

## The Meaning Of The Lord's Supper As To His Church

By WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

The "Lord's Supper" is just what the title implies. It is not my supper, but the "Lord's Supper." This fact declares that the place for the supper and the ingredients of the supper are entirely up to the Lord. Who are we to advise the Lord regarding what He will, or will not, have for supper, or to advise Him where He will have His supper.



WILLARD WILLIS

The place in which the Lord has chosen to have His supper served is in His church, and only in His church. This is to say that a lodge or any like thing cannot serve the Lord's supper. It is very obvious from the word "you" in I Corinthians 11:23 and the words "you" and "ye" in I Corinthians 11:2, that the supper is only for His church.

"I have received of the Lord (Continued on page 5, column 3)

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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## THE ORIGIN OF BAPTISTS

By W. A. CRISWELL, Pastor  
First Baptist Church, Dallas Tex.

"I will build my church and the gates of hell shall not prevail against it." — Matt. 16:18.

"I will be with you always, even unto the end of the age." — Matt. 28:21.

The question as to the origin of Baptists has risen within the ranks of our denomination. One has contended that our churches cannot be traced further back than 300 years. This is approximately the time of Roger Williams and would infer that he founded the "Baptist church."

In nowise would I seek to dim the luster of the name of our glorious Baptist preacher, Roger Williams, but to link his name with such a thought as that is impossible. This is the story, briefly, of

ROGER WILLIAMS

In October of 1635 he was banished from the Massachusetts Bay Colony on account of his religious opinions. Driven from white men, he became a missionary to the Indians from whom he bought the land that made up the Providence Plantation.

Friends joined him on the new colony, and they organized a

church after the pattern of the New Testament. There was no Baptist minister in the group to whom they could repair for baptism, so Roger Williams was baptized by one of their number, Ezekiel Holliman; and in turn Williams baptized Holliman; and some ten others.

Be that as it may, the case had no historical repercussions as far as our Baptist churches, our Baptist pastors, and our Baptist policy are concerned. John T. Christian in "A History of the Baptists," Vol. II, p. 40, writes, "This baptism of Williams has been the occasion of much heat and strife; but it is difficult for me

to understand what significance it has in Baptist history. So far as is known not one Baptist Church or minister came out of the Providence church of this period or was anywise affected by the baptism of Williams."

JOHN CLARKE

The real beginning of our Baptist work in Rhode Island came from John Clarke, pastor of the First Baptist Church of Newport, organized about the same time that Roger Williams began his work in Providence. Clarke was a Baptist minister before he came to America. He was a "Particular" or Calvinistic Baptist educated at the University of Leyden in Holland.

To him more even than to Roger Williams ought to go the credit for the organization of the noble colony of Rhode Island with its grant of full religious liberty to all and certainly must go the distinction of beginning the Baptist work that so marvelously multiplied in America. But even John Clarke would be amazed at the suggestion that he founded the "Baptist Church." He was just one of the long line of Baptist preachers who faithfully proclaimed the truth of Christ (Continued on page 7, column 3)

## What F.T.H. Thinks Of National Tongue For New Guinea

FRED T. HALLIMAN  
New Guinea Missionary

It has always been my desire since being a Christian to present facts as such, and to expose error. I have been in more "hot water" since being in Papua-New Guinea over this one thing plus having to expose some writings as pure fiction, than any other single thing.

While the next few paragraphs are not intended to expose anyone as a liar or to intentionally deceive the people, there has,



FRED T. HALLIMAN

nonetheless, been some misleading statements made most likely due to information gleaned from library books and talking to folk who know little to nothing about the facts of this island.

I feel that, before many folk are swept off their feet by the sensational pleas of one who has aspirations of accomplishing the impossible here in Papua-New Guinea, some plain facts should be known.

In a recent Baptist Periodical that came to my attention the (Continued on page 4, column 4)

## HOW TO GET STARTED PROPERLY AS A CHRISTIAN

By JERRY LEDBETTER  
Pastor Calvary Baptist Church  
Pratt, Kansas

The purpose of this paper is to help you who have turned to Jesus Christ for salvation to get started in the Christian life.

When you were born naturally into this world, you became alive



JERRY LEDBETTER

mentally and physically, but were dead spiritually. Ephesians 2:1. Then when you were saved, you received new life. Christ created a new life in you by His Holy Spirit. Colossians 1:27. You became partaker of a divine nature. II Peter 1:4.

When you were born physically (Continued on page 8, column 3)

## Reader Takes Exception As To Salvation Of Infants

We do not agree with the conclusion reached in this letter, yet we share it, as interesting.

Dear Brother Gilpin:

I read with anticipation and interest each new issue of The Examiner. I appreciate this wonderful publication and each dear brother who writes the sermons and articles. There is much rejoicing over the fact that Brother Timothy Pietsch's writings are now appearing. God bless every saint who is a faithful steward for the Lord.

Now, brother, I must express a serious disappointment experienced in the answers given in the Forum for April 29, 1972. Those who write there have demonstrated themselves to be wise and scholarly men of the Lord, with grace and faith. Yet, as the question "... some infants die and go to hell. How do you reconcile this with Matt. 19:14?" was approached, there was an unexpected wavering. It is apparent that the problem was attacked from the standpoint that the Bible has little to say in this area and therefore all that can be presented is pretty much personal opinion.

The disappointment with the answers given there was general. However, Brother Austin Field's answer was the most disappointing. If Bro. Fields ever reads these comments, I pray that the Holy Spirit will direct him to give to these comments, this one time, the careful consideration which is regularly accorded his answers. Keeping in mind the men who are involved here, I feel free to be purposefully frank. If any are offended in any way, I ask your forgiveness and your prayers. You already have mine.

Surely, many of the facts and principles of God's Word already known to these men must have been overlooked or forgotten when they answered this ques-

tion. As Calvinistic Baptists, I do not believe we have to stand in the long line of those who teach "Security of unbelieving infants." To do so denies or attempts to refute at least the following well established principles of God's Word: (1) Salvation is by faith in Christ, alone; (2) The necessity of the new creature; (3) The power of God to keep His elect unto saving faith and, (4) The security of those born of God.

I. THE NECESSITY OF THE NEW CREATURE.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. 6:15).

"Therefore, if any man be in Christ, He is a new creature." (II Cor. 5:17).

The natural man, from conception, is in the image and likeness of the fallen Adam. Such a creature may not dwell in the presence of the holy and true God. They are an offense to God; they (Continued on page 6, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SOME WHO LOOKED"

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:18.

It is rather significant the connection of this text and the 16th chapter of I Samuel. I think it would be well if I go back and retell the story as it is recorded in I Samuel 16.

God was displeased with Saul as king. He told Samuel to anoint

another to be king, and He sent him to the house of Jesse, in the city of Bethlehem. There Samuel is to anoint a new king in the place of Saul. Apparently, this was a large family, this family of Jesse. In olden times, especially in the Bible, we usually think that most of these people had large families. Certainly it was true so far as the family of Jesse was concerned. He had at least eight boys. I don't know how many girls, but there were at least eight sons.

When Samuel got to the house of Jesse and made known to him his purpose and visit, it was then that Jesse brought his sons and caused them to pass before Samuel, one at a time. First of all, Eliab — evidently a fine looking strong, stalwart young man — walked by, and Samuel looked at him and said, "Surely this is the Lord's anointed."

You remember that Israel had already anointed one man as king — Saul. Saul was head and (Continued on page 2, column 1)

## The Evolutionary Sham As Exposed By The Bible

By MEDFORD CAUDILL  
Hanover, Mich.

I remember when I was in high school, the great problems that evolution presented to me. Here I am, supposedly a good Baptist believing in the Bible and yet evolution was presented to me so consistently with so many of what seemed to be infallible proofs that I did everything in the world to get around the Bible. I went from theistic evolution, to the day-age theory, to the gap theory, trying to find some way — any way to make evolution and the Bible coincide. I hope that this article will perhaps help some sovereign grace Baptist young people (or older people) to realize what a sham evolution is.

I. EVOLUTION AND THE BIBLE: TWO OPPOSITES.

First, it is useless to try to mix evolution with the Biblical account of creation. Evolution says things just happened. The Bible says:

"By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Colossians 1:16).

When evolution first came on the scene, various types of so-called Christians reacted in different ways. The modernist rejected



MEDFORD CAUDILL

divine creation entirely and threw in his lot with the evolutionists. The liberals who wanted to keep at least some pretense of going by the Bible either adopted theistic evolution — the idea that God created everything but he used evolution to do it, or else went to the day-age theory which says that the days in Genesis one were not 24 hour days, but were simply units of time. Therefore instead of six days we could have recorded six million years. The conservatives could not, of course, go along with these obviously unscriptural ideas, so they came up with the gap theory. They hoped (Continued on page 3, column 5)



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JOHN R. GILPIN.....Editor

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### "Some Who Looked"

(Continued from Page One)

shoulders taller than anybody else. He was a big man. When this big man Eliab, the first and eldest son of Jesse, walked into his presence, Samuel must have thought, "This would be a good compromise. If God rejected Saul, He certainly ought to be well pleased with this. This is God's man." But God said, "Not so, Samuel. I haven't chosen him."

Then it was that one by one they came by, and God rejected every one of them. Seven sons in succession marched by and God rejected all seven of these sons of Jesse. Not a one of them was chosen to be king.

God said, "Samuel, I'll give you a little hint. You are not to look at a man's countenance to know whether or not he can serve the Lord. Don't look on his height. Don't look on his stature. Don't look on his countenance. Man looks on the outward appearance, but God looks on the heart. You are not to judge as man would judge, and as man seeth. You are to judge as I direct."

Finally, after the seventh son had passed by, Samuel said, "Is this all your boys? The Lord told me to come here and anoint a king, and He has rejected all seven of these. Are these all your sons?"

Jesse said, "No, there is that little red-headed, freckled-face fellow out there tending the sheep, but I thought you wanted a man. I didn't think it was worthwhile to bring him in. He doesn't amount to anything. He is just a little boy. All he is able to do is herd sheep. He can't be king."

Samuel said, "Bring him in."

When David came into the presence of Samuel, God said, "That is the man."

"Lord, this little red-headed, freckled-faced fellow is just big enough to look after the sheep. He is not big enough to be king," thought Samuel.

God said, "God looks on the heart, but man looks on the outward appearance."

It was thus that David was chosen by Samuel to become king to take the place of Saul who had been chosen previously.

My text says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." What a connection between the two passages! What a startling challenge this Scripture brings to us today! All of this is talking about looking, and I would like to call attention to some people in the Bible that looked.

#### I

### THE LOOK OF WORLD RENUNCIATION.

We read: "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; LOOK not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Gen. 19:17.

God was getting ready to destroy the city of Sodom. Lot has journeyed there. When Lot separated from Abraham, the Bible says that he lifted up his eyes and looked and saw the well-watered plains of Jordan, and he said, "Uncle Abraham, if it is all the same to you, I'll take these well-watered plains of the Jordan and live there." Thus he journeyed there. He set his sails in the direction of Sodom.

Lot didn't move into Sodom the first day, or the second day, or the third day, but little by little, the Word of God says he pitched his tent toward Sodom and ultimately moved in.

There wasn't a thing wrong with Lot living in Sodom. The trouble was Sodom got to living in Lot. As I say, there was nothing wrong with living in Sodom; but the trouble was Sodom got to living in Lot. There in the city of Sodom Lot became a big man. Evidently he became a politician, an unusual high honor for him. He may have been a member of the city council or maybe the mayor. At any rate, he was a high man politically, in the city of Sodom.

One day, God determined to destroy this city of Sodom, and He said to Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." This is the look of world renunciation. God is saying to Lot, "Renounce the world. Get out of Sodom. Sodom has gotten into you; now you get out of Sodom and don't tarry any

## Working Together In A July Revival In Southeastern Ky.

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BILL MITCHELL  
Pastor



WAYNE COX  
Evangelist

tucky is announcing a revival meeting beginning on July 31 with the Elder Wayne Cox of Memphis doing the preaching.

place in the plains."

I am sure you recall that as he started, he tried to get his family to go along with him, but there wasn't any of his family that would listen to him. His married sons and married daughters liked Sodom. The city life and the city polish had rubbed off on them, and they were enjoying the city of Sodom. These married sons and married daughters made fun of Lot when he came to their houses and urged them to get out of the city. They laughed and made fun of him. I can hear them saying, "Dad is getting religion in his old days."

Finally, he got his two unmarried daughters and his wife and they started out. The Word of God tells us that even his wife was so taken with the city of Sodom that she looked back and God turned her to a pillar of salt. God had said to Lot, "Renounce this city of Sodom. Renounce this portion of the world you are living in. Get out of it."

I am wondering if God would not be saying to you and me that we ought to live the rest of our lives to the best of our ability just like He said to Lot. I think we are all too wrapped up with the world. We are too mixed up with the world. I think all of us get so entangled and enmeshed by the world that it would be well for us to hear what God said to Lot — "Escape for thy life. Renounce the world."

#### II

### THE LOOK OF A BACK-

know. May God bless them and the church. Pray for the meeting and attend if possible.

#### SLIDER.

We read the story of a genuine backslider, who was a Baptist preacher. The Word of God would indicate that he had been used greatly of the Lord, but now he is a backslider. We read:

"And the Lord turned, and LOOKED upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." — Luke 22:61,62.

Here is the look of a backslider. Simon Peter had really known the Lord. He was one of His disciples. He had been on the Mount of Transfiguration with Him. He had been with Him in the Garden of Gethsemane when Jesus prayed. Here is a man who has really walked with the Lord. He walked on the water at one time unto the Lord. Here is a man who had been one of our Lord's foremost disciples. Now the Word of God pictures him definitely as a backslider.

What has he done? He hasn't committed any outstanding sins so far as the category of sins are concerned. There is no immorality within his life. There is not anything ethically wrong with Simon Peter, but he has backslidden. What has he done?

When our Lord was arrested, the Word of God says that Simon Peter followed afar off. He saw Jesus go in, after being arrested, to the judgment hall, and he followed along behind afar off. When he got to judgment hall, he didn't go in and stand around beside his Lord and say, "Lord, I'll stand with you till death." Instead, he "moseyed" around outside in the courtyard.

It was cold in the courtyard, but it wasn't nearly as cold as his heart was. His heart was already chilled. Simon Peter moseyed around out in the courtyard, and they had a fire built out there. People were standing around the fire, and Peter warmed himself at the campfire of the enemies of our Lord.

Look at him. He followed afar off. He stays on the outside. He doesn't go on the inside and stand beside his Lord. Instead, he warms himself by the enemy's campfire.

Then somebody says to him, "You sound like a Galilean." Another one says, "I saw you out there in the Garden." A third one came by and made an accusation. It was getting warm around there then. Simon Peter let out some oaths. He wanted them to know that he didn't belong to Jesus, and he used the best way to prove that he didn't, with his cursing. The Word of God says that the Lord Jesus looked at Simon Peter and it broke His heart. That one look broke His

heart and He went out and wept bitterly. There is the look for the backslider.

I like to think of Simon Peter. He had been a good man. He had been a good preacher. He had been one of the most stalwart of the twelve apostles, but he had backslidden. As I say, there was not anything particularly wrong with him except he had gotten away from the Lord. Look at him now as a backslidden Baptist preacher away from the Lord Jesus to the extent that Jesus Christ turned His eyes and looked at him. It broke Simon Peter's heart and he went out and wept bitterly.

I wonder if the Lord were to look at you — if you were to feel the piercing gaze of the Lord upon you, what effect it would have upon you. I am sure there isn't one of us this day, regardless of how close you may be unto the Lord, but what would feel that you were absolutely nothing in the sight of God. The fact of the matter is, when you think about it, it ought to cause you to weep today because we are so far from Him.

#### III

### THE LOOK CENTERED ON HEAVEN.

We read: "For he LOOKED for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

This is the story of Abraham. One day, God called Abraham when he was a heathen in the land of the Chaldeans. God told him to leave that place and he did. I can see Abraham as he

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journeyed all the way from Chaldea over to Haran. He journeyed on down into the land of Canaan. In the time of famine he went still further to Egypt and then came back out of Egypt to the land of Canaan. Why did he do it? The Word of God says, "He looked for a city which hath foundations, whose builder and maker is God."

God had called this man Abram, and Abram journeyed, looking not for the world, but for a city — a city "which had foundations, whose builder and maker is God." I rather imagine that Abraham said, "It is just over the hill. It is just around the curve. It is someplace beyond the next horizon. It may not be tomorrow, but sometime I am going to find that heavenly city." Here is the look that was centered upon Heaven.

I wonder if you and I shouldn't have our eyes centered upon Heaven. We are so engrossed and engulfed with the world, and we center our eyes so much upon the things of this life. We think about how much happier we would be if certain circumstances were worked out. Beloved, we try to live in the light of the circumstances in this life, but what we actually need and ought to do is, like Abraham, look for a city "which hath foundations, whose builder and maker is God." The thing you and I ought to be looking for is a heavenly city and not an earthly city; a heavenly home and not an earthly home; a heavenly inheritance and not an earthly inheritance. This is a look that is centered on Heaven. (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

JULY 1, 1972

PAGE TWO



## "Some Who Looked"

(Continued from Page Two)

IV

### THE LOOK OF CONSECRATION.

We read: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, LOOKING unto Jesus the author and finisher of our faith."—Heb. 12:1,2.

In the preceding chapter, Paul has talked about the great heroes of faith. Beginning with Abel and coming through Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Joshua, Israel and Rahab and many other heroes of faith he enumerates them all. This we often refer to as God's great Westminster Abbey of the Faithful. Then Paul says, "Seeing we also are compassed about with so great a cloud of witnesses."

The word "witness" is the word for "spectator." It is the word that should be translated "spectator" to be more correct. He said, "We are surrounded with a great cloud of spectators. Up yonder in Glory are Abraham and Isaac and Jacob and Joseph and Moses and all these heroes of faith, and we are surrounded with them. They are spectators sitting up there watching us. They are sitting up in Heaven, looking down on us." Then he said, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

There is the look of consecration.

I like to think that in Heaven these great heroes of faith are sitting around looking down upon Calvary Baptist Church this morning. I like to think of my sainted mother as one of them. I like to think of your dead who are there. I like to think of these individuals that we have known and loved here within this world, that they are there looking down upon us this morning. Why? To see how we are running the race.

You say, "Brother Gilpin, if I

thought my loved ones were up there looking at me this morning, I know they wouldn't be happy."

Beloved, listen, they see today just the same as God sees. They understand as God understands. If God is happy, they are happy. I say to you, our loved ones and the great heroes of faith that are mentioned in the Word of God are spectators. They are looking upon us to see how we are running the race that is set before us, and we ought to lay aside the weights, and the sins, and everything that is holding us back, and run with patience that race, looking up to Jesus, who is the author and finisher of our faith. The look of consecration!

Would to God that you might somehow let this verse burn itself into your soul to the extent that you today, realizing that you are surrounded with this crowd of spectators, would run with patience that race, and that you may continue to look to Jesus and let your eyes be centered upon the Lord Jesus Christ as you run.

V

### THE LOOK RELATED TO GOD'S HOUSE.

In the book of Haggai you will find a great passage of Scripture. Haggai is one of those old Testament prophets. We often refer to these fellows that didn't say very much as minor prophets, but there was nothing minor about them. Every one of them was a major prophet. Regardless of how short each prophecy was, it was nothing minor. Each man had his part to play, and each man played his part. Each man did what God wanted him to do. I say they were all major prophets and in the book of Haggai we have a look that is related to God's house. Listen:

"Ye LOOKED for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."—Haggai 1:9.

God is saying, "You are thinking about your own house. You are not thinking about the house of the Lord. You run every man to his own house, and my house is waste. Because of that, when

you raised your crops, your garden, whatever you sowed in the field, it didn't prosper. You looked for much, but it came to little. Even what you brought home, I blew on it and caused it to spoil because of the fact that you didn't have the right kind of look concerning the Lord's house."

Beloved, the house of God is something that should come first above everything else. I don't think there are many true churches within the world. I don't think there are true churches in every town and village. I think the majority of towns and villages and hamlets today are without a true church. There are some few churches that are trying to stand for the Word of God. Certainly wherever there is a church that is trying to stand for the Word of God, there ought to be a house of God that would give glory unto the Lord.

God said that this people were more concerned about their affairs than they were about His—they were more concerned about their house than they were about the house of the Lord. He said, "Because of that, what you have done in the field is as nothing, and even what you have brought home, I caused it to spoil."

I just wonder, beloved, if you and I of Calvary Baptist Church might learn anything from that. I am wondering about our own building. I am as convinced as can be that Calvary Baptist Church is a true church of the Lord, and I am convinced as can be that we are trying to stand for the truth at home and abroad. When I think of this, I say to you, we certainly ought to be mighty careful that our church house, the house of the Lord, is given precedence to our own house. We shouldn't neglect the house of the Lord. We shouldn't run to our own house and neglect the house of God.

VI

### THE LOOK FOR CHRIST'S COMING.

The Lord Jesus Christ is coming back to this world. I don't profess to tell you when, but I do say this, some of these days the Lord Jesus Christ is going to return to this world. He said so Himself, and I believe it.

I am not in any sense of the word an A-millennialist; I believe Jesus Christ is coming back to this world and set up His kingdom here within the world. I turn to God's Word and I read:

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

What is that hope? The hope is that Jesus Christ will return in our lifetime.

Listen again:

"For our conversation is in heaven; from whence also we LOOK for the Saviour, the Lord Jesus Christ."—Phil. 3:20.

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Heaven. We are not citizens of this world, but we are citizens of Heaven. Some of these days He is coming. As Paul said, "We look for the Saviour." Would to God that we might look today for the second coming of Jesus Christ!

Would you like to see Him? Would you be glad to welcome Him this morning? Do you have anything planned for this afternoon that you would hate for Jesus to come, and break up your plans? I tell you, beloved, you and I ought to have no plans except the plan that centers around the blessed hope of the return of Jesus Christ to this world.

VII

### THE LOOK OF SALVATION.

Maybe it is true that you have not looked to the Lord Jesus Christ, and He hasn't become your Saviour. God's Word says:

"LOOK unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. 45:22.

This is the verse that resulted in Mr. Spurgeon's conversion. As a boy, Mr. Spurgeon wasn't saved, and he went to services in various places. One day, when there wasn't even a preacher present, he went to a church. An ignorant layman who couldn't speak well got up in the pulpit and read this verse of Scripture and shouted it two or three times. He looked over to where Mr. Spurgeon sat and said, "Look to Him." That day Mr. Spurgeon became a child of God.

There is the look of salvation. It doesn't say to look to yourself. It doesn't say to look to the church. It doesn't say to look to the baptistry. It doesn't say to look to anything, or anyone, other than Jesus. Rather, it says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Beloved, there is none other Saviour whereby that one can be saved except the Lord Jesus Christ.

I wonder about those of you who are unsaved. Might it please the Lord that you should look to Him this morning.

When the children of Israel were marching through the wilderness toward the land of Canaan, they sinned and God told them to make a serpent of brass and put it on a pole. Listen:

"Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."—Num. 21:8.

May I remind you that we have all been bitten by the old serpent of Hell, even Satan himself. Just like this brazen serpent was put upon a pole so that every-

body might look to it and be healed, so Jesus Christ went to the Cross of Calvary, and you are to look to Him if you want salvation. This is the look of salvation.

I insist, beloved, we are not saved by looking at ourselves or the church. We are not saved by looking at people. We are not saved by looking to the preacher. Rather, we are saved by looking unto the Lord Jesus Christ as our Saviour.

Might it please God just now to reach down and touch your heart and save your soul and help you to take these various looks — the look of world renunciation, the look of a backslider, the look that is centered upon God's house, the look of consecration, the look for His second coming, and the look of salvation — might it please God to help you to take these looks.

### CONCLUSION

As a parting reminder, listen: "And Jesus said unto him, No man, having put his hand to the plough, and LOOKING back, is fit for the kingdom of God." — Luke 9:62.

May you look to Jesus as your Saviour, and may you take these other looks and draw closer to Him. One thing to be sure of, never look back, but always look forward in the service of the Lord.

May God bless you!



### Evolutionary Sham

(Continued from page one)

that teaching a gap of perhaps millions of years between Genesis 1:1 and 1:2 would allow time to account for the dinosaurs, cave-men, etc., but still have six literal days of recreation in the rest of the chapter.

The first thing we need to get straight is this: the earth was created in six literal twenty-four days. "For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day." (Exodus 20:11).

It was either six days or it was not six days. The Bible is right or the Bible is wrong. There is no sense in trying to have our cake and eat it too. Evolution says millions of years while the Bible says six days. Which was it?

### II. EVOLUTION HAS NO BASIS IN FACT.

The evolutionary theory is just that, a theory. Webster's dictionary says a theory is "popular, a mere conjecture, guess, etc." Evolution has never been proven. In fact, many reasons can be advanced why evolution simply is non-existent.

We find no spontaneous generation in nature. Life comes from life. The evolutionist says somewhere, somehow some type of chemical reaction must have occurred to produce the first life forms. Yet try as they might, (and they have tried mightily in the last twenty years), scientists cannot create life or even come close. Life comes from life.

One of the things evolutionists always point to is the "record of the rocks." This so-called fossil record proves only the typical round robin evolution type reasoning. A type of rock containing fossils is pointed at. "These fossils are extremely old due to the type of rock in which they are found," we are told. We ask the question, how do you date the rocks? "By the types of fossils we find in them," comes back the answer. You see according to the evolutionists the fossils are extremely old because of the rocks they are found in and the rocks are old because of the fossils found in them.

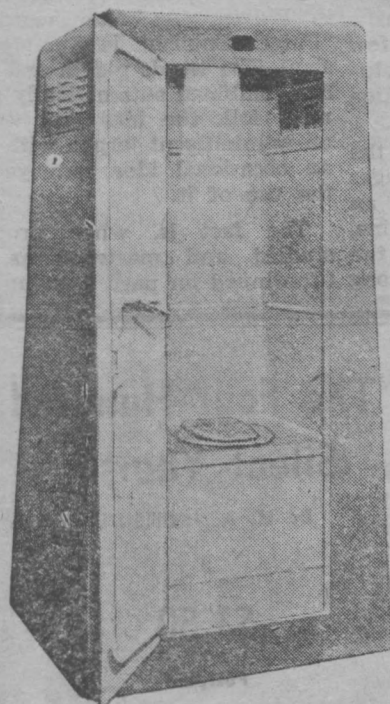
Everyone has seen the diagrams of an ape, then a caveman, then another man, and so on, until we come up with a modern man. This type of diagram is also frequently used to show the progress (Continued on page 6, column 3)

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THE BAPTIST EXAMINER

JULY 1, 1972

PAGE THREE



# The Baptist Examiner FORUM

"If one has heard the gospel prior to the rapture, but remains unsaved at that time, will it be possible for that one to be saved after the rapture? I have heard it said that he could only be saved by being martyred for Christ's sake."

**ROY  
MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Yes, certainly such persons can be saved after the Rapture. In Rev. 7, John tells about seeing a great throng — innumerable — and he asked, "What are these, and whence came they?" The answer was: "These are they that came out of great tribulation (correct translation: "Tribulation the Great One"), and have washed their robes, and made them white in the blood of the Lamb."

So, there is no question about people being saved during the Tribulation, and an immense number at that. Most will suffer martyrdom, but that will have not the slightest thing to do with their salvation. If any one is ever saved through suffering martyrdom for Christ, then salvation is through enduring human suffering. This would be salvation through human merit — not through the meritorious death of Christ. How Satan does like to promote the idea that one can be saved in some other way than trusting in Christ and depending upon his shed blood.

**E. G.  
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For a preacher who believes and preaches that a lost person can make up his own mind to be saved or not to be saved, this might be a very effective tool to use in getting more names on the church roll. Just tell the lost they had better come and give me their hand today, because the Lord may come for His people before tomorrow. And since you have heard the Gospel today you won't have a chance to be saved tomorrow. That just might scare a lot of people down the aisle.

But since God opens the heart in order that a lost person can understand the Gospel, Acts 16:14, since He gives us eyes to see spiritual things with, Eph. 1:18, since He gives us faith, Eph. 2:8, since our believing on Christ is also a gift, Phil. 1:29, and since He gives us an understanding that

we may know Him, I Jno. 5:20 it would appear that the lost person just might have to wait until he, or she receives these gifts. And according to Gal. 1:15 that takes place when it pleases God. So if it pleases Him to save someone after the rapture who heard the sound of the Gospel before the rapture, that comes under the heading of His business. And that is exactly where I propose to leave it.

Surely the last part of our question is a travesty on the Way of salvation. Who ever heard of God saving a person just because he got shot at sunrise? And still more ridiculous, who ever heard of a lost person being shot at sunrise for Christ's sake? The lost person hates and despises the Lord Jesus Christ, so why would he be interested in dying for the sake of One whom he despises.

So it all boils itself down to the fact that Christ saves anybody He wants to save, Jno. 5:21, and He does it when it pleases Him, Gal. 1:15. It's just as simple as that.

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RADIO SPEAKER  
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First, let me remind you that there is only one way to be saved. Salvation is by the grace of God through faith in Jesus Christ. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." (Acts 10:43). "For if Abraham were justified by works, He hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." (Romans 4:2,3). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9). These, and many other Scriptures, show plainly that the only way or plan of salvation is through Jesus Christ. No one can be saved by doing some works for salvation and that includes martyrdom.

There will be people saved after the rapture, during the seven year tribulation period. No doubt these people will suffer many things and be put to death, but their salvation is through Jesus Christ. Revelation 7:9-17 teaches

of this. Verse 9 shows that people will be saved from all nations. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Verse 14 tells us that they were saved through the blood of Christ. "... And He said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Not only will there be a multitude saved from all nations, there will also be 144,000 Jews saved. "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4).

If any heard the Gospel before the rapture and God chose to apply it afterward I don't see any reason why he could not be saved that way. I am inclined to believe, however, that God will use the two witnesses to preach the Gospel and people will be saved as a result.

**AUSTIN  
FIELDS**  
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Ohio



Yes, everyone of God's elect who enter into the tribulation period shall be saved, even though they may have heard the gospel many times before the rapture. After the rapture, we read of a great multitude which were saved; their robes were washed in the blood of the lamb. Read Rev. 7:9-14. These were saved shortly after the rapture, and I believe many of that number had heard the gospel before the rapture, but only with a natural ear, but they could not understand its message for the natural man cannot receive the things of the Spirit of God. The only people who can hear and understand the message of the Word of God are those to whom God hath given seeing eyes and hearing ears.

"Having eyes, SEE YE not? and having ears, hear ye not? and do ye not remember?"—Mark 8:18.

Our Lord makes this very clear when speaking to the Pharisees, telling them:

"Why do ye not understand my speech? even because ye cannot hear my word."—John 8:43.

This is true of all men in Adam. We are totally depraved, thus dead in trespasses and sins. Until one is resurrected or regenerated, he has no capacity to hear and understand the speech (gospel) of the Lord. Therefore, the only ones who can hear the good news of how "Christ died for our sins and that He was buried, and that he rose again the third day," are the children of God.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8:47.

One may hear the gospel with natural ears before the rapture, and not understand its meaning because of spiritual deafness, and then God will give to him spiritual eyes after the rapture, hence he will believe the gospel and come to the glorious knowledge that Jesus died for his sins. May I point out that men are not saved because they believed, rather they believe because God has given to them a new heart and spirit to believe with.

Before one could become a martyr for Christ's sake, he would have to know Christ; not only know Him, but love Him and be a contender for the faith (Word of God). One who would give his life for Christ's sake would manifest his love for the Son of God.

People, it would be absurd and ridiculous to argue that one died in order to obtain spiritual life or that God demanded one to die for Christ's sake to become His child. God did demand death to satisfy His law, but He decreed that His Son was to die for His children, and when Christ died, God, as the Judge, ordered the prisoners (elect of God) be delivered from going down to the pit.

"Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."—Job 33:24.

The elect of God will receive rewards for giving their lives for Christ's sake, and there will be many in Glory who will be honored for so doing, but brethren, no one, and I mean no one, is saved because he gives his life for Christ's sake.

It is my firm conviction that in this age there are many martyrs. There are many who have lost their lives for Christ's sake, and they shall find it (rewards) at the judgment seat of Christ.

"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."—Luke 9:24.

I believe it is very possible I shall receive the martyr's crown, but people, I have not lost my life (pleasures of the world) in order to become God's child. I did this to show forth my dedication and consecration to the Lord. Thus, one must be saved before he can ever be a martyr for Christ's sake.

## Fred T. Halliman

(Continued from page one)

following headlines appeared. "MISSIONARY HOPES TO ESTABLISH NATIONAL TONGUE IN NEW GUINEA." Here are a few excerpts from the article that followed. "The three million people in New Guinea... have no national language... that some 600 different languages are spoken on the island. It is my hope to free these people from their primitive beliefs by preaching Christ and then work with them in the formation of a national language. At present the New Guinea people are speaking what we often term as 'Pidgin English'."

Someone, and probably most everyone that does not know the facts, would no doubt say, "What is wrong with these statements?" First of all some are completely without foundation, and the whole statement is misleading. To the casual reader it would most likely appear that with the proper education, personality, determination and effort that a single individual, within a few years, could completely revolutionize the entire three million people of Papua-New Guinea.

The facts are concerning the number of different languages spoken here, according to an Australian Baptist friend of mine, and who was employed by the Australian government, along

## "Goat Done Et Up Where He's Gwine"

The Bible is the only book which tells man his origin and his destiny, whether Heaven or Hell. It is of utmost importance for man to know his eternal destiny before he closes his eyes in death.

A crated goat was picked up at a railway station. A Negro was in charge of the baggage car. A tag, indicating the goat's destination, was attached to the crate. As the train moved swiftly along, the Negro looked for the tag, and saw that it was gone. Only the string, to which the tag had been attached, remained. With a look of puzzlement on his face, the Negro exclaimed in his unique dialect, "Dis 'ere goat has done et up where he's gwine!"

That goat reminds us of those who reject the Word of God which tells man of his eternal destination, and warns him to flee from the wrath to come! Said an outspoken champion of modernism toward the close of his earthly life, "Modernism has taken the Bible away from the people and has given them nothing to take its place! The situation is serious!" Nothing can take the place of God's eternal, inerrant Word!

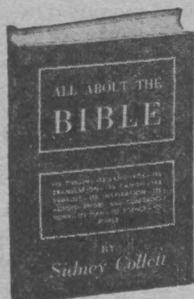
with another linguist like himself, there are in excess of 950 different language groups in the half of the island that Australia looks after. It is assumed that you understand that Indonesia has control of the western half of this island, and insofar as I know no language survey has been made in the Indonesian controlled half.

What about the fact that these people have no National Language. The fact is they do have a national language, even though it is not fully recognized as such by the government as yet. What is this national language? It is none other than, "what we often term as Pidgin English."

English has been taught on this island both by Mission and Government Schools for well over half a century and it is still a foreign language to the native folk and very few of them can handle it intelligently. The Australian government set out to establish English as the national language. It is a must that it be taught in all the schools, and while the people finally emerge from the schools with a fair knowledge of English, it is usually only no more than a working knowledge of it.

On the other hand almost every student eventually becomes fluent in Pidgin. (A better word for "Pidgin English" is Neo-Melanesian). The words pidgin and English combined automatically gives most folk the idea that this is an unintelligent jargon with only an occasional idea conveyed by the use of it.

The fact is, when properly studied and mastered as one (Continued on page 5, column 5)



## ALL ABOUT THE BIBLE

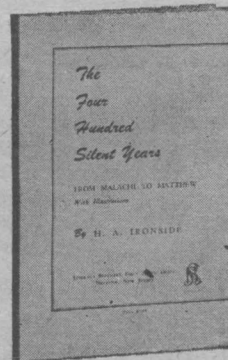
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# ADAM'S RIB

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## "JEHOVAH HER GLORY"

"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him, that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the rivers brink."—Ex. 2:1-3.

Have you met Jochebed, the mother of Moses? If not, then you'll want to stop right where you are and sit down for a little visit with her. You will find that she will bless your heart whenever you can spend a little time with her. The name Jochebed means "Jehovah, her Glory."

Jochebed came from a good family, the tribe of Levi. She married a man from the same tribe. She was not a socialite, or a woman of prominence, but a slave. Her people had been slaves for almost 400 years. It was the only kind of life she had ever known. No doubt she had seen her husband cruelly mistreated. Perhaps, she too, has suffered at the hands of their Egyptian oppressors.

Jochebed has a daughter about ten and a boy three. She is ready to deliver her third child, soon. Life is getting increasingly more difficult for her, and her people. The Egyptian Pharaoh is getting more like a madman every day. Now he has decreed that every Hebrew baby boy is to be drowned in the river Nile. This may have served two purposes for the Pharaoh: First, it was intended to curb the population explosion of the Hebrews. They were multiplying much too fast to suit him. And then, since Egyptians worshipped the Nile River, it may have been a way to appease the god of the Nile. Human sacrifices were often offered to the heathen gods.

This must have been a very traumatic delivery. How do you think you would have felt giving birth under these circumstances? Jochebed's flesh was no different than ours. She no doubt cringed with horror at the thought of her baby being fed to the crocodiles of the Nile.

It's a boy! When she sees him, Jochebed knows that he is a "goodly" or "proper" child. This seems to mean more than that he was a good-looking baby. Every mother thinks her baby is beautiful. In Heb. 11:23 we are told that the parents hid him three months BECAUSE they saw that he was a proper child. Wouldn't a mother want to hide her child

even if he wasn't so pretty? Surely, this means more than that. This passage in Heb. tells us also that it was by FAITH that this was done. Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God." What was it that they had "faith" about? Was it simply that the Lord God would keep the baby safe? For your consideration, let me suggest that it was more than that. Since faith cometh by hearing, and hearing by the word of God, it is possible that Jochebed had knowledge from God that her son was to be the deliverer of his people, Israel? Had not the Lord God told father Abraham that his seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years? (Gen. 15:13). According to this, the time of their bondage was almost over. And hadn't Joseph told them that the Lord was coming? (Gen. 50:24): "... And God will surely VISIT you and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." What an encouragement this must have been to this down-trodden people. The thought of the Lord coming to deliver His people has always caused the children of God to rejoice. It is so even today. We thrill at the prospect of the soon coming of our Lord, Jesus Christ.

Jochebed had faith. Jehovah was her glory. She hid her baby as long as she could in her home. When she could hide him no longer then she had to do something else. This is one of those times when Jochebed blesses your heart by her faith. The baby Moses, is three months old. This is the time babies are just beginning to be really cute. They are beginning to notice their hands and feet. They start making cooing noises and take an interest in things going on around them. Now watch closely what Jochebed is doing. She makes a boat of grass, waterproofs it inside and out, and puts her adorable three-month-old in the boat and puts the boat in the Nile river. The river was the very place that Pharaoh was killing the babies. Would not the flesh, if left to itself, run the other way? What a marvelous way to show forth her faith. "The of a good man (or woman) are ordered of the Lord." Ps. 37:23. As we finish reading the story we find that the Lord did indeed have a definite purpose in so ordering her steps.

Jehovah was her glory. What a testimony to her faith. Wouldn't it be grand if we had faith such as this? Is it possible to have such faith — today? Yes, because faith cometh by hearing, and hearing by the word of God. If we want more faith, then we must have more of the Bible. The more we read, and study the Bible the more faith we have. George Muller of Bristol was noted as a man of faith and prayer in the 1800's. He built a number of orphanages with prayer. Many are the stories of his great faith and the way God honored his faith by answered prayer. What is not told many times is the fact

that George Muller read the Bible through over 20 times. Faith cometh by hearing and hearing by the word of God. Lest you think this is easy or some small thing, try it and see. Set a time each day when you are determined to read a goodly portion of the Word. Now watch things begin to happen. The phone rings, someone knocks at the door, the children need you desperately, the dog wants in, you get a fierce headache, the cat wants out, etc., etc., etc. The devil knows all the tricks to keep us from growing in faith. But oh, let us persevere in our study. This is the way, walk ye in it. There is no other way. Faith cometh by hearing, and hearing by the word of God. May the Lord be pleased to grant us grace to read His Word, that we would grow in faith, and realize Jehovah as our Glory.



## The Lord's Supper

(Continued from page one)

Jesus that which I also delivered unto you."—I Cor. 11:23.

The "you" in this verse refers to the church at Corinth, because Paul, in I Cor. 1:2, states that this letter is addressed to the church at Corinth ("unto the church of God which is at Corinth").

"Now I praise YOU, brethren (not you, ministers of the church), that YE, (church) remember me in all things, and (you) keep the ordinances as I delivered them unto you."—I Cor. 11:2.

It is very obvious from the above, plus Paul's writings to the other churches, that the ordinances were delivered to the churches and only to the local

one or all of the ones who are forbidden by the Lord to partake of His supper. The reason the church could eat with these forbidden ones is because she has no knowledge of their habit of life and exercised no control in keeping them from the table. Furthermore, the expression "tarry one for another;" that is, wait for the members to assemble, shows that the ordinance is only for the local church. We would not know who to "tarry" for or how long to "tarry" if all comers were invited.

Let us look again at the word "you" in I Cor. 11:23 and the words "you" and "ye" in I Cor. 11:2. Who do these words have reference to today? There are many groups who call themselves churches. They declare that they are the Lord's church and therefore are the place where the Lord's supper is to be served. We know, of course, that the "you" and "ye" do not refer to a lodge. Let's suppose, however, that a particular lodge changes her sign from a lodge to a church. Does this fact make them the "you" and the "ye"? We know, of course, that it would not. A church, in order to be a church, must be an arm from a sound church or a live church.

The big question, then, is, what denomination did the Lord build? Which one is the "you" or "ye"? We, if we can answer this question properly, will know who the "ye" in Matthew 28:19,20 has reference to.

"Go YE therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things

lieve the "you" and the "ye" have reference to Baptist Churches because our Lord was a Baptist. Who baptized our Lord? Was He baptized by a Methodist, Presbyterian, Catholic, or Lutheran? The record shows very clearly that a Baptist baptized our Lord. His name, of course, was John the Baptist. Did John have authority from God to do this great work? We know from John 1:6 that John was sent by God. God named and commissioned him a Baptist. This same John baptized our Lord, therefore, our Lord was a Baptist. We know further, that when the Lord was baptized, there was a voice from heaven which declared, "This is My beloved Son in whom I am well pleased." God, then, was "well pleased" with His Son being a Baptist and I am sure that He is also well pleased with sound Baptists today. Our Lord, then, was a Baptist and He said, "I will build My church" (Matthew 16:18). Now what kind of a church do you think a Baptist would build? It would surely be a Baptist Church and a careful study will show that our Lord did build a Baptist Church. The record shows that the first members of His church were Baptists in view of the fact that they were all baptized by John the Baptist.

Beloved, if the head and founder of the church be Baptist and if the material (apostles) be Baptist, then what else but Baptist could the true church be called? (Continued on page 6, column 1)



## Fred T. Halliman

(Continued from page 4)

would any other language, then it becomes just as intelligent as other languages. The trouble with ninety-five percent of folk whose mother tongue is English, or some other foreign language, they never bother learning more than a few phrases of Pidgin and then they try to use those few phrases as one would "baby talk" along with the rest straight English and then they cannot understand why the native folk cannot understand them or take orders. With a fluent Pidgin speaker I can converse just as well in Pidgin as I can in English.

It is a fact that nothing like all the native folk know Pidgin but on the other hand the ratio would be about 20 to 1 between Pidgin and English with the 1 belonging to the latter. Until recently Pidgin was banned by the Government in all schools but it is now being taught in some Mission as well as Government Schools.

All national news casts are broadcast in Pidgin, some in English as well, but many of the radio stations here in Papua New Guinea use Pidgin exclusively. It is only a matter of time until it will have to be recognized as the national language due to its wide spread use throughout the Territory. This in nowise has been intended to degrade the writer of the article that we referred to, but only to let you know some of the facts.

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churches. It should also be pointed out that the ordinances were not delivered to the officers of the local churches, but to each church as a body. This is to say that the church and not her officers are to see that the ordinances are carried out in accordance with the will of Christ. The church, in other words, is to see that the command which is laid down in II Thess. 3:6 and 14 is carried out.

"Now we command YOU (church), brethren, in the name of the Lord Jesus Christ, that YE (church) withdraw yourselves (as a church) from every brother that walketh disorderly, and not after the traditions (instructions) which he received of us."—II Thess. 3:6.

"But if any man obey not our word by this epistle, note that man (church note that man), and have no company with him, that he may be ashamed."—II Thess. 3:14.

The "withdrawing" and having "no company with" the disobedient and disorderly, certainly involves excluding them from the Lord's table.

"But now I have written unto you (church—I Cor. 1:2), not to keep company, if any man that is called be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat (eat the Lord's Supper)."—I Cor. 5:11.

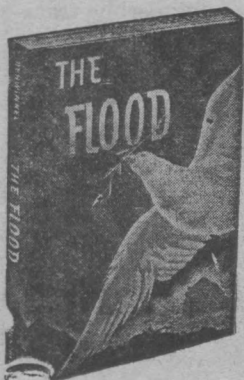
The only possible way for the instruction in this verse to be carried out is for every local church to have the complete say as to who partakes of the supper. This fact, necessarily excludes from the supper those whom the local church has no control over; that is, those who are not her members. The church, if she invited all comers to partake of the supper, could very easily eat with

whatsoever I have commanded YOU: and, lo, I am with YOU (church) always, even unto the end of the world, Amen."

It is obvious that our Lord only authorized the "you" and "ye" to go into all the world, teach, baptize, administer the Lord's supper, etc. We now ask again, who is meant by the "you" and the "ye"? Beloved, I am convinced beyond the shadow of any doubt whatsoever that the "you" and the "ye" refer to a New Testament Baptist Church. I am convinced that the church our Lord spoke of in Matthew 16:18 is a Baptist church:

"And I say unto thee, that thou art Peter (petros—little rock), and upon this rock (petra—the Lord Himself) I will build My church; and the gates of hell shall not prevail against it."

Why do I believe the church our Lord has reference to in this verse is a Baptist church? I be-



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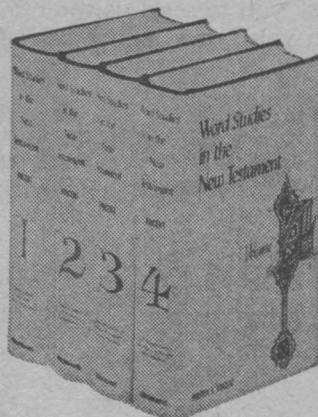
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THE BAPTIST EXAMINER

JULY 1, 1972

PAGE FIVE



## The Lord's Supper

(Continued from page five)

There are many who try to get around the facts by saying that the church did not begin until Pentecost. However, this idea can be proven to be completely false, or as we say of tires, completely "flat." We say this because of several Scriptural facts. The first is that the Apostles, according to I Cor. 12:28, were the first to be set in the church. This fact, of course, places the church before Pentecost. We find another definite proof in Acts 2:41. Here, on the day of Pentecost, it is stated that "there were added unto them about three thousand souls." The word "added" makes it crystal clear that the church was already in existence at Pentecost. It is impossible to add to something that does not already exist.

Beloved, are you a Baptist? Our Lord and the Apostles were Baptist. You, I'm sure, claim to be a follower of the Lord. Why, then, aren't you a Baptist?

We have (above) appealed to the Scriptures and shown that the "you" and the "ye" refer to Baptists. Let us now appeal to the testimony of historians, for they too are on our side.

John Clark Ridpath (a Methodist) is the author of Ridpath's history of the world. Mr. Ridpath, in a letter he wrote to W. A. Jarrel (Baptist Church Perpetuity, page 59), said, "I shall not readily admit there was a Baptist church as far back as A.D. 100, though without a doubt there were Baptists then, as all Christians were then Baptists."

The King of Holland in 1819 appointed a committee to write the history of the Dutch Reform Church and to also investigate the claims of the Dutch Baptists. The committee, in preparing the history for the King, devoted one whole chapter to the Baptists. They said, in part, "the Baptists may be considered as the only Christian community which has stood since the days of the Apostles and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

Beloved, we could quote many other great men, but sufficient has been said to show that the "you" and the "ye" in I Corinthians 11:26 refer to Baptists.

**"For as often as YE (Baptists) eat this bread, and drink this cup, YE (Baptists) do show the Lord's death till He come."**

The place, yea, the only place the Lord's supper can be observed is in His church, and the only ones who can partake of that sup-

per are the members of that particular church.

There are many who suppose that the word "communion" refers to the communion of Christian with Christian, but this idea, according to I Corinthians 10:16, is entirely in error.

**"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"**

It is obvious from this verse that our communion during the supper is with our Lord rather than each other. This fact shows how wrong those are who point an accusing finger at us and say that we won't commune with them. Let these know that this is not the purpose of the supper.

The Scriptures, of course, teach "close" communion rather than "open" communion. "Close" communion means that the supper is only for the members of a local church, while "open" communion occurs when any one outside the local church is invited to eat. We may go further and say that "close" communion is the old way, while "open" communion is the new way. We, in fact, know from history that even the Episcopalians, Presbyterians and Independents practiced "close" communion in the years that are past. Mr. William Kiffin, a close communion Baptist, who wrote against John Bunyan's position on "open" communion, said, "the Episcopalians, Presbyterians, and Independents are also of our side, for our practice" (Bunyan's Works, Vol. 11).

One will find that I Corinthians 10:17 confirms our stand on "close" communion.

**"For we being many are one bread, and one body: for we are all partakers of that one bread."**

Notice carefully the expression "one bread and one body." The symbolism of the "one bread and one body" would be broken if there are those at the Lord's table who do not belong to the church that is partaking of the supper.

We can be sure that our Lord would never have invited the Pharisees to partake of the supper with Him. Their doctrine was completely contrary to the things which He taught. Therefore, He would never have invited them. We, in like manner, must follow the Lord's example and never invite to the table those who do not hold to the truth. We, in fact, cannot even invite those who hold to the truth if they are not members of the church in which we are a member. We may go

further and say that the Lord is the one who does the inviting, in view of the fact that it is His supper. We have learned from the above that only members of a local church are to partake of the supper.

The ingredients the Lord has specified for His supper are unleavened bread and wine. Most will agree with the unleavened bread, but many do not agree that wine is a proper ingredient. However, to partake of grape juice is equal to partaking of leavened bread. I say this because grape juice contains leaven. Wine, on the other hand, does not contain leaven.

Frederic Haskins, former director of the Information Bureau in Washington, D.C., in a letter said: "The Bureau of Plant Industry of the U.S. Department of Agriculture says that grapes naturally contain a leavening agent and that this is present in the juice . . . the leaven is used in the process of fermentation so that the finished product or wine does not contain leaven."

Beloved, the precious blood of our Lord was without sin. There-

height of seven feet tall or more. Then travel just a few miles and visit a tribe of pigmies where a man that is five feet eight is considered a giant. An evolutionist would take the skeleton of a pigmy and tell us he must be several million years on the evolutionary scale before the larger, more developed Watusi. And yet they exist today, side by side. Both human beings, no difference between them except their size. I am six feet tall. My father was five feet nine. Am I an evolutionary step upward from my

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father? I think not. All human beings are descended from one common ancestor, that being Adam. They may come in different sizes, but they are in different human beings. As for the diagrams of horses that the evolutionists seem to love so much, I have seen Shetland ponies and I have seen huge draft horses. Are they both simply different breeds of horses or did one evolve from the other?

We could go on and on. We will mention only one out of many of the great lies that evolution has produced. A man named Harold Cook discovered a tooth in Nebraska. The evolutionists labeled it Hespero Pithecus Haroldcooki — at that time, the oldest fossil, supposedly, of prehistoric man that had been discovered. They said it had to be at least one million years old. Later on the whole skeleton was discovered and the famous "Nebraska man" turned out to be the tooth of a pig. You don't see pictures of Hespero Pithecus in the textbooks any more. For some reason the evolutionists don't like to mention him.

### III. WHAT YOU SHOULD DO.

If you are a Baptist, you ought to see that you and your children are well grounded in God's word in order to resist the attacks of the evolutionists. Check the textbooks used at your children's school. It is appalling how many people send their children to a school without knowing, or caring, what is being pumped into their heads.

Educate yourself and your children on the fallacies of evolution. There are many good books on the subject of evolution and creation including "Why We Believe in Creation Not Evolution," by Meldau; "The Genesis Flood" by Morris and Whitcomb, and "Studies in The Bible and Science," by Morris. All of these can be ordered from the Baptist Examiner bookshop and are well worth the price.

## Infant Salvation

(Continued from page one)

are at enmity against God. What possible difference could the chronological age of the creature make to the infinite, immutable God, "For there is no difference, for all have sinned and come short of the glory of God."

It is easy to suppose that God has somehow, in some unknown way, by some unrevealed method cared for the dead infant. Yet, except that infant "Be born of water and of the Spirit, he cannot enter into the kingdom of God." One must be born again! God will have no less than children who are born, not to Adam, but of Himself. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12,13).

The saints of the Lord are new creations, brought forth of God to replenish the new heavens and the new earth. Only new creatures meet the demand of God for such population. Each shall be "Like Him, for we shall see Him as He is."

### II. SALVATION IS BY FAITH IN CHRIST ALONE.

**"Believe on the Lord Jesus Christ and thou shalt be saved."** (Acts 16:31).

**"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."** (Rom. 1:16).

**"How, then, shall they call on Him in whom they have not believed?"** (Rom. 10:14a).

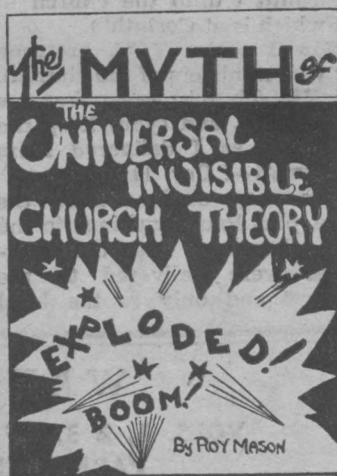
Election is not Salvation! Those elected are elected unto salvation. All of God's elect shall be saved. Yet, God's elected method to save His elected children is through faith in Jesus Christ. One is not quickened by the Holy Spirit apart from the gospel of Jesus Christ for "It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21b. There can be no salvation apart from having faith in Jesus Christ.

This alone does not discount the fact that some infants may have truly believed at a very early age. However, it certainly leaves no room for teaching that just because a child of Adam dies at an early age he was somehow saved by an alternate means of salvation.

### III. GOD'S POWER TO KEEP HIS ELECT UNTO FAITH.

**"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you TO salvation THROUGH sanctification of the"** (Continued on page 7, column 1)

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fore, that which symbolizes His blood must not contain any leaven (type of evil). We know that grape juice contains leaven, or it would never ferment. It goes without saying that those of you who use grape juice in the Lord's supper are saying by your action that the Lord's blood was not pure. I'm sure that this is not what you intend, but, nevertheless, this is what you are declaring. May you never use grape juice again.

One will find from consulting a Jewish encyclopedia that the Passover was always observed by the drinking of real wine, and not unfermented grape juice.

We are sure that the church at Corinth used wine, in view of the fact that some of the members drank too much, and were drunken (I Cor. 11:21). The Greek word here for drunken means the same as it does in the English language.

We are all also aware of the fact that our Lord turned the water into wine.

I'm a prohibitionist, but this fact does not close my eyes to the truth relative to the use of wine in the Lord's supper.

May the Lord richly bless you with this message which He has set before us.

### Evolutionary Sham

(Continued from page three) sion of horses from Eohippus (dawn horse) on up through 5 or 6 stages to the present day horse. Do I believe that cavemen existed? Certainly I do. They exist today. If you don't believe me, ask Bro. Halliman, he has talked with hundreds of them. Go to Africa and visit the Watusis — none of whom are under six feet tall and most of whom reach a

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PAGE SIX

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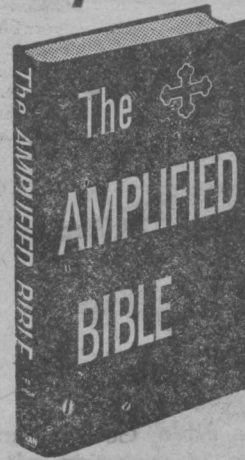
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## Infant Salvation

(Continued from page 6)

**Spirit AND BELIEF OF THE TRUTH** unto which He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:13,14).

Again, we can suppose that God has alternative methods of "keeping whole races of people from perishing forever" yet, His Word speaks of only one method: He brings His elect to faith in Christ Jesus. I fear we may be on the verge of making statements and establishing doctrines which have the very unpleasant stench of unbelief. The arm of our Lord is not shortened that he is unable to save all of His elect by a pre-stated method. In fact, eternity shall reveal that God's great power has been displayed in stating beforehand just how He would save His elect, and then proceeding in the face of Satan, the fallen angels and wicked men, to do just as He has proclaimed and in the very way stated, "So shall my Word be that goeth forth out of My mouth; it

shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11).

God's election of His method by which He saves sinners is no less absolute than the number of those whom He has elected to His salvation. "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." Acts 4:12. Faith in Jesus Christ as Lord and Saviour necessitates a knowledge of Him. "How then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard?" This alone eliminates all, including the very young, who have not heard of Him. "Faith cometh by hearing" and some are undoubtedly saved at a very young age — YET, NOT WITHOUT THE GOSPEL.

## IV. THE SECURITY OF THOSE BORN OF GOD.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, HATH BEGOTTEN US AGAIN unto a living hope by the resurrection of Jesus Christ from the dead, TO AN INHERITANCE incorruptible, and undefiled, and fading not away, RESERVED IN HEAVEN FOR YOU, WHO ARE KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time." (I Pet. 1:3-5).

If our opinion is that all babies are somehow cared for in the "SECRET THINGS," let us be careful to voice this simply as an opinion. If our "figuring" allows for some to grow older and prove to be non-elect then we have created a doctrine which is foreign to Scripture.

Is there an inferior "salvation" from which one may be lost? Is this not what we are in effect, saying when we teach "Security of unbelieving infants?" If one is "known of God," or if one is "alive" unto God at birth, how then will we construct a theological doctrine which will get that one "alienated from God" and "dead in trespasses and sins?" By what inconceivable reasoning will one stand dogmatically on; justification by faith, substitutionary atonement; or the security of the elect, and yet catalogue infants who die as saved by election, and that without exception? Again, what uncharted path will we mark out which will allow for one who is justified in God's sight, atoned for by the blood of Jesus Christ, secure in the eternal life which one must have to dwell with God, and yet subsequently be condemned as unjustified, punished as one for whom no atonement was made, and allowed to suffer the second death as one who has never been made alive?

If our reasoning is that, only

those infants who die in infancy are of the elect, and those who survive to a later age are a mixture of elect and non-elect; then beyond what age may we assume no elect die without knowledge and faith in Christ? The very fact that Jesus said (Matt. 19:14) "Suffer the little children, and forbid them not to come unto Me," illustrates that they need Him, also. The fact that Jesus said, (Matt. 18:6) "But whosoever shall offend one of the little ones who believe in me" demonstrates that the little ones also can be brought to faith in Him by the ministry of the Holy Spirit through the Word of God.

None of God's elect shall perish! Now, in the light of this fact, one of two things must be true. (a) Some of the elect die in infancy without faith in Jesus Christ as Lord and Saviour, and yet, God gives them His divine nature without faith or (b) the Lord God Omnipotent preserves His elect and in spite of all opposition brings them to saving faith in Christ Jesus at differing stages of physical maturity.

Let us stand on what God has spoken and not on what we suppose He might have said in the "Secret things." Since our God has said so many things about who is lost and why, and who is saved and how He saves them, let us not say His Word is silent on any segment or any minority group of mankind.

Serving the Lord God Omnipotent,

Pastor Douglas A. Adamson  
Carmel, Indiana

## Origin Of Baptists

(Continued from page one) through the ages.

### WHERE?

All this raises the ultimate question: Where did these people called Baptists come from anyway? Try to find their beginning and you go back and back and back and arrive finally on the banks of the Jordan River where one of their number, a God-called preacher named John, is preparing a people for the coming of Christ. If you stop this side of John the Baptist, you stop too soon. Their story continues all the way through.

### "THE TRAIL OF BLOOD"

After the days of the apostles and after the days of the Fathers a corrupt, apostate hierarchy (Catholic) stamped as heretics all who witnessed to the truth as it was in Christ Jesus. These noble men of God furnished the material for the rack, the dungeon, and the stake in the dark days when the established church (Catholic) took up the bloody sword of persecution. They themselves were not free from all er-

ror, but believed God's Word is the Holy Scriptures, and they sealed it with their lives.

### THE DONATISTS

For example, the Donatists, arising soon after the early Fathers, were known for the purity of their church members, for the independence of their churches, and for their custom of baptizing again those who came to them from other groups. They were called Anabaptists, or re-baptizers.

Reduced by fierce and bloody persecutions waged against them by Mitre (Pope) and Crown, they nevertheless multiplied and scattered throughout the empire. The historian, Benedict, says, "For a thousand years after the rise of the Donatists we find them spread along in all parts of Europe, under different names, but recognized by friends and foes as substantially the same people and in the middle of the seventeenth century Fuller, the English ecclesiastical historian, says of the English Baptists that they were Donatists, new dipped."

At the time of the Renaissance and the Reformation these "Anabaptists" sprang up overnight everywhere. They came out of their hiding places where bitter persecution had driven them. Mosheim in his Church History, Vol. IV, p. 428, says of their origin, "The true origin of the Anabaptists is hid in the remote depths of antiquity."

That would be to say, they did not begin with the Reformation.

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They were reformers before Reformation. Or more truly said, they were the true church and the true people of God, living "in spite of dungeon, fire, and sword!"

### EARLY BAPTISTS IN ENGLAND

When the gospel was first carried into Great Britain nobody knows. It was certainly at an early period, possibly in the second century. The historian Cook, in his volume entitled "The Story of the Baptists," p. 72, quoting from an English historian, says: "In England there can be no doubt that Baptist churches existed early in the third century. We are warranted in saying that the early British Christians held the distinctive principles of Baptists. Austin, in the sixth century, had a great deal of trouble with a colony of Baptists in Wales, and used such repressive measures against them as to load his name with infamy."

### SPURGEON

Cook then quotes Charles Haddon Spurgeon, "It would not be impossible to show that the first Christians who dwelt in this land were of the same faith and order as the churches now called Baptists. All along our history from Henry II to Henry VIII there are traces of the Ana-Baptists. There must have been a great hive of them on the continent for, despite their being doomed to die almost as soon as they landed, they continued to invade the country to the annoyance of the priesthood and the hierarchy."

About 30 years ago George W. McDaniel, pastor of First Church, Richmond, Va., and one time president of the Southern Baptist Convention, published a little book entitled "The People Called Baptists." I read that book as a boy. It left an indelible impression on my mind. The first page is the following:

"The name 'Christian' was first applied, in derision, to the followers of Christ by enemies at Antioch. The name 'Baptist' was first given, in ridicule, by Pseudo-Bap-

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tists, opponents of the people who rejected the baptism of babies. Both names, like the cross, have been changed from marks of shame to badges of honor.

"To be well born is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations: the Disciples began with Alexander Campbell; the Methodists with John Wesley, though Wesley never left the Church of England; the Presbyterians with John Calvin; the Lutherans with Martin Luther; and the Church of England with Henry VIII and Cramer's Book of Common Prayer in the reign of Edward VI.

"Not so with the Baptists. There is no personality this side of Jesus Christ who is satisfactory explanation of their origin. The New Testament churches were independent, self-governing bodies like the Baptist churches of to-

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day. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles; but our marching orders are the Commission, and the first Baptist church was the first church of Jerusalem. Our principles are as old as Christianity and we acknowledge no founder but Christ."

I BELIEVE THAT — We (Baptist churches) came from the pierced hands of Christ; and the gates of Hell have not, nor ever shall prevail against it. At times its witness has been almost drowned in blood. Days without end its life seemed about to perish in the flames. Its scattered flock suffered no less than its martyred pastors. But it lived. It lives today. It will always live, this loved church of the Lord Jesus Christ, these people called Baptists.

### THE BAPTIST EXAMINER

JULY 1, 1972

PAGE SEVEN

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## Moral Decay Of The New Morality Swamping America

Removal of the penalties for sin is another of the tactics used to promote moral decay and the "new morality."

The "REDBOOK," for example, said: "Despite a general belief that immorality brings disaster, or at least enduring guilt, most of these non-conformists have suffered few or no observable ill effects from their behavior." To "prove" the point, the author presented numerous "case histories"

of successful people living double lives in complete happiness. In fact, the only really unhappy person pictured in the whole article was a woman who bitterly admitted that she walked the straight and narrow.

The wife of a prominent doctor, she was quoted as saying: So you are chaste before marriage, and what do you get? A reputation for being a cold fish, a string of "almost" love affairs, and a nai-

vete that compromises your marriage almost from the start . . . Those girls of my college days who acted as if they didn't give a hang for reputation or marriage are now married, mostly to Ivy League men, and have children in high school or college. Oh, they have had their own share of divorces and scandals and what not, but I'd trade my life for theirs in one second flat.

The fear of pregnancy — another of "the wages of sin" which has tended to place some restraints on sexual promiscuity — has largely been eliminated by the "pill" which is being widely distributed to high school and college students today. For example, in April 1967, a Baltimore hospital announced that it . . . provides birth control pills for the unmarried high school girl who is sexually involved with a number of boys or for the girl who is often intimate with her steady boy friend. Many of the girls are enrolled in the program by their parents and all must have parental consent to receive the pills.

The same lessening of the penalties for sin is a factor in the growth of crime. U.S. News & World Report in its March 22, 1965 issue pointed out that while crime rates continue to increase, the Supreme Court and lesser tribunals are grinding out decisions which stress suspects' rights, making it easier than ever for criminals to evade detection and punishment. On June 13, 1966, the Supreme Court took a giant step in handcuffing law enforcement agencies. They banned the conviction of any criminal on the basis of his own voluntary confession unless he was given an opportunity to have an attorney present before talking to police. In the first 18 months after the precedent-breaking Miranda decision, over 100 self-confessed felons, including murderers and rapists were freed because of the high court's ruling.

The above was taken from THE DEATH OF A NATION, pp. 78-79 by John A. Stormer.

### How . . . Started

(Continued from page one) you started life as a baby. So when a person is born into God's family by the new birth, he is a spiritual baby. The spiritual baby needs to grow in grace. II Peter 3:18.

The old nature which you were born with also remains with you and there is bound to be a struggle between the two natures much of the time. But the life of spiritual growth and maturity is a life of learning to give more and more "right of way" to the new nature which is empowered by the Holy Spirit. Galatians 5:17-18.

### ASSURANCE

The first step in Christian growth is to be absolutely sure you have been saved. You cannot be useful in God's service unless you get the matter of salvation settled, once and for all.

Do not trust either in your feelings or your good works for salvation. Our feelings change, and the Bible nowhere tells us just how we are supposed to feel. Whether you feel good or bad, if you have committed yourself to Christ by faith, He is keeping you saved, regardless of feeling. I Peter 1:5. And remember that none of us can do enough good works to earn salvation. Romans 4:5.

Open your Bible to John 5:24 and read carefully. You have heard God's Word. Now, do you truly believe on Him for salvation? You may have believed about Christ before. But this never brought salvation. Salvation comes when you turn from sin, as best you know how, and trust the death of Christ to pay

## Bro. Larry Cox To Assist Georgia Church In Revival

The West Griffin Baptist Church of West Griffin, Georgia is planning a revival meeting the week of August 14 thru August 20 with Larry Cox doing the preaching.

and the church that he is to assist in this meeting.

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LARRY COX  
Evangelist



GORDON BUCHANAN  
Pastor

Brother Cox is a good young preacher whom your editor has known since he was a little boy. I think highly of him and we pray God's blessings upon him

two good men and a good church will be linked together for this meeting. We would ask that our readers pray much that God will bless them in this meeting.

for your sins. Review carefully the following in your Bible.

All have sinned — Romans 3:23.

Sin's wages — Romans 6:23.

Sin paid for — Romans 5:8.

How to accept — John 1:12.

### BAPTISM

You need to be scripturally baptized in water by the authority of a Bible-believing Church. As a plain example concerning baptism, read about Philip and the Ethiopian — Acts 8:26-40. (1) Note that the Ethiopian believed first, and then was baptized. Baptism itself does not save, it only pictures the death, burial and resurrection of Christ, and is a public testimony to the world of your identification with Him. (2) Note also that they both went down into the water, and then came up out of the water, showing the proper mode of baptism, which is immersion.

### CHURCH

The Church is very important in growing as a Christian. Hebrews 10:25. The Church cannot save you, because salvation is wholly by grace, or the unmerited favor of God. But you ought to assemble with other believers for fellowship and worship. Not just in any Church, but in one where you can be fed spiritually by Bible teaching and preaching.

### DIET

Just as in the physical life, so in the spiritual life, proper diet is essential to growth. The Church will feed you some, of course. But you must learn to feed yourself. Make Bible read-

ing and prayer a daily habit: not just occasionally, but regularly. Start with the gospel of John. Read at least a chapter a day. Talk to God as well as letting Him talk to you. You can tell God everything that concerns you in your own words. He is concerned about you as His child. Pray for your friends you would like to see saved.

### EVANGELISM

This word comes from the same word, as "gospel" and means "good news." This word means you should talk to people about being saved. Don't leave this up to preachers or older Christians. All believers should be a witness for Christ. Acts 1:8. You can always tell others what happened to you. You can use the Scriptures that were used to lead you to Christ. Don't try to "high pressure" people. God is the One who must save them. You and I are simply instruments for God to use.

If anything comes up in your Christian life that you are in doubt about ("Should I do this or shouldn't I?") then ask yourself honestly if Christ would do it. Or, would He be pleased finding you engaged in it when He comes, again. See what Romans 14:23 says about doubtful things.

The Christian life is not drudgery or duty, but a delight, when we live it depending on the strength Jesus gives, and not our own strength. Philippians 4:3.

Above all, be sure that you have really trusted Jesus Christ to save you. "Make your calling and election sure." II Peter 1:10.

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We do thank the Lord for you and the Baptist Examiner. I believe that only when we appear before the judgment seat of Christ will the real worth of your labors through the Examiner be realized. We assure you of our unceasing prayer on your behalf and the Examiner.



Yours in Christ,  
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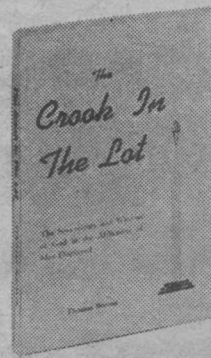
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