

# Calvary Baptist Church Invites All Who Can Possibly Attend To Be With Us For Our Thanksgiving Services. U All Are Very Welcome!

TIME: THURSDAY MORNING, NOVEMBER 23 — 8:30 A.M.  
PLACE: CALVARY BAPTIST CHURCH — 3339 - 13TH STREET, ASHLAND, KENTUCKY

MISSIONARY

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## 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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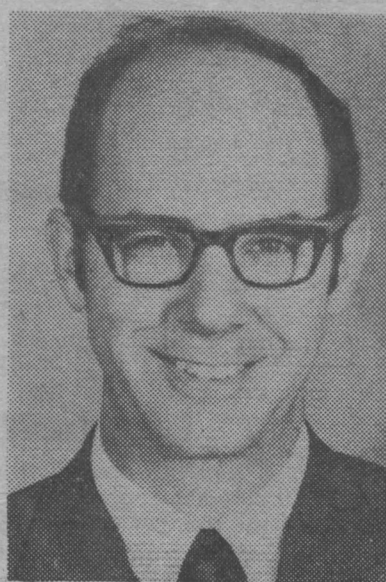
## CHURCH GOVERNMENT

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

There are at least three forms of governments which have been set up or designed for churches. These are given the names of Episcopal, Presbyterian and Congregationalism.

The Bishops in the Episcopal form of government, preside over districts. He, the Bishop, is recognized as the "inferior clergy." The Episcopal form of government rules from the Episcopal office. The ordaining power and the right to rule is held tightly in the Episcopal office and not in the local churches. They, the local churches, are like puppets on a string. The string being pulled at will by the Episcopal office.

Those who hold to the Episcopal form of government believe that there are three orders in the ministry; namely, Bishops, Elders and Deacons. This idea, of course, can find no basis or resting place



WILLARD WILLIS

in the Word of God, in view of the fact that the Bible uses the terms "Bishops, Elders and Pastors" interchangeably. One, in fact will find from Acts 20:24 that

the Elders in the church at Ephesus were called "Overseers." This word (overseers) is generally translated "Bishop," therefore, the words are interchangeable.

The Presbyterian form of government recognizes two classes of Elders. These are the ruling Elders and the preaching Elders. The Pastor and the ruling Elders in a congregation constitute what is termed the "session of the church." The "Session" transacts the business of the church. They, in fact, receive, dismiss, exclude members, etc. The decisions made by the "Session" may be appealed to the Presbytery and the decisions made by the Presbytery may be appealed to the Synod. The decisions made by the Synod may be appealed to the General Assembly. There is no appeal beyond the General Assembly, in (Continued on page 6, column 3)

## Why TBE

### Has Been Late

We regret very much that we have not been able to mail our paper regularly during the past few weeks. Mrs. Alice Norris, the lady who has had complete charge of our mailing for a great number of years had to go to the hospital for what was diagnosed as minor surgery. However, it turned out to be major surgery with the result that we have gotten far behind.

Since the zip code was added to our mailing, it is quite a complicated matter to handle the mailing of the paper. Rather than take a chance on making a mistake which might necessitate endless correspondence, we thought it best to wait until Mrs. Norris was able to be back at her position of duty.

Brethren, please bear with us in this time of difficulty.

## FTH Tells Of His Visit With House Of Assembly Member

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Greetings to each of you. Once again I count it a privilege to be able to share with you the news as I see it here around the Baptist work in New Guinea. I have always felt it my bounten duty to keep our readers and especially those of you who support the work informed and abreast of the work you are having a part in.

In the article last week I had brought you over a route that covered more than 15,000 miles. All of this had been done with the help of six different type and sizes of aircraft and a pair of legs that carried me the last 10 miles. God is so good to us and I feel that He has been especially good to me. In the past 14 years I have traveled considerably over 100,000 miles by air, a great number of which has been traveled by single engined aircraft here in New Guinea, and to date the nearest that I have knowingly been involved in any kind of a mishap was during my early days in New Guinea when a tail wheel snapped on landing at the Mendi airport in the Southern Highlands. With some difficulty the pilot brought the plane to a safe stop.

It is my purpose in this article to try to put you in the picture as to the political situation here as related to the future of the Mission work, also one or two other situations.

Should any of you have missed

your paper (THE BAPTIST EXAMINER) and are not aware of the reasons for my short stay in America, I will briefly repeat that I returned only after three months and sixteen days in America due to reports that I had received that there was a move in New Guinea to try to force all religious bodies to unite. As I had heard it this was supposed to



FRED T. HALLIMAN

have been coming through the government channels.

When I arrived back in New Guinea the House of Assembly was in session and it was not until last Wednesday, October 11, that I was able to contact and talk to Mr. Andrew Wabria Andagali, the MHA (Member of the House of Assembly) representing the Koroba area of the Southern Highlands District. I have known Mr. Andagali for many years. I knew him when he was yet a

(Continued on page 5, column 4)

## An Expose Of Some Real Blatant Arminian Heresy

By JOE WILSON  
Tulsa, Oklahoma

Some time back, Brother Gilpin had a sermon in TBE on "Are You A Tulip Christian." It was truly a great sermon. It was true to the Bible, and a great blessing to me and to the



JOE WILSON

thousands who read it. You understand that the word "tulip" is a short way of referring to the wonderful doctrines of Grace. T—Total depravity, U—Unconditional election, L—Limited atonement, I—Irrresistible grace, and P—Perseverance or Preservation of the saints. What wonderful and precious Scriptural truths these are! I have before me a booklet, "An Examination Of Tulip" by Robert Sumner. In this book, Mr. Sumner attempts the assassination of a beautiful flower — the tulip. But God made tulips, and has preserved them in the world. God has also set

forth and teaches the glorious doctrines of grace, and He will preserve them through eternity. Though some men have trampled many beautiful tulips under their feet, still we have them with us. Though men have fought long and hard against the doctrines of grace, still we have them to bless our souls.

We might refer to Robert Sumner as little John Rice. They both teach the same heresies and fight the same truths. I assume that Sumner got most of his theology from Mr. Rice, and of course, neither of them got it from the Bible. I do not plan to spend much time with this book. Those who desire a detailed refutation might refer to my articles on John Rice's book "Predestined For Hell, No." Real- (Continued on page 7, column 2)

## An Old Manuscript Showing Importance Of Missionaries

L. D. GIBSON

(Now In Mansions Above)

L. D. Gibson was one of your editor's closest friends. He has been in glory several years and Mrs. C. W. Snell, his daughter, found this old manuscript of her father's and sent it to me to share with our readers. Thus, "he being dead . . . yet speaketh."

The following thirty reasons for doing missionary work — one for each day of the month — are given with the prayer that God may speak through His Word and call some to see their great duty and privilege.

1. Missionary work was God's plan from the ages. "The Lamb slain from the foundation of the world." Revelation 13:8.

2. To win souls is the will of God. "God, who will have all

men to be saved." I Timothy 2:3 and 4.

3. Missionary work is God's good pleasure. "It pleased God by the foolishness of preaching to save." I Corinthians 1:21.

4. In missionary work, God's



L. D. GIBSON

love will be gratified. "God so loved the world that He gave His only begotten Son . . . that the world through Him might be saved." John 3:16-17.

5. God's first gift noted in the Bible was not to the inhabitants of Heaven, but to man on earth in a foreign country. "Behold, I have given you." Genesis 1:29.

6. Missionary work is co-operating with God in His work. "I have spoken them, but they have not heard." Jeremiah 35:17. "How shall they hear without a preacher?" Romans 10:14.

7. At the birth of Christ, the first message was a missionary (Continued on page 8, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "WHY BAPTISM DOES NOT SAVE"

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. 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."—Rev. 7:13, 14.

I am positive that the Devil doesn't care one particle about how religious you are just so long as he can get you to trust

in something for salvation other than Jesus Christ. He has devised all kinds of schemes and devices in order that he might be able to get people to trust something else, or someone else, other than the Lord Jesus. May I say at the very outset, it is the most fatal thing in this world for a man to "plus" Jesus with anything, especially with baptism.

We read in the Old Testament, how, when the Jews went into idolatry, they bowed before stone

gods. They even went so far, on one occasion, that they offered their children to Moloch, a stone god that was heated on the inside. They would put their child in the arms of that god and offer the child as a burnt sacrifice unto their heathen god, Moloch. As I say, I recall how the Jews worshipped stone gods many times.

I say to you, you might just as well depend upon a stone god as to depend upon a water god. (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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## "Baptism ... Save"

(Continued from page one)

That is what all the world does that is depending upon baptism for their salvation.

The idea of salvation through water came from the Romanists. They were the ones who started it. They said that baptism had saving power. Because they believed that, in order to be consistent in their belief, they then began to baptize babies, for if baptism had saving power, then they certainly wanted their babies to be saved. They didn't want their babies to die without being saved. Therefore, they began baptizing babies, and that is how infant baptism arose.

As I say, baptismal regeneration, or the idea of salvation through baptism, came from Rome. It had never been heard of, and it would never have been known, had Rome not brought it into existence back yonder about the second century. It was a well established practice by the year 251 A.D. — so much so that the other churches withdrew fellowship from the churches that were located in and around the city of Rome, because those churches were practicing baptismal regeneration.

There are other groups today, in addition to the Romanists, who practice it. For example, the Mormons are very, very loud in their insistence of baptismal regeneration. In fact, they even go so far as to insist that you be baptized in the name of a dead person, and that such a dead person will get out of Hell the moment that you are baptized. I remember going to a Mormon

funeral several years ago and hearing a Mormon preacher tell how that every time a person was baptized in the name of a departed loved one, that the soul of that loved one leaped out of the flames of Hell into Heaven.

Then, as you well know, not only the Catholics and the Mormons, but especially the Church of Christ, or the Campbellite people, believe strongly in baptismal regeneration — so much so that they say even Christ had to be baptized. An old Campbellite preacher said to me one day, "Brother Gilpin, if my Lord hadn't been baptized, He would have gone to Hell for sure."

Now that is a bold, blatant, blasphemous statement, but that is the position of Campbellism. They believe that baptism is necessary for salvation. Whether a person is a Romanist, or whether he is a Mormon, or whether he is a Campbellite, or whether he is of some other persuasion, if he believes in salvation by water, then I say that the trusting in a water god and he might just as well bow before a stone god, or a wood god or any other kind of god as to trust in water for his salvation.

I

### SOME SCRIPTURES USED TO TEACH THAT BAPTISM SAVES

There are some Scriptures that are often used by people who believe that baptism saves. For example, we read:

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

If you did not study this verse, it would seemingly indicate that a person could wash away his sins in the baptistry, or by the act of being baptized. But let's notice it. The writer speaks about being baptized and washing away sins. Now, I believe baptism washes away sins, figuratively. When you see a person baptized, and that individual comes from the baptistry — when you see that person emerging from the water, I think you can say that he has figuratively washed away his sins. In the eyes of the world it looks like, by being baptized, that his sins have been washed away. That is what it pictures. That is what it represents. In other words, what has taken place within the heart is that the blood of Jesus Christ has cleansed his soul. This you see portrayed in the water when he is baptized; and when an individual is thus baptized, figuratively, his sins are washed away.

Notice another Scripture that is often used to teach regeneration:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

They take that word "for" and translate it to mean "in order to."

The little Greek word "eis" that is translated "for" occurs between 1600 and 1700 times in the New Testament. At best, it is only translated "in order to" some ten times. The rest of the times it is translated as meaning "because of."

We use it that way in English. I see a little boy that is crying and I say, "What are you crying for?" He doesn't say, "In order that I might stomp my toe." Rather, he says, "Because I have stomped my toe."

We talk about a man that is being put in prison for stealing. That doesn't mean they are putting him in prison in order that he might steal, but they are putting him in prison because he has been stealing.

We talk about an individual that is being hung for murder. That doesn't mean they are hanging him in order that he might commit murder, but they are hanging him because he has committed murder.

I contend that this word "for" that is used in Acts 2:38 does not mean "in order to," but rather it means "because of." Actually, it tells us that we are to be baptized because of remission of sins. Because our sins have been remitted, then we are to be baptized.

Notice an example of this word as it is used elsewhere in the Word of God:

"And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."—Luke 5:14.

The Lord Jesus has healed a leper and he says to this leper, "You go and offer for thy cleansing." He doesn't say, "In order that you might be cleansed," but he says, "Because you have been cleansed." "For thy cleansing" meant "Because you have been cleansed."

I tell you, beloved, you will find that little Greek word "eis," which is translated "for," nearly 1700 places in the New Testament, and only in about ten instances will you find that it is ever translated "in order to," but nearly always it is translated meaning "because of."

Notice a third passage that is used to teach that you have your sins washed away in water:

"Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure, whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Pet. 3:20, 21.

If you leave out certain words, you could make a mighty good case for baptismal regeneration. But let's notice what it is actually saying. He says, "The like figure, whereunto even baptism doth also now save us." In other words, baptism saves in a figure. It doesn't save literally. It does not save actually. It saves only figuratively. Just like Paul said in Acts 22:16, "Wash away your sins," it is a figure of speech. He is talking in figurative language. When you find Peter saying here that we are saved by baptism, you are reading that he is saying we are saved figuratively by baptism.

In the days of Noah, people weren't saved by water. They were drowned by the water. They were saved by the ark. The ark was borne up by the water and they were saved by the ark. We talk about being in Jesus as being

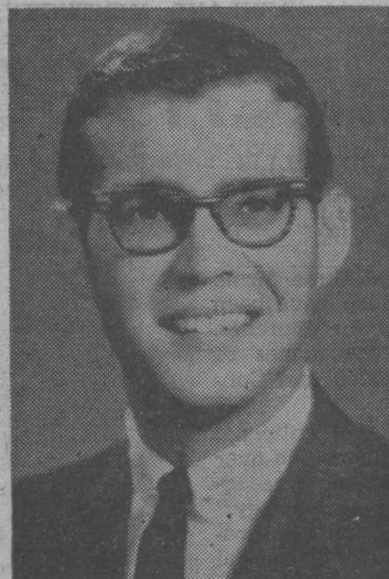
# Thanksgiving

Thanksgiving is just around the corner!

This means much to us, and I am thankful this morning to remind our readers of this special event.

In the providence of God, I preached my first sermon on Thanksgiving Day nearly fifty years ago. With but one exception I have preached each year since, and I am anticipating with a great deal of enthusiasm preaching again this year. Services will be held in our church building at 8:30 on Thursday morning, November 23. It would be a real joy to us to have you as our guest particularly in this Thanksgiving morning service.

We will be having services each night of that entire week with Brother Jon H. Rule of Alderson, West Virginia doing the preaching. Since this is his third experience with us at the Thanksgiving season, I need not tell you that we are anticipating rich blessings from the Lord and we urge you to share these blessings with us.



Our Thanksgiving offering always means much to us, especially since it enables us to clear up any deficit we have, and thus get the old year's business straightened up, looking forward to a new one. We would be exceedingly grateful to God if He would put it into the hearts of many of our people this year to respond most liberally, using the enclosed postage free envelope for this purpose.

The sickness of Mrs. Norris of our mailing department, referred to in another article, in this issue, has been most grievous, especially coming at this time when we need to get the paper out to announce our Thanksgiving services. As it is now, we are two weeks behind. However, we have the assurance that God knows best and whatever He does is well done. Therefore, we depend upon Him to get this announcement to our readers in time for a liberal offering in behalf of TBE.

If you cannot be with us for the services Thanksgiving week, please be with us definitely in prayer.

"in the ark of safety." If a person were in the water in Noah's day, that meant his death, because he was drowned in the water.

I say to you, beloved, this passage of Scripture would certainly tell us that we are saved in Jesus Christ and that baptism is only a figure of our salvation.

There is another passage that is likewise mistranslated often. Listen:

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

What is it that damns, beloved? It is the lack of faith. It isn't the lack of baptism that damns, but rather it is the lack of faith. I say if it is the lack of faith that damns, then it is the presence of faith that saves and not the matter of baptism.

I could say, "He that believeth and puts on his hat and coat and walks down the street shall be saved." I could say, "He that believeth and eats his breakfast shall be saved." I could say, "He that believeth and takes a bath shall be saved." But these things don't have a thing to do with his salvation and neither does baptism have anything to do with

his salvation. The Lord Jesus Christ said, "He that believeth not shall be damned." The thing that damns is the lack of faith in Jesus Christ, and the thing that saves is faith in the Son of God.

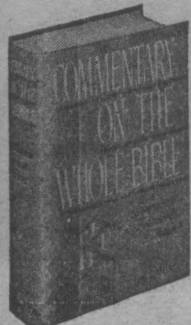
Several years ago, there used to be a preacher in this area whom I respected most highly, by the name of W. C. Pierce. One day as I met him, he said, "Brother Gilpin, what are you going to preach on, Sunday?" This, I think, was Friday or Saturday of the week. He said, "What are you going to preach Sunday?" which is a common method of preachers getting together and finding out what the other fellow is going to preach. I said, "Well, I am going to preach Sunday on the subject, 'A Sermon from a Scripture which the Campbellites mutilate.'" He said, "You mean you are going to preach on the whole Bible as a text, for they mutilate it all." I said, "No, just one verse," and I quoted this verse, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I said, "That is the verse they have mutilated more than any other verse in all the Bible, for they say that a man has to be baptized in order

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

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THE BAPTIST EXAMINER

OCTOBER 21, 1972

PAGE TWO

# In Trying To Show Your Thankfulness To God This Year, Why Not Remember Our Publishing Work With A Most Worthy Offering?



# Many Do Not Know About TBE. If You Love It, Others Might Like It. Show Your Thankfulness . . . Send It To Someone Else Today!

## "Baptism . . . Save"

(Continued from Page Two)

to be saved, yet the Word of God says, "He that believeth not shall be damned."

There is another verse I would like to call attention to that is used by the baptismal remission crowd:

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

But notice the verse just preceding: "For ye are all the children of God by faith in Christ Jesus." How do you become a child of God? By faith in Christ Jesus. Then it says, "For as many of you as have been baptized into Christ have put on Christ." Again, you have a figure of speech — a figurative expression.

Several years ago, I had a man at Grayson, Kentucky, to print our paper, THE BAPTIST EXAMINER. I saw him most every week, but one time I didn't get to go to Grayson for several weeks, as another person took the copy there and brought the paper back. I went out one Saturday afternoon and here was the man that was my printer walking around in town with a Navy uniform on. The fact of the matter was, he was a very large fine looking fellow and he was stunning in his appearance. I said to the man who was working in the printing shop, "When did he join the Navy?" He said, "He actually got his uniform today. He is proud of that uniform, and he has walked all over town, showing off his uniform. But in reality, he joined the Navy three weeks ago."

Nobody in Grayson knew that that fellow had joined the Navy three weeks before. Nobody knew anything till he put on the uniform. He was in the Navy for three solid weeks before anybody knew about it. But when he put on the uniform, everybody knew he was in the Navy then.

Beloved, that is exactly what baptism is. This text says, "For as many of you as have been baptized into Christ have put on Christ." When you are baptized, the world sees what has taken place. You may have been saved three weeks before. You may have been saved three months before, or three years before. You may have been saved thirty years before, but the world only knows it when you put on the uniform. I say that baptism is but putting on the uniform of the Lord Jesus Christ and saying to the world thereby that such-and-such a person has become a child of God, and he has put on the uniform where-

by it shows that he has been saved.

## II

### SOME REASONS WHY BAPTISM DOES NOT SAVE.

I have given to you some Scriptures that are ordinarily used by the baptismal regeneration crowd in an attempt to prove that you are saved by baptism. In contrast, I would like to show you how it is that we are not saved by water, but by the Lord Jesus Christ.

"Let's go back to Exodus 12, to the time when the Passover was observed for the first time. I see them as they take a lamb, kill it, put the blood on the doorposts and the lintel above the door. Then the firstborn within that house was saved. Listen:

"And the blood shall be to you for a token upon the houses where ye are: and WHEN I SEE THE BLOOD, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." — Ex. 12:13.

The Passover is a type of salvation. The Passover itself was the greatest type of salvation in the Old Testament. Jesus is referred to by this expression:

"For even Christ our passover is sacrificed for us."—I Cor. 5:7.

How were they saved on the night of this first memorable Passover? Just one way. They were saved by the blood, for God the Father said, "When I see the blood, I will pass over you."

As far as we are concerned, God doesn't say, "When I see that you are a Baptist, I will pass you by. He does not say, "When I see that you have submitted to the ordinance of baptism, I'll pass you by." He does say to us, as He said on the night of this Passover, "When I see the blood, I will pass over you."

To me, that is a mighty strong argument that the blood of Jesus Christ is sufficient for our salvation. I am contending that we don't need to "plus" the death of Jesus Christ with anything else. Jesus' death was sufficient for our salvation.

Then, too, I would say that we are not saved by baptism because if we were, we would be making baptism a work, where as the Bible says:

"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.

Beloved, if you were to add baptism to the death of Jesus Christ, you would be adding a work — the work of the church receiving you; the work of the preacher in administering the

ordinance; the work of the individual in submitting to the ordinance. If you were to add baptism to salvation, you would be making salvation a matter of works. But the Bible says that you are saved by grace and not by works. Over and over and over again, we are told that our salvation is by grace, and not by works.

There is a third reason why I very pointedly try to show you that salvation is not by baptism and that is the experience of the Apostle Paul. When the Apostle Paul was in the city preaching, the Word of God says that a little girl followed along behind him and made fun of him. She was a demoniac girl, or a girl that was taken with demon spirits. When Paul rebuked the demons to the extent that she was clean and became a saved person, the owners of that girl had Paul arrested and put in jail. There at Philippi, the Philippian jailer put him in the prison, having beaten him. Without washing his stripes and without giving him any meal — just beating him brutally and putting him in prison. I see Paul there as that earthquake comes, and I hear the Philippian jailer as he cries out, "Sirs, what must I do to be saved?"

That is the only time in the Bible that we have a direct question as to salvation. Here is a man who says, "What must I do to be saved?" He has a sword pointed at his heart. He is ready to fall upon it. He is ready to kill himself. He is thinking in terms of killing himself and before he does, he cries out and asks, the only time the question of salvation is ever asked in the Bible, "Sirs, what must I do to be saved?" The Word of God says that Paul said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

If there ever were a time a man ought to be told the truth and told it plainly — if there ever were a time when a preacher should not trifle with an individual in the realm of salvation, it was this time when this of killing himself. Paul didn't trifle. Paul told him the truth. man was just about in the act Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." He didn't say, "Believe and do works." Rather, he said, "Believe on the Lord Jesus Christ and thou shalt be saved."

Then there is the experience also of the Apostle Paul so far as the church at Corinth is concerned. I am sure that you recall that the Apostle Paul didn't baptize very many people. He said to these folk at Corinth:

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name."—I Cor. 1:14, 15.

Paul had baptized probably a dozen people at Corinth — Crispus, Gaius, and the household of Stephanas. If baptism had been essential to salvation, can you imagine the Apostle Paul saying that he didn't baptize only about a dozen people, or less? I tell you, the Apostle Paul didn't do much in the realm of salvation if baptism is essential thereto. In other words, if baptism were essential to salvation, then he

thanked God that he didn't do anything to get people saved in the city of Corinth.

Don't you see how ridiculous it is? Don't you see how foolish it makes the Word of God to appear? I tell you, you are not saved by water. Water does not wash away one's sins and the experience of the Apostle Paul is sufficient proof to us to show us that we are not saved by water.

I want to cite another instance and that is the woman that we read about in Luke 7. She was a sinful woman and the word of God tells how she was saved. Listen:

"And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, THY FAITH HATH SAVED THEE; go in peace."—Luke 7:48-50.

The first time I read that passage of Scripture for it to make a big impression upon me I got so happy I just had to get up and walk around. I couldn't contain myself. Here is a passage that tells us that a woman has been saved. She was a sinful woman, so the Word of God would indicate. She was saved in a Pharisee's home, and the Lord Jesus Christ says concerning this woman that her sins have been washed away. She had been saved. She had been forgiven. He said to her, "Your sins are forgiven." He said also, "Thy faith hath saved thee." There is not one thing said about being baptized, but rather, "Thy faith hath saved thee."

Another instance to show you that an individual is saved apart from baptism is that of the penitent thief. The fellow who believes in baptism for remission would have a hard time getting that thief baptized. He is up there on the cross. He can't get down. He can't turn around. He is there on the cross. The Word of God say that this thief turned to Jesus and said, "Remember me in the day that thou comest into thy kingdom." Jesus stopped dying long enough to say to him, "Today shalt thou be with me in Paradise."

Beloved, tell me what kind of baptism did he have. You could not even get a Methodist preacher up there to sprinkle him. You couldn't get a Catholic priest up there to pour water on his head. Here is a man up in the air on a pole and there is no way

to baptize him. There is no way at all for him to be immersed. The Lord Jesus Christ didn't say to him, "Man, if you have an opportunity sometime you be baptized and I'll talk to you then." He didn't say that. He said, "Today shalt thou be with me in Paradise."

I have a friend here in Ashland, who is a businessman. He told me that several years ago he attended a funeral in Central Kentucky. One of his old friends had died and he went to the funeral. His friend had been attending a Campbellite church — one of those strict ones that believe you have to be baptized to be saved. This friend told me that he was there himself and heard the preacher say that you had to be "dipped or be damned." That is characteristic of the Campbellites. This friend told me that when he went to the funeral that day the preacher told him about this man saying six months before he died that he was saved. Then the preacher added, "But he never got to the place that he was able to come to church and be baptized. It is too bad that he got so close and didn't get to go to Heaven."

Beloved, I say to you, I have a different gospel to present. I present this thief on the cross with my Jesus talking to him. I hear Jesus as He says, "Today shalt thou be with me in Paradise." I come back to my text which tells us about a great crowd that is being saved during the great tribulation period. When John looks upon this crowd, the question comes up, "What are these who are arrayed in white robes, and whence came they?" They have on white robes and certainly those white robes were beautiful. They were pure, clean, and beautiful so far as John was concerned. The Word of God says that he said in answer, "Sir, thou knowest." The word "sir" means "my Lord." In other words, he said, "My Lord, thou knowest. These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." There is not a hint that they were made white in the waters of the baptism, but were made white in the blood of the Lamb.

When I read this passage of Scripture, I say that I know how men are saved. I know what

(Continued on page 5, column 3)



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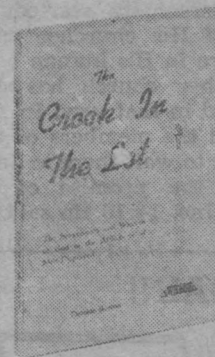
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# The Baptist Examiner FORUM

"Please explain how a Scriptural New Testament Baptist Church comes into existence."

**JAMES  
HOBBS**

Rt. 2, Box 182  
McDermott, Ohio

**RADIO SPEAKER  
and MISSIONARY**

**Kings Addition  
Baptist Church**

South Shore, Ky.



Before we begin to understand how a Scriptural church comes into existence we must understand the authority of the church. In order to understand this we must first learn when the church came into existence. Many people think that the church started on the day of Pentecost but that is not true. The Lord Jesus started His church while He was here on earth. In I Corinthians 12:28 we are told that He placed apostles in the church first. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." It doesn't take much study to find out when this was. In Luke 6:12, 13 we have a very definite statement to this fact. "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." From that time forth we read of the Lord referring to His church and He speaks of it standing firm. "... Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18) The word "build" actually means edify or build up that which is already in existence.

To this church He gave the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20). When the disciples met with Christ just before He ascended He said to them: "... Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). This, of course, shows us that the Lord gave to the disciples as individuals, yet as a church, the commission to go forth and do missionary work. We know this was to the individuals as a

church because the power came on them as a church on the day of Pentecost.

In keeping with this authority we are told very clearly how churches were started in the book of Acts.

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

As we can see, the church, under the direction of the Holy Spirit, sends forth men, also who are under the direction of the Holy Spirit, to preach. A study of the book of Acts shows that Paul and Barnabas were responsible for many churches being started.

In order to answer the question then, I must say that a church must send a God-called man into an area (or just out as a missionary). He preaches to the people and when there are some saved people in that area a church can be organized.

**E. G.  
COOK**

701 Cambridge  
Birmingham, Ala.

**BIBLE TEACHER**

**Philadelphia  
Baptist Church**  
Birmingham, Ala.



Since our Lord loved His church enough to give Himself for it (Eph. 5:25) we can be sure that He did not leave it up to you, or to me to say how one of His precious churches should be started. If He had left it up to us, one of us would want to do it one way and another would want to do it still another way. So He would never leave such an important thing up to the whim of men.

We all know, or should know, that He personally started the first one of His churches while He was here in His human body. But no other church has ever been started in that way. In Acts 1:4 He told the members of that first church to wait there in Jerusalem for the promise of the Father. In Jno. 14:16 He said the

Father would give the disciples another Comforter who would abide with them for ever. And in verse 26 we are told that this Comforter is the Holy Spirit.

So far as I am able to know there is absolutely nothing said in the Scriptures about the Holy Spirit authorizing and organizing churches. He did, however, give the church at Jerusalem the authority to authorize and organize other churches. In Acts 1:8 this church was told that she would receive power (or authority) when the Holy Spirit came upon them. The Greek word EXOUSIA does mean power, but it also means authority. So this church received authority to carry out her great commission on the day of Pentecost.

So Acts 13:1-4 for ever settles the question before us as far as I am concerned. Here we learn that the Holy Spirit called Paul and Barnabas to go as missionaries which resulted in a great number of churches being organized. But when the Holy Spirit had called these men He told the church to send them out. So in verse 3 the church sent them away, that is, on their missionary work. It is true that verse 4 tells us that the Holy Spirit sent these men, but He sent them by means of the church's action. If church authority was not necessary, why did the Holy Spirit have the church to act upon the matter?

I am convinced that when a church is started without direct church authority from another of the Lord's churches, somebody has failed to follow the blueprint. And I do not believe our Lord is too happy about it.

**ROY  
MASON**

**RADIO MINISTER  
BAPTIST PREACHER**

Aripeka, Florida



There have been instances in which persons were saved as a result of reading the Bible. Finally there was quite a little group. They selected one of the men to baptize himself and then baptize the rest. They then called their group a church. I was reading recently of a case like that back in colonial days. The man who baptized himself and then baptized the rest, finally became dissatisfied with the proceedings that he had had a part in, and he withdrew from the organization with the conviction that it wasn't a church and that he himself had not really been baptized at all. He was right in his conclusion.

Another illustration is quite different. I served as a missionary in South America for a time years ago, and I recall an instance in which some native people some distance from the city where I lived, got hold of a Bible. They read it, were made to realize that they were sinners and lost. They were made to realize also that Jesus saves, and they turned to Him and were saved. They told others about what had happened, and person after person was led to Christ. They felt that they ought to be baptized, like the folk they read about in the New Testament. It never occurred to them, by the way, that baptism was other than by immersion. Also they read about the New Testament Christians being members of the church, and they felt that they

too should be church members. But what should they do? How should they go about this? As they pondered the matter, someone told them about a trip they had made to the city where I was living, and while there he had heard about a group called a "church." The group selected a couple of men to find out about this, so they sent them on the long trip to the city. They contacted one of our missionaries and told about the group that had been saved from reading the Bible, and they asked for help concerning what further they should do. That missionary told his church about the situation, and they authorized him to go and baptize those people and to form them into a Baptist church. He accompanied the men back to their community, talked with and explained the Scriptures to their group. On the authority of his church, he baptized those believers and formed them into a church. That church was functioning at the time I was in that land as a missionary, and I trust is still going strong. This is but one of the instances I learned about while in that country.

While I served for thirty years as pastor of one church in Tampa, Florida, we established a number of missions. Eventually they grew strong enough to function as churches. As missions the converts were all baptized by the authority of our church, and into the fellowship of our church. When they wanted to go on their own, we had a meeting and our church took the necessary steps to form them into a church. They proceeded to call a pastor, and select deacons, and from then on they carried on their own work. I think these are illustrations of how a New Testament Church comes into existence.

**AUSTIN  
FIELDS**

**PASTOR,  
ARABIA BAPTIST  
CHURCH**

610 High Street  
Cool Grove,  
Ohio



To answer this question, we must first determine what a New Testament church is. I realize that a true church is a group of baptized believers, assembled to worship the Lord, but it is much more than an assembly. A New Testament church is a living organism. She (church) is as much a living spiritual body as you and I are a living physical body. Our physical body is made up of many members assembled into one body, energized by the blood, which is life of the flesh. Even so, the church is made up of many members energized by the Holy Spirit, which is her life. The Holy Spirit referred to the

church as a body of Christ on numerous occasions.

"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?" I Cor. 10:16.

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

This body, brethren, is not inanimate (lifeless), rather she is very much alive. The first body of Christ (First Baptist Church) came into existence in the same manner as did the first physical body (Adam). Adam was created in two stages: (1). God fashioned and created his body making it a complete body, but without life. (2). God stooped and breathed life (blood) into Adam's body, and He then became a living soul. In creating the first Baptist church, the Lord brought together many members, thus creating a body; the church was powerless as was Adam. So, the Lord, on Pentecost stooped and breathed life into the body of Christ, which is the Comforter.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

After the coming of the Comforter, the church (Baptist) became a living soul (life). She was commanded as was Adam to multiply and fill up the earth for we hear the Lord command His body to go make disciples, baptize them and to teach them to be followers of Him. Read Matt. 28:18-20. Thus, the God-given responsibility of every true church is to multiply, bringing forth other living bodies like herself. Therefore, scriptural New Testament churches come into existence by procreation (reproduction). Because the living body of Christ brings into existence other bodies like herself, the gates of Hell (death) have not prevailed against her.

Every living organism preserves itself by bringing forth young. In bringing forth young, there must be a mother. It is impossible to bring into existence a living body without her. But, in spite of this fact, men go out and try to bring into existence bodies of Christ (churches) without a Mother church. They gather together a group of professing people and declare them to be a body of Christ, but all they have is an assembly without life. They are only a church in name for they were not born of a "Mother" church.

Therefore, a Scriptural New Testament church comes into ex-

(Continued on page 5, column 3)

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### "CHRISTMAS IS COMING"

The Christmas Season is here. The stores are displaying their wares and all the advertisements have holly or Santa on them. We are already hearing such words as "good cheer," "brotherhood," and "peace on earth—good will toward men." Is this grievous to you? It is to me. Many times I find myself caught up in the gaiety and festivities without knowing it. For that reason, perhaps it would do us good to look into this holiday and be reminded of what it really is. Perhaps this will help us be on guard lest we sin against our wonderful Lord.

In Ezek. 8:13,14 we read:

*"He said unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz."*

Tammuz was a Babylonian god that was most often pictured as a baby in the arms of his mother. His mother was worshipped too. (Does that picture sound familiar to you?) Ezekiel was shown the Israelite women weeping over this false god, and that at the very front door of the House of God. No wonder it is called an abomination.

Jeremiah tells of the women burning incense to the "queen of heaven." They told, "Jeremiah, as for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her..." This too sounds very familiar. The Roman Catholics claim that Mary is the "queen of heaven" and they certainly do worship her via burning incense and drink.

Most of us in the Lord's Church

recognize that Christmas is a continuation of the worship of Tammuz and the queen of heaven. It is a Roman Catholic pagan holy day. And yet, how easy it is for us to be caught up in it. How many times have you heard a Baptist mother lament the fact that her child is left out of all the "fun"? It truly takes much grace from our Lord to stand during this unholy time. The pressure of the world, school, family and friends is deeply felt. Some of us will fall under the load of it. Some will have a Christmas tree with all the trimmings. Even tho Jeremiah clearly shows it to be heathen. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with an ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good." Yes, we ought not to learn the way of the heathen.

Some Baptist mothers will teach their children to believe in Santa Claus. St. Nicholas is a Catholic saint. Many of our God's attributes have been stolen and given to him. He is said to be omni-present. He sees you where ever you are. He is everywhere at once. Santa is said to be all knowing. He knows if you have been good or bad. Nothing is hid from him. He is the giver of good gifts. He punishes evil. Our God is a jealous God. "I am the LORD: that is my name; and my glory will I not give to another, neither my praise to graven images." (Isa. 42:8).

Some Christian women will not have a tree, but will give gifts. They will set aside a day a week or two in advance of Christmas for this purpose. That way no-one can accuse them of honoring Tammuz or the queen of heaven. Some mothers will not honor this day at home but will permit their children to take part in the parties and festivities at school. Somehow, it is hard to remember that we are to bring our children up in the nurture and admonition of the Lord. And

truly, the pressure of the school makes this very difficult. Some of us will have no part of the things just mentioned but will take part in the feasting of this day. And some of us will embrace it all. Despising the commercialism of it but insisting WE are doing it in the right manner.

Everything connected with Christmas is pagan and has nothing to do with our Lord Jesus Christ. The Yule log, holly, mistle toe, gifts, tree, cards, candles, etc. Any encyclopedia will give you the origin of these if you care enough to look them up. The Roman Catholic church took all these things, rolled them together and called them Christmas. Christ-Mass. The common abbreviation for Christmas is X-mas. In Math, X stands for the unknown factor. This is certainly true in this instance. Christ is unknown to the majority of the folk who honor this unholy day.

May it please the Lord to give us grace to stand during this most difficult season. That we may not dishonor Him by participating in any way to honor this day.

## The Forum

(Continued from page 4)

istence by means of spiritual procreation and the mother church bringing forth that which was conceived within her. This truth is substantiated by the birth of a body in Samaria of the Mother church of Jerusalem. Philip, who was a member of the first church (Baptist), was in Samaria preaching and baptizing. Philip could not bring into existence a living body of Christ, so, the church sent Peter and John into Samaria with authority to give life as a body of Christ unto those whom Philip had baptized, hence bringing them forth as a living organism for Christ.

*"Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8:15-17.*

Brethren, this is how every true New Testament church comes into existence. There is a time of making disciples, baptizing and teaching them, the giving of the Spirit (life), and separating them from the mother church as a body of Christ or true Baptist church.

## "Baptism... Save"

(Continued from page three)  
washes away sins. I know what doesn't wash away sins. I know that water doesn't wash away our sins, but rather our sin stains are washed away with the blood of the Lord Jesus Christ.

Some years ago, an Easterner came up through the central park of the United States to visit a friend of his. He was fascinated by a gourd dipper that you drink out of. He spoke about it to his friend. The friend said, "There are plenty of gourds growing

along my backyard fence. I'll give you one." He pulled a gourd gave it to the man, and told him to take the seeds out and bury it in water for about a week. The man took the gourd home to make a dipper, and put it down in the water. He forgot about cutting the heart out of it. He put it in the water and left it for about ten days. When he saw his friend, he said, "The gourd that you gave me wasn't any good." The man said, "I told you to cut in and take the heart out and then immerse it in water. The water won't do the heart any good."

Beloved, that is the same thing about baptism. Water won't do any good unless the Spirit cuts the heart and you receive Jesus Christ as your Saviour. Baptism won't do you any good. Nobody is ever saved by water. The water is no good unless you receive the blood of Jesus Christ. If you haven't, read my text and trust the blood of Jesus Christ. May God bless you!

## Fred T. Halliman

(Continued from page one)

bush man. I have seen him develop in the various stages from the bush man that he was then until now in his present position as a powerful political figure in the House of Assembly. While Mr. Andagali is a Catholic, he has always been my friend outside of the religious realm.

Mr. Andagali and I sat down in his office at Koroba last Wednesday and we had a lengthy discussion on the religious and political future of Papua-New Guinea. I put some point blank questions to him and asked that he give me a frank answer.

**Question 1.** Has any member of the House of Assembly introduced, or if not, to your knowledge are they planning to introduce a bill which would cause all religious bodies to have to unite?

**His Answer:** There has been no such bill introduced and to my knowledge no one plans to introduce such. This will be a matter for the different mission bodies to decide.

**Question 2.** When complete self-government and full independence comes to the country, to your knowledge, is it the intention of the new government and nation to demand that all white people leave the country?

**His Answer:** Among all tribes and races there seem to be good

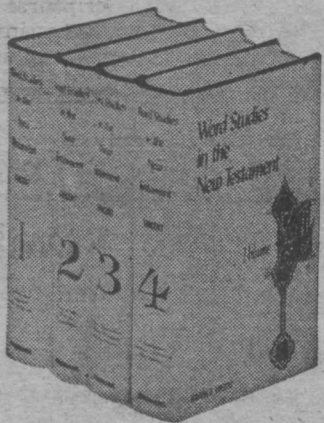
and bad. We of Papua-New Guinea have noted that there are lots of white people that have used us and exploited our country for their own personal gains. At the same time we of Papua-New Guinea have noted that many white people, like yourself, have given the best years of their lives to help us disregarding any and all personal interest. When we become a self-governing and independent nation there will, no doubt, be many white people that will be asked to leave; however, it will be our desire for all that wish to stay here and work with us, and not against us, to remain. We know of no missionaries that will be asked to leave.

I have given you Mr. Andagali's answers just as he gave them to me. Therefore upon the basis of this information I am going on with future plans for the mission work here indefinitely.

Then, based upon the information that Mr. Andagali gave me, was the information and the source of it that I received back in America completely false? No, not at all. The thing that had gotten twisted around, however, was the originator of this plan to cause all religious bodies to unite. The plan to cause all religious bodies to unite was then and is now a real thing; however, the government, at least not now, is not behind it but rather it is coming out of the body known as the World Council of Churches.

It would not surprise me, sometime in the future, if the WCC did not use or at least try to use the strong arm of this and various governments to accomplish her ends and hiding behind the cloak of religion, this country which will soon be an independent nation, one which has been cradled in religion, would be an easy prey to the demands of such a vicious organization as the WCC.

The Baptist people here in New Guinea are just as determined however, not to unite with the various religious bodies here, when and if the time ever comes for a show down, as they have ever been, regardless of the cost. I am confident that if the majority of them had the choice tomorrow of having to become something other than a Baptist or being burned at the stake they would choose to take the latter and go out of this world having been found faithful to the One who established the first Baptist Church and then gave His life for the ransom of all the elect. (Continued on page 6, column 1)



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## Fred T. Halliman

(Continued from page five)  
Your Prayers Needed For a Present And Very Critical Crisis

This year has been an unprecedented year in New Guinea since records have been kept. This has been the driest and the coldest year to date on record. Even the old timers among the native folk can never remember a time when both the cold nights and the drought has reached the extent that it has now.

There has been very little rainfall throughout Papua-New Guinea, since about the middle of May. While I was in America, some areas experienced heavy frost in the Highlands. The first four nights after I arrived here on the Mission Station we had frost, a couple of nights it got down in the middle 30's.

Recently I have had occasion to go to Lae. From here to Lae the drought has taken its toll. In the Western Highlands, this is the district joining us on the North and East, and a large part of that district has been severely damaged by frost. The Southern Highlands (this is where we live) has been the hardest hit both by the drought and the frost of any district. As much as two-thirds of this district has been completely wiped out of all food supplies. Those of us who know the four seasons have experienced at least two of them here in New Guinea this year. We have been having fall for the past four months with killing frosts several times in the past two months.

The crisis has reached the proportions of near starvation for 75,000 people and it is estimated that this figure will rapidly climb in the next two weeks to 154,000. The people in the Levani Valley have already started on government rations.

### A Great Victory Won

Just a week ago now when we went to church for our regular Monday afternoon service, I announced that instead of a preaching service we were going to make this an hour of special prayer and would continue throughout the week. I told the people that while we could do

nothing about the damage that had already been done, I believe we could do something to prevent any further food shortage.

I announced that we would leave the women at the church building and we men would assemble in my lumber shed not far away and have a series of prayer services until the Lord sent us rain and took away the cold. We left the women at the church and went to the lumber shed and the two separate prayer services began.

Throughout the week our prayer services continued and they were going on at several different churches as well. Wednesday afternoon we had .12 of an inch of rain. Thursday it was cloudy most of the day and sprinkled a little. By Friday morning we had received 1.72 inches of rain since we started praying for the drought to end, and when we met Friday afternoon for our services we had a prayer meeting of thanksgiving during a downpour.

Apart from having received sufficient rain for the time being the cold weather seemingly has subsided. Over the local news tonight it was announced that it appeared that the drought was broken throughout all of Papua-New Guinea. In one area where they had been bringing in water for four months by ship, an hour after the ship had discharged its cargo of water on Thursday afternoon of this week they had over two inches of rain.

One thing that I emphasized when we started our prayer meetings for the drought to end was that we would not pray for our little area but we must pray that God would undertake for the entire island and He did just that. Why? Some would say, well, it was just the right time for the drought to end. Believe what you will, but I believe the reason it ended was due to the same reason that Peter got out of jail one night after being chained to two guards and cast into the innermost part of the prison. You will find this recorded in the 12th chapter of Acts and if you will read on down through the chapter you will find that there were some Baptist people down on their knees invoking the mercies of a sovereign God. The God of

miracles and the prayer hearing God is still on the throne. If you have a problem take it to the One who is able to give you the victory.

We don't have much here at the Sovereign Grace Baptist Mission in Papua-New Guinea insofar as material things go, but beloved, we have a great God and one that often honors our feeble prayers. We covet your prayers as we try to serve Him here. May the Lord's blessings be upon each of you.



## Church Government

(Continued from page one)  
view of the fact that their word is the final word for the church.

The Congregational form of government is vastly different from both the Episcopal and the Presbyterian. The main difference and the Biblical difference is that the governmental power rests with the vote of all the members in a given church rather than with the Bishops and Elders. The vote of the Bishops or Elders (same) in the Congregational form of government, carries no

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more weight than the vote of the youngest member in the church.

One will find from a close study of the Holy Scriptures that the Congregational form of government is the one which the Lord Jesus gave to His church. It will be found, in fact, that He has not authorized Bishops, Elders or Pastors (same) to rule over His churches.

We will find from Romans 14:1 that the receiving of members into a given body rests in the hands or vote of all the people who are members of that body.

"Him that is weak in the faith receive ye, but not to doubtful disputations."

It is to be noted very carefully that this verse says, "receive ye." The question, of course, is— who does the "ye" refer to? Does it refer to the Bishops and Elders, or the entire body? The answer is clearly stated in Romans 14:7:

"To ALL that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father, and the Lord Jesus Christ."

This epistle, according to the above verse, was written to "all that be in Rome, beloved of God, called to be saints." Who, then, can argue successfully that the "ye" in Romans 14:1 refers only to Bishops and Elders? We may definitely conclude that "receive ye" means that the entire body of the Lord's church is to receive members; that is, they are to cast their vote as to who they believe is qualified to become a member of the Lord's church.

It will also be found from I Corinthians 5:1-5 that it is the responsibility of the entire church to exclude members.

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus"—I Cor. 5:1-5.

You will note from the above verses that the man in question could not be excluded until the church was "gathered together" (v. 4). It is when the body is assembled that they have the power of the Holy Spirit.

It is very important to note that Paul was not the one who excluded the man in question from the church. It is true that Paul "judged" that the man should be excluded, but he did not exclude him. Paul admonished the entire body of the church to "put away from yourselves that wicked person."

Let me emphasize again that this command was addressed to the entire body and not to the officers in the church. We may carry this matter further by consulting II Thess. 3:6:

"Now we command you brethren, in the name of the Lord Jesus Christ, that YE withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us"—II Thess. 3:6.

It is also obvious from this verse that the exclusion of members rested in the hands or vote of the entire body. You will note that this command is addressed to "the church of the Thessalonians (II Thess. 1:1). To withdraw from a disorderly person means to exclude him, or language is not language.

We may proceed further and note that the Apostolic churches also had the power to restore those members whom they had excluded. This was done only after the excluded person had given evidence of a change of mind and heart. This fact is confirmed in II Cor. 2:6-8.

"Sufficient to such a man is the punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him"—II Cor. 2:6-8.

The Apostle Paul, in these

verses, refers to the excluded man with very tender words. Paul doesn't even mention the offense for which he was charged and excluded. Paul says to the church, "sufficient is the punishment"; that is, your object for excluding him has been obtained; therefore, I recommend that you receive him again into your fellowship. The major point here and the one which those who hold to the other forms of church government should note carefully, is that Paul could only recommend that this man be received back into their fellowship. He said, "I beseech you that ye confirm your love toward him", but Paul did not put the man back into their fellowship.

We have shown thus far that New Testament Churches had the right to receive, exclude and restore members. These, of course, are very weighty matters; therefore, I do not believe that any one can argue successfully that the Lord's churches did not transact all other forms of business too. All of the Lord's churches today are to be carbon copies of the New Testament Churches, therefore, all of the Lord's churches today should transact their business as did the early churches. What about the church in which you are a member?

We find further proof in the first chapter of Acts. It is very obvious from this chapter that the government of the churches rested with the majority of the entire body. You may recall from the first chapter of Acts that Matthias was to succeed Judas the traitor and the most natural inference in this chapter is that Matthias was chosen by the "one hundred and twenty disciples" that are referred to in verse 15.

We also learn from the sixth chapter of Acts that the church and not the Apostles chose the Deacons. This fact is evident because of the expressions "multitude of disciples" (Acts 6:2) and "brethren to look out seven men" (Acts 6:3) and then we read that the "saying pleased the WHOLE multitude" (Acts 6:5).

It is to be carefully noted from Acts 11:22, 13:1-3 and 14:26-27, that the early churches, as local bodies, sent forth ministers on missionary tours. The ones sent did not control their own charities, but they remained messengers from the church.

There is another very important point that we must not overlook when dealing with the congregational form of government which was practiced by the early churches. The point I have referred to is that the majority always ruled in accordance with the will of Christ. This fact is shown very clearly in II Cor. 2:6:

"Sufficient to such a man is the punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him"—II Cor. 2:6-8.

(Continued on page 7, column 1)

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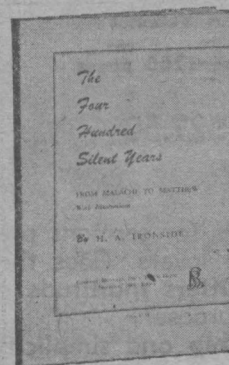
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## Church Government

(Continued from page 6)  
the punishment, which was inflicted of many."

The literal translation of the words rendered "of many," would be "by the more"; that is, by the majority. McKnight's translation reads, "by the greater number."

There is also another very vital truth which must not be overlooked when dealing with the congregational form of government. This truth is that the power of a church cannot be transferred or alienated and that the action of a church is final action. The church at Corinth, for example, could not have transferred her power to the church at Philippi and neither could all of the churches combined delegate their power to an Association, Synod or Convention. There is no tribunal higher than a local church. This fact is pointed out very clearly in Matthew 18:15-17.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall ne-

glect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

It is obvious from the above verses that there is no appeal beyond that of a local church. Those who appeal to an Association, Presbytery or Conference certainly do not have the sanction of the Word of God. They, if they will not hear the Church, are not to be considered as an Association, Synod or Conference, but they are to be considered "as a heathen man and a publican."

Mosheim, a Lutheran, and bitter enemy of the Baptists, speaking in the first century, said, "The churches in those early times were independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the Apostles had this particular difference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them."

Archbishop Whatley, a dignitary of the Church of England, referring to the Apostolic Churches, said, "They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection and respect; but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others."

I'm glad that sound Baptist Churches are a carbon of New Testament Churches and I'm glad that God has made me a Baptist.

## Blatant Heresy

(Continued from Page One)

ly, there is nothing new in this book by Mr. Sumner. And there was nothing new in the book by Mr. Rice. For, there are no new arguments for Arminianism under the sun. Men of today revive and bring forth the same old stale arguments that heretics brought forth a thousand years ago. Satan, with all his cunning, has not been able to devise a new argument against the truths of Grace. These arguments have been answered as many times as they have been brought forth. I have answered them twice in TBE. Other writers in TBE have done a better job, and have answered them again and again. But we will take a little while to look at Mr. Sumner's book.

Let me plainly say that no Arminian will set forth a true, fair and proper representation of Calvinism. He must set up a straw man, call it Calvinism, and then attack it. He will not honestly and fairly set forth what Calvinists actually believe, and then war against it. All Arminians have been to the same school (Hell's Haven, Ungodly Univer-

sity, Satan's school, or whatever you desire to call it), for they all use the same tactics in their warfare against the truth of the Bible. Mr. Sumner's book is filled with the usual misrepresentations of Calvinism, the usual lies about what we believe, the usual slanders about those who hold these things. He says right off that we teach that God wants men to go to Hell, which no Calvinist ever uttered. He quotes from A. C. Gaebelien, as this man attacks Pink's great book on Sovereignty, A.C.G. says that this system of teaching is monstrous, akin to blasphemy, frightful, perversion, and so on. So let us learn most clearly the tactics of the Arminian. 1. He will not tell the truth about Calvinism. 2. He invents a doctrine (which no one believes) and calls it Calvinism. 3. He then attacks that doctrine and destroys it. 4. He then shoulders his weapons, and struts around boasting of how he has killed Calvinism. 5. He then uses all kinds of language in denouncing those who hold the truths of the Grace of God. The truth of the matter is that he has destroyed the product of his own mind, and has not at all touched the subject which is often called Calvinism, but is really Baptist truth about the grace of God.

Mr. Sumner says that we five-pointers are hyper-Calvinists because we go beyond Calvin. Well, would Mr. Sumner go as far as Calvin on these doctrines? Certainly not. He is far more close kin to Arminius than to Calvin. Yet Sumner's kind do not like to be called Arminians because of the odor that attaches thereto. They want to be called modified Calvinists. I told a teacher in school that what he taught seemed a lot more like "mutilated" rather than "modified." He was honest enough to admit the truth of my statement.

Mr. Sumner admits that the Bible teaches total depravity. Then he says that, "Our Lord draws every man sufficiently and enlightens every man as much as is necessary for that man to make a decision of his own free will." Mr. Sumner would claim to believe in salvation by grace. He believes no such thing. He believes that grace does so much for all men, but that it stops short of actually saving any man. Then the salvation is accomplished by the free will decision of man. Amazing free-will, how sweet the thing that saved a pretty good fellow like me, I was free-will that gave me sense enough to fear, and a free-will decision relieved my fears. Free-will has brought me this far, and free-will will see me through. When we get to heaven, it will be because of our free-will, and we will praise our free-will for eternity. Mr. Sumner and all his kind believe that the will of man is the difference between the saved and the lost, so why don't they quit pretending to believe in grace.

Mr. Sumner says that unconditional election is like a stuffed ballot box in Russia, and that the election is settled before one goes to the polls. Well, that is what we have been saying all the time. We have said that election is all of God. That it was made before the world began. We have never pretended to believe that man went to the poll (the mourners bench, etc.) and cast his ballot. We do not believe election is that which is made by the individual. Election is of God. It is not a public election where man makes a choice. It was a private election made in eternity past, by a sovereign God. Mr. Sumner accuses us of making all the "whosoever

wills" in the Bible meaningless mumbo jumbo. I think there is one "whosoever will" in the Bible. We sovereign gracers certainly believe it. But the Arminians are going to have a hard time getting "whosoever won't" to become "whosoever will."

Mr. Sumner accuses the Calvinist of saying that God will not permit some to be saved, and that God decides to send men to Hell without any regards to what they do. This is an outright lie, and Mr. Sumner does, or at least should know it. Anyone who wants to be saved, can, and will be, saved. No Calvinist believes that a man will want to be saved and God will not permit him to be saved. We teach, with the Word of God, that man is so depraved that he does not, will not, and cannot want to be saved. We teach that God unconditionally elects some to be saved, and then gives them the "want to." We teach that God will and does save all those who want to be saved. Calvinists teach that God ordains men to Hell for their sins, and sends them to Hell for their sins. Mr. Sumner is a liar when he implies that we teach that God decides to send men to Hell irrespective of their sins.

Mr. Sumner teaches that Christ died for the sins of the whole world — that this ransom price was placed in the bank of Heaven for anyone who, of his own free-will decision will take it. The Bible teaches that the Lord laid on Christ the sins of US all, that Christ was punished for those sins, that He will make intercession for those whose sins He bore, and they will be justified. I defy Mr. Sumner to properly expound Isa. 53, without seeing that Christ will justify all those for whom He died, and will see in glory all those whose sins He bore on the cross. Mr. Sumner's theory of the atonement makes Jesus Christ to be a poor, weak, dissatisfied Saviour who was not able to do what He died to do, and makes the Father to be an unjust tyrant who demands double payment for sins.

Mr. Sumner makes light of the effectual working of the Holy Spirit by which sinners are brought to Christ. Jesus says "they shall come" in John 6:37. Psa. 110:3 says "thy people shall be willing." Rom. 8:30 says, "whom He called, them He also justified." Mr. Sumner teaches that they might come or might not come, it is up to their free-will. He teaches that they might be willing if they want to be, but that it is not the power of God that makes them willing. Mr. Sumner teaches that whom God calls might be justified or might not be justified — it is all up to them. Mr. Sumner makes light of the Word of God, calls God a liar, and perverts the truth of the Bible in order to have something to boast of (his free-will decision).

Of course, Mr. Sumner accepts the Calvinist teaching on Eternal Security. It is not strange that God's grace is not sufficient to save a sinner unless the sinner adds his free-will to it, but when the sinner adds his free-will to the grace of God then he is saved forever. Is it not strange how much stronger God's grace is af-

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ter man adds his free-will than it was before? God's grace can not do anything without man's free-will, but after man adds his free-will, it can do so very much.

Mr. Sumner brings up the old argument that these doctrines kill evangelism. Brother, that evangelism that is killed by the truth needs to die — it was of the flesh. Mr. Sumner ignores that some of the greatest of preachers and missionaries have held to and preached these doctrines of grace. Paul preached them, yet was an evangelist and a missionary. Spurgeon preached these truths and said a man was not preaching the gospel if he did not preach them. Who has been a greater evangelist than Spurgeon? The truth is that these truths properly preached and properly held, will promote and encourage proper and Biblical evangelism and mission work. Mr. Sumner has here ignored the facts of history, and slandered many of the greatest of God's preachers.

Mr. Sumner tries valiantly to get around that old Arminian killer — Rom. 9:13. He insists that it was an election to service, and not salvation. Well, God's everlasting love is equal to salvation, and his everlasting hatred is equal to damnation. Sumner tries to use Usher's chronology to get around the fact that God loved Jacob and hated Esau before they were born, but he fails (Continued on page 8, column 1)

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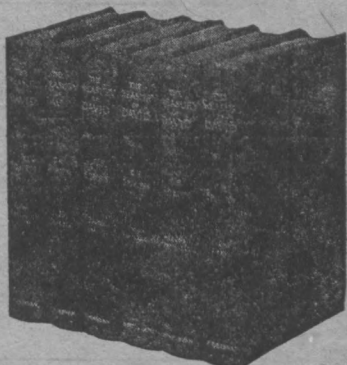
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PAGE SEVEN



# We Pray That This Thanksgiving May Be A Special Thanksgiving In Your Life For The Many Blessings Of An Almighty Sovereign God

## Blatant Heresy

(Continued from page seven) in the attempt. Our God is everlasting. His purposes and His emotions are everlasting. He cannot change. What He feels or purposes must be as eternal as He is, or He would be changeable as you and I.

Mr. Sumner tries to get around John 15:15, 16 by saying that it is an election to service. Well, God would not elect an unsaved person to service, would He? Besides, in that verse, the election is to salvation, and the ordaining is to service. Christ plainly teaches that men do not choose Him. So how could they be saved? They are saved because He chooses them to salvation. Then out of those elected to salvation,

He ordains some to special service.

Mr. Sumner brings up the old charge about babies going to Hell. The truth of the matter is that Calvinists are the only ones who hold to a doctrine about salvation that would provide for the salvation of a baby. Mr. Sumner must teach either that babies are not depraved, or that they go to Heaven without a free-will decision. The fact is that most sovereign grace believers whom I know of, or have heard of, believe that all infants dying in infancy belong to the elect family of God and are eternally saved.

Mr. Sumner makes a most inane and futile attempt to answer II Thess. 2:13, 14. He says that because the believing takes place in time, it proves that election is based on God's foreknowing

who would believe. Here is a passage that sets forth the glorious truth of God's eternal election. It shows that Election is to salvation and that salvation is brought about by the work of the Spirit which causes one to believe the truth of the gospel — that the preaching of the gospel is used in this predestinated salvation. But Mr. Sumner tries to get his theory of foreknowledge in here. I would further point out that this verse is also a Hardsell killer as it sets forth the necessity and use of the gospel in the salvation of the elect.

Mr. Sumner implies that the doctrines of grace would hinder our praying for the lost. Well, he has things turned upside down here. It is his doctrine — that God has done all He can, and will, for man, and now it is all up to man — that kills prayer. Why pray to God to do what the Arminian says God has already done? Why not pray to the free-will of the sinner? The Arminian has no reason to pray, and no right to pray for the salvation of the lost. If he does, and if God answers, God will have to do what Arminian doctrine says He cannot do. But we can pray. Oh, my brother, we, of all people should pray for the salvation of the lost. We do not believe it is all up to man. We believe it is all up to God, and so we pray that God will exercise His great power and make men willing and they will be saved. The Arminian on his knees is the strongest proof in the world of the error of his doctrines.

Well, need I go on and on. It is just more and more of the same. Mr. Sumner has simply repeated Mr. Rice, and they all got it from others before them. They have been answered again and again. Let me summarize Mr. Sumner's book. 1. He perverts the beliefs of sovereign gracers, and sets forth things they do not believe and calls it Calvinism. 2. He shows that these things are not true. Well so what, no one believed they were to start with. It will seem to the simple and unwary that he has overturned the doctrines of grace, but those who really desire to know the truth will not be deceived by this subterfuge. 3. Mr. Sumner has taken a few of the verses which teach sovereign grace, and tried to answer the arguments taken from them. In this, he has failed miserably, and sound, spirit taught believers will easily detect his failure and error. 4. Mr. Sumner has then lied about the effects these doctrines have on other doctrines. He has ignored their Scriptural connection with other truths, and historical evidence to the blessed results of believing these truths. 5. He has then vehemently and violently slandered these doctrines and those who hold them. This is his booklet in a nutshell.

Let me strongly suggest that you order "The Cause of God And Truth," by John Gill, from Calvary Baptist Church Book Store. This book deals with all the verses Mr. Sumner uses and with many more, and is a most excellent setting forth of the glorious truths in which we rejoice. Mr. Gill answers all the Arminian perversion of Scripture. He answers their attempts to answer those who believe the truth. I cannot urge you too strongly to obtain and study this book.

Mr. Sumner is truly a little John Rice. He has copied his hero, but failed to measure up to him in stature. But, of course both of them do very poor jobs when they attempt to trample the beautiful

tulip under their unholy feet. But that is to be expected, what can the wisest of men do when confronted with their clear, consistent, persistent teaching of God's holy Word? Mr. Sumner has done a poor job, but I suppose it was the best he could do. After all, he was faced with a gigantic task. He has failed in his task. The tulip is still here. Here to warm our hearts and to bless us in our journey to glory. There these truths will be fought no longer. All who reach that place will, by the time they arrive there be firm believers in the five points of the Baptist doctrines of Grace. If God has washed away their sins in the blood of His dear Son, He will wash their minds before they reach glory, and all alike there will give God all the glory. Free-will will not dare lift its head and claim a share in the praise in that fair land. All who enter there will be sovereign gracers and God glorifiers, and that forever. God bless you.



## Old Manuscript

(Continued from page one)

message. "Good tidings of great joy to all people."

8. The first gift Christ received as a babe was from a foreign country. "Wise men from the east." "They presented unto Him gifts." Matthew 2:1-11.

9. The last gift that Christ will receive will be the converted kingdom of this world. "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ." Revelation 11:15. "Who will go for us?" Isaiah 6:8.

10. Christ's first words recorded in the Bible were about missionary work. "Wist ye not that I must be about my Father's business?" Luke 2:49.

11. Christ's first salute publicly received was indication of His missionary work. "Behold, the Lamb of God, which taketh away the sin of the world." John 1:29.

12. The first activity of Christ recorded is in preparation for missionary work. "They found him in the temple, hearing and asking questions." Luke 2:45.

13. Andrew, Christ's first disciple was a missionary. "He first findeth his own brother . . . and he brought him to Jesus." John 1:41, 42.

14. The first prayer Jesus taught man was a missionary prayer. "Thy kingdom come . . ." Matthew 6:10.

15. Christ's teaching on unity was formed on a missionary reason. "By this all men know that ye are my disciples, if ye have love . . ." John 13:35.

16. Working for the unsaved was Christ's supreme purpose on earth. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

17. Christ's first command after His resurrection was a missionary command. "... as my father hath sent me, even so send I you." John 20:21.

18. Christ's first message after His resurrection was a missionary message. "... go to my brethren, and say unto them . . ." John 20:17.

19. Missionary work is Christ's ascension command. "Go ye therefore and teach all nations. . . ." Matthew 28:19.

20. The first coming of Christ was for a missionary work. "... he hath anointed me to preach the gospel to the poor; . . . the broken-hearted, . . . to the captives, . . . to the blind, . . . them that are bruised." Luke 4:18.

21. The second coming will be for missionary work. "... and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28.

22. The end of a dispensation will be consummated by missionary work. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

23. The only time that is recorded that joy is in Heaven is when there is a successful issue to missionary work. Joy shall be in heaven. "Joy in the presence of angels over one sinner that repenteth." Luke 15:10.

24. The first prayer noted in the Bible is for an unsaved man. "... Abraham prayed unto God; and God healed Abimelech . . ." Genesis 20:17.

25. The last time in the Bible that preaching is mentioned it is "... to every nation, and kindred, and tongue, and people." Revelation 14:6.

26. Missionary work is our duty. "... we were allowed of God to be put in trust with the gospel . . ." I Thessalonians 2:4.

27. It will be disastrous to us if we do not seek the lost. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If

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thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Proverbs 24:11, 12.

28. To win souls gives us joy. "... we are your rejoicing, even as ye also are ours . . ." II Corinthians 1:14. (Paul speaking to his converts).

29. To win souls brings a reward. "For what is our hope, or joy, or crown of rejoicing? Are not even ye . . . ?" I Thessalonians 2:19.

30. To win souls will bring our future glory. "... they that turn many to righteousness, (shall shine) as the stars for ever and ever." Daniel 12:3.

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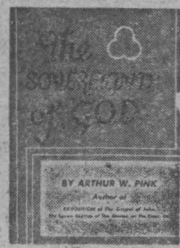
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