but if he is not born of God, he cannot make a trustworthy translation of the Bible, because behind him is Satan who is seeking to distort the Word of God. It is Satan that has produced the motive for the translation and not the Spirit of God. Some men are ordained of Satan (Jude 4) and have transformed themselves into apostles of Christ (II Cor. 11:14).

Many missionaries here in Japan have accepted the mistaken attitude that if a given verse in a version of the Bible, known to have been made by the agents of Satan is correct it is therefore alright to use that verse from that version in preaching and publications. This is one of the reasons that the modernists' (agents of Satan) RSV type Japanese colloquial version was able to capture most of the evangelical churches of Japan. Because the missionary uses the version, and he is supposed to be a man of God, therefore it must be alright to use a version made by the agents of Satan, it is thought.

In the USA most evangelical Christians continue to use the King James Version but it is amazing how many evangelical schools and scholars will tell Christians that the best and most reliable version is the American Revised Version of 1901, which is the position held by John R. Rice. Instead they ought to openly condemn this version as one made by the agents of Satan. John 9:38 in the King James versions reads: "And he said, Lord, I believe. And he worshipped him." The American Revised of 1901 is exactly the same but there is a note before the word "worshipped." This footnote reads: "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator." This footnote very clearly reveals that the translators of this version did not believe in the absolute deity of our Lord Jesus Christ, but were unitarians or at best held to tolerate unitarianism. Yet this is the translation recommended by many evangelical scholars as the most reliable and best translation.

Beware when any one recommends the American Revised of 1901 for such a one is either ignorant or deceiving.

The Church

(Continued from page one)
be guilty of half-teaching the Word of God. If you believe in sovereignty, and do not believe in church truth, you do not have the ability and the right to go about telling people that you believe in the whole counsel of God. The Bible teaches sovereignty and church truth. You say, "Well, I don't believe it." Since when did a man's belief override the Word of God? We do not go by what we believe. We go by what saith the Word of God.

The first question this morning that we think of as we sit on the curb looking at the church

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building is:

"WHERE DID IT GET ITS AUTHORITY?"

Where did this building, this assembly, this church, get its authority to tack over the door the word "church," or to be a witness for Jesus Christ?

Jesus said in Matthew 16:18: "And I say also unto thee, that" (Continued on page 7, column 2)

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Bill Burkett

(Continued from page five)

Church in this city. Good food and good fellowship! At the mid-week service this evening, I was able to bring our mission work before another church and to bring a short message on "Repentance." Fellowship at the pastor's home afterwards. Bro. O. B. Baker escorted me to a motel where I was to be comfortably housed for the next three nights as a guest of Verona Baptist Church.

I went over to Bro. Baker's home this evening for supper with good fellowship around God's word afterward. We had a good lively discussion and I was able to have some questions cleared up that have been on my mind. As I understand it, the pastor and men of this church get together quite often to study the Bible. The men after while, know as much about the Word of God as the pastor. This is what I mean when I said, that if we had more of this, there would be no need for Baptist Bible Colleges.

This day, I rested and read and wrote at the Motel. This eve-

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ning Bro. Baker stopped by for one and one half hours of fellowship.

Left the motel at Lewisburg, Ohio at 10:00 o'clock this morning for Pastor Emmitt Sabastian's home at Pittsboro, Ind. Arrived there at 3:00 p.m. I was blessed with good fellowship, good food, and a good night's lodging at this brother's home.

Another blessed Lord's Day. I had the great privilege of speaking to another of the Lord's precious churches, New Testament Baptist in Brownsburg, Ind. As the morning services were turned over to me, I brought quite a lengthy testimonial type message: "How the Lord Saved a Roman Catholic, Made a Baptist Out of Him, and Put Him Into the Ministry." I also brought

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a message on "Hard Shelled Baptists." This is a message that came to me just before going to sleep the past night. It is a message that I felt I should give several other times on the rest of my journey. It is a message that Independent Baptist churches need, and the Lord willing, I will have it published in T.B.E. sometime.

After a delicious dinner was served by Sister Sabastian and I had caught me about an hours rest, I was ready to take about a sabbath's day journey to Bridgeport, Ind. where I had an evening meeting scheduled at Sovereign Grace Baptist Church of whom Bro. Keith Schuetz is the pastor. We had a blessed service. I had a little time to tell about our mission work and preached about "Hard Shelled Baptists." Had a good time of fellowship with Bro. Schuetz after the service. And was glad to get some rest in one more strange bed in one more strange city.

Another day, and on the way to Aurora, Ind. from Bridgeport, Ind. I arrived this afternoon at the home of Bro. Furman Jones, pastor of Spurgeon Baptist Church. I had hoped to have a service at this church. But as the members are so scattered around, it was not possible to meet with this church during a week night. I did have a blessed time of fellowship in this brother's home and was privileged to meet another Baptist preacher who is contending for the faith once delivered to the saints, Bro. Harold Hix. With a good bed in a godly home, with the guardian angels watching over us. I must close for this time. So, D. V. we will begin with the 40th day of the trip next week.

The Church

(Continued from page 6)

thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The word "build" here is also used to mean "build up." Christ when He was speaking this, was in the process of building up His church. This idea of the church beginning on the day of Pentecost originated in the minds of heretics. Jesus Christ started His church before Pentecost, during His personal ministry.

In Hebrews 2:11-12 we read of Jesus singing in the church:

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church WILL I SING PRAISE unto thee."

Now where did Jesus sing in the church? We find that after the institution of the Lord's Supper they sang a hymn.

"And when they had sung an hymn, they went out into the mount of Olives." — Matthew 26:30.

If the church were not in existence then, how do you get around this fact?

We also find that the church had a rule of discipline before Pentecost:

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." — Matthew 18:16-18.

Matthew 26:26 tells us that they had the Lord's Supper before Pentecost. We find the men in the New Testament that Jesus called out. They were called out by Him, and they were saved, baptized, and believers. This constitutes a church. They were doing the will of God.

Now going back to our topic, we want to point out this: though

the church was in existence before Pentecost, we find Jesus was building a church in Matthew 16:18. Who gave Jesus the authority to do that? You say, "Well, He took it upon Himself." Who gave Jesus the authority to make such a statement in Matthew 16:18 and to start a church?

Notice what it says in John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Then again in John 8:28 we read:

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

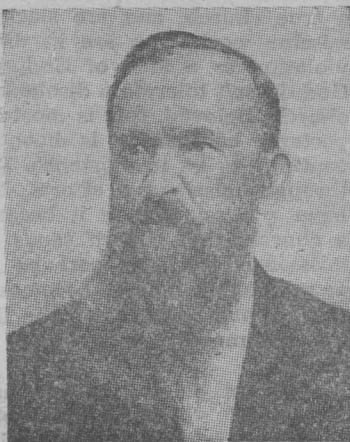
Christ was doing the will of His Father. He was not a man that came down and walked upon the face of this earth, going about and doing what He wanted to do without a plan. Back in eternity, this thing had already been settled. When Christ came down, He did the will of the Father. He did what God told Him to do, and what God wanted Him to do. Jesus Christ got the authority to start the church from God the Father. He did not build it just because He thought it would be a good idea. He built it according to what His Father and He had planned before the foundation of the world. And so Jesus came down from Heaven to do His Father's will, and to be a witness of Him, and of God. Jesus Christ was the first and the last man to have the authority to start a church.

We find Jesus speaking to the church in Acts 1:8 as he says:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

That is what a church is, a witness of Jesus Christ and of God. We look about us today and we see clubs and societies. We see all our different types of committees, the YMCA, the Boy Scouts, the Girl Scouts, and our other organizations that have taken upon themselves the commission that Jesus gave to the church. The only organization that has the authority to be a witness of Jesus Christ is the church. These other people are meddling in things that are none of their concern, because Jesus

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Christ did not give them this authority.

You say, "But shouldn't the Boy Scouts teach the Bible?" No. I do not go along with that at all. The church is to teach the Bible. The church is to be a witness to Jesus Christ, not anything else. There are some good organizations upon this earth that help mankind out in material things. They help the poor, or maybe those who have been in a hurricane or tornado. They help them with the material things of life and that is good and well, but when they start dabbling and trying to teach spiritual things, they are going contrary to God and to the church.

Now, with this in mind, where do we go to get our authority to be a church? I believe that God gave Jesus the authority that Jesus gave the church at Jerusalem, to be a witness of Him. Now if I wanted to start a church, where would I go? Well, I go back in history and find in the year 1530 there was a man by the name of Martin Luther that started the Lutheran church. Should I go to this man? What about in the year 1535 when a man by the name of Calvin started the Presbyterian Church? In 1827 Alexander Campbell started the Church of Christ. John Wesley started the Methodist Church in 1729 and Thompson started the Church of God in 1903. Smith started the Mormon church in 1830. Should I go to these men to get my authority?

Beloved, these men and many more have started their own churches, but they had no authority from Jesus to do so. How do I know that? You give me book, chapter and verse where the man Alexander Campbell got the authority to start the Church of Christ. If you can do this, I will be the biggest Campbellite you ever saw. That is why I am a Baptist; because it is recorded in the Word of God. We don't go to these men who have started their own organization. They did not receive the authority to start a church. They have no authority, they are not true churches. They are not from God. People get mad at us when we talk about denominations such as we have here. They say you shouldn't talk about these people — that you shouldn't bring up names like that. All I can say is — just get mad. I am on the side of God, and not on the side of the devil. If these things did not come from God, then I ask you, where did they come from? There are only two forces upon this earth today. God is the Supreme Force, and then there is Satan. If they did not come from God, then I ask you, where did they come from?

Just because a man calls himself a Baptist and goes out into a field somewhere and declares that he is starting a church carrying the name, doesn't make it a church. There are many, many Baptist churches today that have the name "Baptist" upon them that are not true churches. So now see, we can't go by the name "Baptist." Back in history, the name "Baptist" used to mean more than it does today but Satan's crowd has come in and distorted the word "Baptist." No man, I don't care if he calls himself Baptist or something else, has the authority to start a church.

We get our authority from the

church at Jerusalem. We do not get it from men. I believe in a chain link of perpetuity — that there have been true churches of Christ in all ages and centuries since Jerusalem. In 1554 a cardinal of the Roman Catholic Church said:

"For the past twelve hundred years there have been no sects that have been persecuted as much as the anabaptists."

He said this in the year 1554, and he said for the past twelve hundred years there have been no sects that have been persecuted as much as the anabaptists. This puts us back to 354 A.D. by this one statement. Alexander Campbell, the bitter enemy of Baptists, said in the McCall-Campbell debate on baptism, that public monuments of their existence in every century can be produced. He was speaking about a Baptist church. This was in the 1820s just before he started the Campbellite Church. You can go to your history books and study further than we have this morning and find that in all centuries Baptist Churches have been in existence — not just in name, but in doctrine as well.

You might ask, "How has the church been in existence since Jerusalem?" This first command given to the church gives us this answer. Also it gives us another mark of the true church. The first mark: it has to have authority. We are sitting here on the curb looking at this church, and we are getting ready to look at another mark and see if this church has it. Turn to Matthew 28:19:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The first command given unto the church in this passage was to go. **HIS CHURCH WAS TO BE A MISSIONARY.** He was speaking to the church.

We find in Acts 8:1-4 that the church at Jerusalem was scattered abroad teaching the word:

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad WENT EVERYWHERE preaching the word."

Then in Acts 11:18-22 he tells where the church at Jerusalem went that Christ spoke to in Acts 1:8:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. Now they which were scattered abroad upon the persecution that arose (Continued on page 8, column 1)

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The Church

(Continued from page seven)
about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and THEY SENT FORTH Barnabas, that he should go as far as Antioch."

They were scattered abroad preaching the word. Antioch was one of the places where they went, and we find a church start-

ed there.

We find this church at Antioch mentioned again in Acts 13:1-4: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

This church at Antioch came out of the church at Jerusalem. As they were serving God, the Holy Spirit, working through the

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church, called out two men to be missionaries, and to do missionary work. So it is through every century. It is through the missionary efforts of the churches that we can trace our existence, and this is how we have been in existence since Jerusalem. This is where we get our authority. This is where the church at Jerusalem had the authority to go over to do missionary work, and the church at Jerusalem had the authority to do likewise and so, they kept coming through the years and establishing churches, and now we can turn around and go back down the line and see that this is how our authority comes about. If you are not linked up to the church at Jerusalem, you have no authority. There is nothing this side of Jerusalem that has it. The church at Jerusalem had the authority and it gave it to other churches, then they started to work and they had the authority. It is through the missionary efforts of the church that the church has been in existence and that we have our authority. The command to go was only given to the church, not to a mission board, a committee, or a free-lance man. Let me say to you, if you are in the congregation and you are a free-lance missionary, I've got news for you, brother. You are not a missionary. There is no such thing as a free-lance missionary. If you did not come out of a true, New Testament church with the authority to do mission work, you are just flapping your gums. You have no authority.

The command was given to the church to do mission work. Anything outside of it has no authority. And brother, if you are of a true church, and are slack in mission work, you are in direct violation as a man of God, and God doesn't tolerate a disobedient church. Beloved, this is most important, because it is how we continue to be in existence. It is through missionary efforts. You have a mission, then it becomes a church; that church sends out missionaries and it perhaps has a mission which becomes a church, and so on down the line. The command was given to the church.

The first point: "Do you have authority?" The second point: "Are you missionaries according to the word of God?"

We are sitting here on the corner now. We want to look at this church in another light. Another mark of the church:

DOES IT HAVE THE RIGHT MESSAGE?

That message is the Gospel. The second part of the commission was to preach to the lost the death, burial, and resurrection of our Lord Jesus Christ. Politics, sex, drugs, racial equality, or the generation gap is not the message that Jesus Christ gave to the church. We're to stand and proclaim the gospel in our churches. We are to preach

to the lost about the Lord Jesus Christ. Some men say if you just preach the gospel you are just going to have to stay in the New Testament. No brother, if you preach the gospel, you are going to start in Genesis and go to Revelation. You preach the gospel, and you are going to preach every doctrine in the Word of God. You preach the death, burial and resurrection; then you preach of total depravity. If you are totally depraved, how do you get saved? You preach election, predestination. You preach the gospel, the Bible cover to cover — not just the New Testament or the Four Gospels, or any one particular book. This is the message given to the church. It is to preach the Word of God, and as I said, these other things have no place in Jesus' church. Nothing outside of the teachings of the Bible and this is another mark.

Another mark is:

A TRUE CHURCH IS TO BE ONE THAT ADMINISTERS BAPTIST BAPTISM

This is to the saved, and does not recognize any other kind. To become a Baptist, you have to receive Baptist baptism at the hands of a true Baptist church that has the authority to baptize.

Jesus Christ received baptism at the hands of a Baptist. If Jesus Christ can be baptized by the hand of a Baptist, then why can't we? If it were good enough for our Saviour, then what is the matter with people today who rebel against baptism? You say, "Why, He wasn't baptized by a Baptist." Then who was John the Baptist? Was he John the Campbellite? Was he John the Methodist; John the Presbyterian or was he John the Catholic? Who was he? The Bible says he was John the Baptist. He baptized Jesus, so He then was baptized by a Baptist.

In Luke 1:13 it is recorded: "But the angel said unto him, fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

This man named John was a special man. In John 1:6 we find that he was sent from God:

"There was a man sent from God, whose name was John."

Then in John 1:33 we read that God sent him to baptize, to prepare a people for Jesus Christ according to Matthew 11:10:

"And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." — Matthew 11:10.

Therefore, every person that John baptized became a Baptist. His name was John; he was a Baptist — sent from God.

A person today is saved by grace, but he becomes a Baptist and a member of the church when he submits himself to baptism at the hands of a true Baptist church. I want to make this plain: we are not talking about salvation; we are talking about baptism at this particular time. A man is saved by grace, and may die and go to Heaven and never be a member of a church, because the only way to get into a Baptist church is to receive Baptist baptism. As we are standing here looking at this church, we can determine if it is a true church or not, by the type of baptism that it has, and by the type it recognizes.

A TRUE CHURCH IS ONE THAT IS LOCAL, VISIBLE AND INDEPENDENT

There is no such thing as an universal-invisible church.

"Now ye are the body of Christ, and members in particular." — I Corinthians 12:27.

The church at Corinth was a local body of Christ at that particular location. As it is today there are churches in Kentucky, Ohio, Florida, Alabama and else-

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where. These are local visible bodies of baptized believers. They make up the true church. The church is not some universal thing. Notice in I Corinthians 12:26.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

If I have a brother over in China this morning that is suffering, and I am rejoicing, I am going against the Word of God. In the local church, it says that if one member suffers, all the other members suffer with it and if one member is honored, all the members be honored with it. The universal church can in no wise comply with this teaching of the Bible.

IS YOUR CHURCH INDEPENDENT?

This is another mark. As we look at this church, is it an independent church?

"And hath put all things under His feet, and gave Him to be the head over all things to the church."

The true church is an independent church with Christ as its head, not an association, a convention, or a committee. You say, "Well, we have the authority to be a church, but we belong to a convention." I've got some news for you. You are not a true church anymore. Do you think that the Holy Spirit is going to come down and take His abode in a church that is going against the commands of God. The Book of Revelation teaches us that when it gets to the point that it is not complying with the Word of God, He takes His candlestick out, or His authority, and it is a dead church without Christ.

People say, "Well, the convention helps God; the association helps God." Beloved, the only kind of help God needs is obedience — obedient children that will comply with the word of God. And if Jesus Christ is at the head, are they insinuating that the association or convention is greater than Christ?

In closing, we would ask as an individual that you take heed to these things concerning the church.

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I was saved last April in a United Pentecostal Church (of all places). Since then, our sovereign God saw fit to lead me through most all of the heresies in this country (beginning with the church where He saved me). Your paper's examinations of these modern trappings matched my conclusions and gave me more insight.

I had never read the Bible before I was saved, and since I was saved I praise God for privileging me with reading it the way He intended His elect to read it. I was never aware of anyone in this country believing the way I do until a Missionary Baptist man turned me to your paper in Houston (last August).

After giving me a good taste of the abominations the Spirit led me to the truth — The Calvary Baptist Church in Ashland, Kentucky. Brother, I've never BEEN in Kentucky.

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