

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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WHOLE NUMBER 1986

GLEANINGS FROM RUTH

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

PART II

The law shut Ruth out, but grace took her in, thus she is a very accurate picture of you and me. The law barred us from an inheritance with Christ, but through grace, we have been accepted.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4.

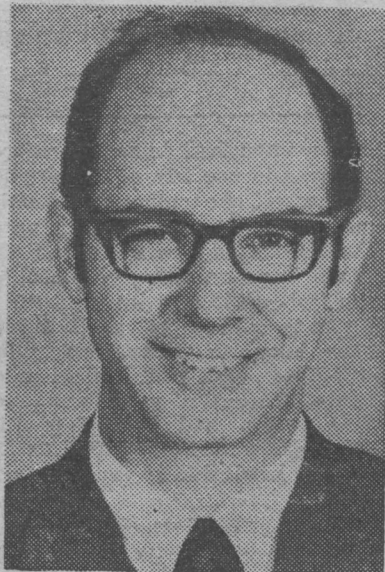
The return of Naomi (Israel) to her homeland is clearly seen in Ezekiel 37:11,12:

"Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them. Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel."

There has been a famine in the land of Israel. The land has been barren, but we are now observing a resurrection in the homeland of Naomi. The famine has ended and the rain of God's blessings is being poured upon the land and people. Naomi's homeland, in fact, is now undergoing an industrial revolution. Dams and power plants have been built and the land is being irrigated. I have also read that the rainfall in Israel has increased

from a small percentage to a large one. The following conversation which Brother Gilpin had with his friend, Jacob Gartenhaus, tells us how the land and the people of Israel are being blessed:

"When I saw Brother Jacob Gartenhaus, he told me of his experience the last time he went



WILLARD WILLIS

Some Good Bible Reasons As To Why Be A Baptist

By PASTOR W. B. DAVIDSON
(Now Above)

You will notice that the subject says, "Three reasons why I'm a Baptist." There seems to be many and varied reasons for people being Baptists. One claims to be a Baptist because she married a Baptist and she joined the Baptist Church to be with her husband. This is a very poor excuse for being a Baptist.

I believe people should be Baptists because of conviction—a conviction based upon the Word of God. For this reason I have chosen as my subject "Three Reasons Why I'm a Baptist."

1. THE INDIVIDUALS RESPONSIBILITY TO GOD. The Bible teaches that every man is responsible for his own conduct and life. This is taught in II Cor. 5:10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, and again in Rom. 14:4 we read: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

For this reason we do not believe in god-fathers, god-mothers, or sponsors who pledge and promise that others shall do or refrain from doing certain things. One person cannot repent for another, or serve God for another. Each individual must repent for himself, believe for himself, and serve God for himself, hence, the individual's responsibility to God.

Because of this belief in the individual's responsibility to God we reject infant baptism believing that the individual should decide for himself whether he is to be baptized or not. The same is true of church membership, etc. Baptists have been prevented from preaching religious persecution because of this doctrine. They have suffered persecution, both in the old world and in the new; but they have a clean record as far as religious persecution is concerned.

One of the darkest blots on American history is the record of the religious persecution of John Clark, Obadiah Holmes, and John Crandall. Baptist preachers who were imprisoned and scourged for preaching the Gospel without favor and refusing to practice infant baptism (see Christian's History of Baptists, chapter 21, page 379-380).

Baptists have ever been the champions of religious freedom. They are responsible for the clause being inserted in the Constitution of the United States of America, which guarantees religious freedom. The clause reads as follows: "Congress shall make

to Europe. He said that when he got off the plane at a certain airport in Israel that a car was waiting to drive him to his destination. He said that when he had been in that country some thirty years before, that all along the roadway there was nothing but desert on either side. He said that he could remember that roadway perfectly, for he had traveled it time and time again as a child, and he said that on either side of that roadway there was no vegetation, but there was nothing but arid waste and sandy desolation to be seen. He said in contrast, that when he arrived at the airport, and the car started driving him down the road, to his amazement, instead of finding arid wasteland, he found alfalfa growing waist high — he found fruit, grapes, and nuts and vegetation growing. He said that it was amazing to him that since he had last seen the land, that so much could have taken place, and that God had worked such a remarkable miracle concerning the land of Israel. He told about the places he saw as a child and that the old wastes could still be seen on the hillsides where the Jews had terraced the land and had produced grapes in the

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HEAVENLY PRIORITIES"

"And he said unto another, Follow me. But he said, Lord, suffer me first to go bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 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 9:59-62.

This is a very much misunder-

stood passage of Scripture. I doubt seriously if the majority of preachers have ever understood the message that Jesus was giving. We would certainly say, at the very outset, that it was a test of discipleship. That is obvious.

One man says, "I would like to follow you, and I will follow you. But let me go and bury my father." Jesus' answer, I think, would indicate that the father wasn't yet dead, but rather, the father was old or elderly and ailing. What the man literally said was,

"Let me go and take care of my father until he dies and then I'll begin to follow you."

Jesus said to this man, "Let the dead bury the dead . . . but go thou and preach the kingdom of God." There are plenty of unsaved people to look after that sick, aged father. Your first business is not to look after those who are dying, but your first business is to preach the kingdom of God."

That was pretty much of a

Thus the worshipper, in receiving the bread (the priest alone drinks the wine) is said to receive actually the Body and the Blood and the whole Person of the Lord Jesus Christ. Hence they adore and worship the consecrated wafer or bread, for is it not Jesus Christ present?



FRANK B. BECK

And one of their theologians of great fame, Alexander de Hales, of the Franciscan Order has so argued the bread and wine to be actual Body and Blood of Christ that he said: "If a dog or a swine should eat the whole host, being

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May We Be Challenged By Our Baptist Heritage

Sometimes it is wise on our pilgrim journey to look back at those who have gone this way before, and be challenged by their steadfastness and faith to take our stand today.

Too often as we recount the coming of the Pilgrims to American shores — for the purpose of escaping religious tyranny — we overlook the important part played by humble, persecuted Baptists in bringing about religious liberty in the United States. In 1663, more than one hundred years before all citizens were granted religious liberty in the Bill of Rights, Roger Williams and John Clarke led a colony of Baptists in writing their own Rhode Island constitution declaring the first real religious liberty anywhere in the world in that day. One of the first laws of Rhode Island stated, "Every man who submits peaceably to civil government in this colony, shall worship God according to the dictates of his own conscience, unmolested."

Modern historians acknowledge the influence of the Rhode Island Charter and of Baptist Roger Williams, a man of brilliant mind and excellent education, upon the Federal constitutional amendment which has to do with "man's inalienable rights." But the records show that Williams and

many others with him underwent severe persecution for their convictions based upon the Baptist principles concerning purity of faith, the authority of the Scriptures, separation of church and state and absolute religious liberty for all.

Strange as it may seem, Williams suffered persecution at the hands of the very people who had come to the New World to gain religious freedom. They had carried with them across the ocean the same principle they had tried to escape — that the established church in an area governs all residents. They had fled the power of the state church of England only to invest in themselves similar governing power. In one section of the new country the Puritan Congregational Church had control; in another the Anglican or Episcopal Church. Other smaller areas were portioned off to the Scotch-Irish Presbyterians and the Dutch Reformed Church.

Baptists, who had always believed the New Testament teaches that each individual church is self-governing and independent, found it difficult to worship in peace in this new land of freedom. They and the Quakers and all others who could not conscientiously conform to the laws of the established churches were called "dissenters" and strict

(Continued on page 7 column 1)

SOME SIGNS OF BACKSLIDING

When you shrink from self examination.

When you trifle with temptation, or think lightly of sin.

When you are more afraid of being counted overstrict, than of dishonoring Christ.

When from preference and without necessity you absent yourself from the church services.

When you confess, but do not forsake sins and when you acknowledge, but still neglect duty.

When you are averse to religious conversation, or the com-

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THE HIGH COST OF PRAYER

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a danger-

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"Priorities"

(Continued from page one)

test. That was about as strong a test as the average Christian would be able to take. For Jesus to say that the preaching of the Word of God is more important than the taking care of dying parents is truly a test of discipleship.

Another man spoke up and said, "Lord, I am going to follow you, but let me go back home and have a farewell party and bid all my family goodbye." Jesus said, "Man, your business is to get busy. You haven't time to think about your family. You haven't time to think about your friends. This idea of going back home and telling your family goodbye, and spending time with them is sheer nonsense. There is something more important than that, and that is, the preaching of the Gospel of Jesus Christ. If you put your hand to the plough, and then look back, you are not fit for the kingdom of God."

I say, beloved, these two are about as strong a test for discipleship as you could ever find. We would say that one ought to be loyal to his parents. We would say that one certainly ought to look after the aged. We would certainly say to be civil, and to tell our loved ones goodbye when we start. To preach the Word of God is nothing more than what would be ordinarily expected of us, but Jesus went further than that. He said, "These material things mean nothing. Go first and preach the Kingdom of God."

Years ago, when I was a boy in college, there was a lad who roomed near me who had a pennant on his wall that was strangely worded. It said, "I am willing to be third." I remember reading it, looking at it and pondering it for some period of time. One day, I asked this lad as to the meaning of it. He said, "My mother gave it to me when I left to come to college. She said, 'God

first, others second, and self last. I am willing to be third.'"

Not many people are willing to be third. Not many are even willing to be first in anything that we do. But, beloved, our God is to come first. This text would certainly indicate to us that there is such a thing as Heavenly priority.

In the last few years, we have gotten accustomed to the word "priority." In fact, it looks like most every war brings about a new word. For example, in World War I, we had the word "blitzkrieg," which means lightning warfare that evolved. In World War II, we had the word "global." It never was used before, but it is a good word, for our God's love is a global love. The salvation that He gives to us in Jesus Christ is a global salvation. The commission He gave us to preach the Gospel is a global commission. Many things, so far as spiritual verities are concerned, are truly global. Then in the last few years we have had this word "priority." It is thought today that the Government has priority over everything that takes place. I am not so positive that I agree with that, but nevertheless, I want to call attention to "Heavenly priority."

GOD SHOULD BE FIRST IN THE CHRISTIAN'S LIFE.

The firstfruits should go to the Lord. If you will go back in the Old Testament to the time when God was dealing with the Jews in the wilderness and was giving to Moses the laws relative to the offering, God said there were certain things to be offered as firstfruits. Listen:

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; That thou shalt take of the FIRST OF ALL THE FRUIT of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there."

Now behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God."—Deut. 26:1,2,10.

Beloved, here is the law of the offering of firstfruits. Before a Jew was allowed to partake of any fruit that he grew, an offering must go to God, called the offering of the firstfruits. God was to come first. Before a Jew was ever to take pomegranate in his hand to eat, before a Jew was ever to think in terms of a citrus fruit, before a Jew was ever to swallow a single grape that grew so profusely and abundantly in the land of Palestine, he was, first of all, to offer to God of that fruit as an offering of firstfruits unto the Lord.

What was true so far as these firstfruits that I have mentioned is concerned, I might say if it were wine, or if it were a fruit tree or if it were a wheat field, or even if it were the dough that



"What are you gonna buy with my dad's quarter?"

the woman had kneaded before she was to use any of that bread for herself, she took of that dough and offered it as a firstfruit unto the Lord. God was to come first.

We have another reference to this, when Moses said:

"And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the FIRSTLINGS of your herds and of your flocks."—Deut. 12:6.

No Jew was allowed to partake of any of his flock until first an offering had been made unto the Lord.

So, beloved, if you will go back a long time ago, you will find that there was such a thing as Heavenly priority in the law of the offering of the firstfruits of the land.

The first city that was conquered by the Jews when they entered into the land of Palestine after they had been in Egypt for 430 years — that first city, with all of its booty and plunder and wealth was to go to God. I speak of the city of Jericho. It was the only city that God said, "You give me — you bring into my treasury — you put at my disposal all that you take of this city of Jericho."

There was one man there by the name of Achan who decided that he could take a wedge of gold, a wedge of silver, and a goodly Babylonish garment without anybody knowing about it. I am sure you recall how his act resulted in the death of thirty-six Jews when they went the next day against the little city of Ai upon the mountain. I am sure that you likewise recall that it resulted in his death. Why? Because this man Achan did not give the plunder of the first city to the Lord.

All the balance of the cities that the Jews conquered in the land of Palestine and everything within that land of Palestine went to the Jews. They had it coming to them. It was their land. They had had no rental on it for 430 years, during the time that they were in Egypt. All during that time these nations — the Gergashites, the Hivites, the Hittites, the Perizzites, the Canaanites, the Philistines and the balance of them — had been living there and using that land without paying the Jew one single penny of rent. Now God says, "It is all yours. Get your rent for the last 430 years. But just remember, all of the first city belongs to me."

I tell you, beloved, that is Heavenly priority. God gets first

things.

When we come to the New Testament, we have a similar statement relative to Heavenly priority. Jesus said:

"SEEK YE FIRST the kingdom of God, and his righteousness; and all these things shall be added unto you."—Mt. 6:33.

Many is the time that I have heard this preached to unsaved people. Many is the time when I have heard a preacher say to a sinner, "You seek first the kingdom of God and God will take care of you. He'll look after all your material needs."

Beloved, that is not so. That is a falsehood. This text was never spoken to unsaved people, for we read in the preceding verse:

"Your heavenly Father knoweth that ye have need of all these things."—Mt. 6:32.

This was spoken to people who had a Heavenly Father, and Jesus said to those who had a Heavenly Father, "You seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

What does He mean when He says, "Seek first the kingdom of God?" Without going into a long exegesis of proof let me say that I believe that He meant, "You put my kingdom first so far as soul-winning and missionary work is concerned; you put me first." Then when He said, "Seek His righteousness," I believe that He meant that we are to live just exactly like Jesus Christ would live if He were put under

similar circumstances. I tell you, beloved, if men and women today were to live like Jesus Christ would live under similar circumstances, we would then be seeking His righteousness.

And what does He say? "You put me first. You see to it that you put the kingdom of God first, and put the righteousness of God first, and I'll take care of the material things. I'll look after the grocery bill. I'll take care of putting meat on the table. I'll take care of you so far as clothing is concerned." In the verses preceding, He talks about these very things — food and clothing and drink — and the Lord Jesus said, "You put first the kingdom of God and His righteousness and all these things shall be added unto you."

Beloved, I believe one reason that we have a beef shortage today is because there are too few people putting the kingdom of God first. I believe why prices are skyrocketing, and why inflation is rampant, and why we are having a hard time financially making ends meet is because so few of God's people are putting first the kingdom of God. God has priority over everything and He needs to be given the place of priority. If you do, He says, "I'll provide for you according to all these material needs — food and clothing and drink."

Let's notice another instance where in we can see that He is to have priority:

"And Jesus answered him, The FIRST of all the commandments is, Hear, O Israel; The Lord our God is one Lord."—Mark 12:29.

There were a lot of commandments in the Old Testament. We are familiar with the Ten Commandments, and there were others as well. Concerning these commandments, as important as they were, and as far reaching in their impact as they are, there is one that is even more. What is it? "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord."

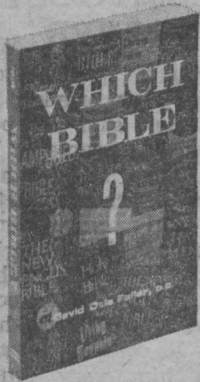
Beloved, God is to be given first place.

You say, "Brother Gilpin, isn't it important to live in the light of those Ten Commandments — profanity, adultery, murder, and honoring one's parents?" Yes, that is all important, but there is something more important and that is, "The first of all the commandments is . . . The Lord our God is one Lord." He is to be given first place.

I would have you notice how John the Baptist reacted to Heavenly priority. John was an unusual character. The strangest figure that ever stalked across the pages of human history was John the Baptist. There are so many things about him that I scarcely understand, yet I thank God to be linked to him, and I rejoice (Continued on page 3, column 1)

A TRULY GREAT BOOK

This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

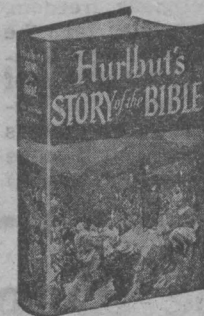
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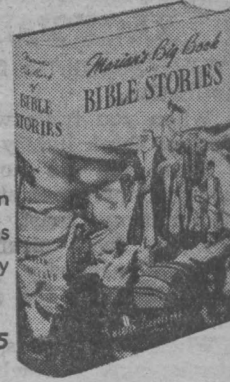
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"Priorities"

(Continued from page two)

when I think about the self-sacrificial attitude and the self-denial that He took so far as life was concerned.

I see him, one day, standing out there in the Jordan River baptizing, and the Word of God tells us how his crowd went away from him. Little by little, he had lost his crowd, until now, as he was baptizing there in the Jordan River, he had practically nobody coming to him. Previously, great droves of people had come, and John the Baptist had said:

"O generation of vipers . . . Bring forth fruits meet for repentance."—Mt. 3:7,8.

In other words, John the Baptist said, "You look like a bunch of snakes to me."

Oh, what scathing denunciations he had given his crowd as they had gathered there to hear him preach. He baptized multitudes and now this crowd is gone. He doesn't have anybody now like he used to have. The folk standing around said, "The man that you bore witness to on the other side of the Jordan has gone to preaching. That man Jesus is preaching now, and that is why you have lost your crowd. Everybody has gone to Him. How about it, Rabbi John?" John said:

"I am not the Christ, but that I am sent before him. A man can receive nothing, except it be given him from heaven. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly. He must INCREASE, but I must DECREASE."—John 3:27-30.

I want to tell you, John the Baptist had a proper perspective so far as Heavenly priority was concerned. The Lord Jesus Christ was to come first. He said, "It doesn't make any difference if all my crowd goes away and if all my crowd turns to Jesus. I am not worthy to pick up His shoes and bring them into the house. He must increase, but I must decrease."

We have another example of Heavenly priority in the case of the Apostle Paul. If ever there was a man who lived in the light of what he taught, it was this man Paul. I read that book of I Corinthians, which is so full of meaning to the Christian, and would tell the child of God that he ought to live for the Lord Jesus Christ, and I am thrilled and amazed as I read it. I hear Paul say:

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

When you munch even a sandwich, or if you pick up even a piece of candy and put it in your mouth, or if you take a glass of water and use it to quench your thirst, it ought to always be with this thought in mind—I'm doing this for the glory of God. That is Heavenly priority.

I turn to the Book of Revelation and I heard the Lord Jesus Christ say:

Spurgeon's View of Separation

The choir is not narrow because it does not include those who can only make discords, nor is the sheepfold intolerant that refuses to include wolves, nor the medical society that excludes quacks, nor the church that does not invite the unregenerate to its membership. So they say.

A classic Christian separation is Charles Haddon Spurgeon's letter to Mr. P. T. Barnum, then head of the Barnum Circus Association.

Barnum had invited Spurgeon to come to America to speak in a large tent at his traveling circus. He made every concession to make the offer attractive to Spurgeon. Barnum would provide the musical talent, unless Spurgeon wished to provide his own. He would also provide any equipment or manpower Spurgeon desired to make the meetings a success. Spurgeon could speak as long or as short as he wished. There was only one basic stipulation! Barnum Circus Association would take the gate receipts and would pay Spurgeon \$1,000.00 per lecture.

This was indeed a generous offer for Spurgeon's day, and any neo-evangelical would surely have exclaimed: "What a wonderful opportunity to reach people with the gospel!" Not Charles Haddon Spurgeon, though, for he knew how contrary to Scripture it would be, and how it would debase the gospel, to thus join hands with the world. His reply is a gem:

Dear Mr. Barnum:

Thank you for your kind invitation to lecture in your circus tents in America. You will find my answer in Acts 13:10.

Very sincerely yours,
CHARLES H. SPURGEON

If Mr. Barnum looked in a King James Version, he read: "And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness: wilt thou not cease to pervert the right ways of the Lord?"

If we compare the answer given the circus man with much of the neo-evangelistic preaching of today we will perhaps judge Spurgeon as being void of love for "the Lost."

The answer makes no mention of repentance, says nothing about prayer, nor does the text say: "God loves you." But frankly this answer calls the man "An enemy of all righteousness."

But anyone familiar with the writings of Spurgeon will know that in his preaching Spurgeon always had a definite aim. His aim was: to lead sinners to repentance.

Moreover, Spurgeon did not write the mooted text recorded in Acts 13:10. The author was the inspired Apostle Paul, the greatest of all missionaries to the Gentiles. Paul also knew that in mission work there may be such a thing as "a stop" and "a go" sign.

—Central Testimony, Minneapolis.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the FIRST and the last."—Rev. 22:12,13.

Beloved, in that closing chapter, the Lord Jesus Christ said, "I'll still remind you that I am first. I'll be the last also, but I am first." Beloved, Jesus Christ is to come first. That is Heavenly priority.

II
NOT EVERY MAN HAS PUT GOD FIRST.

Even in the Bible, men didn't put God first always. Adam—oh, what a failure he was in putting God first! Look at him as he hides in the Garden of Eden. See him with those aprons covering his body. See him and Eve as they peep around from behind the bushes of that tree to see if God is still there. He wasn't putting God first. He was hiding

from God.

There have been a number of Baptists down through the years that have done exactly like Adam. There has been many a Baptist who has failed to put God first, who, just like Adam, has had God call and say, "Where art thou?" But there are some individuals in the Bible who have done this and put God first, and God has blessed them.

III

DOES IT PAY TO PUT HIM FIRST?

Take Enoch, for example. We read:

"Enoch walked with God and was not, for God took him."—Gen. 5:24.

Look at Enoch. Oh, what a man he was! He had a family to rear, just like you. He had a sinful world in which to live, just like you. He had all the recreation and pleasures of life to appeal and beckon to him, just like you. He had everything to contend with that you and I have to contend with, but Enoch walked with God. Oh, what an example he is to us—a man who recognized Heavenly priority.

There was another man who walked with God and found that it really paid big dividends. That was Jacob. For thirty years, he didn't walk with God. For thirty years, he lived out there in the land of Padan-aram, trading and trafficking with his father-in-law, and skinning and scheming and cheating his father-in-law, and lying to his brother Esau. Finally, he got in such a place that he had to put God first. The nations were rising up roundabout to slay him. What is he going to do? The Word of God says that he said, "I have no place to go," and he didn't. He couldn't go back to his father-in-law. That last stormy meeting they had at

Mizpah surely wouldn't allow him to go back, because they stood on each side of the altar and said, "The Lord watch between me and thee, while we are absent one from another." The Lord was the only one who could watch between those two rascals. Neither one of them trusted the other. He couldn't go back to Laban, his father-in-law.

He couldn't go to Esau. He had lied to Esau and said, "You go along, and I and the little ones and the flocks will follow along behind you." Just as soon as Esau was over the hill, Jacob turned roundabout face and went in the opposite direction. He didn't want to live with Esau. He had lied to him. He couldn't go to Esau for help.

What could he do? Where could he go? He, himself, said, "I have no place to go." Then God said, "Yes, there is a place where you can go. You can go back to Bethel. That is the place where you first met me. That is the place where you ought to have been going these thirty years. You go back to Bethel. Then we read:

"And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."—Gen. 35:5.

I ask you, did it pay Jacob to give God priority? Even the fear of God fell upon these people to the extent that they didn't pursue after Jacob.

I see Joseph down in Egypt. Oh, it was a long stormy journey for him to get there. He was put by his brothers into the pit, and sold by his brothers to the Ishmaelites. He was then resold to the house of Potiphar, in the land of Egypt. He was lied upon by Mrs. Potiphar who had designing eyes for him. Look at Joseph for two long years in prison, in the dungeon. Does it pay to try to put God first? Does it pay to observe Heavenly priorities? I see Joseph come out of that pit to emerge as the first ruler in all the land. I tell you, beloved, it pays big for God to have first place, and there should be Heavenly priorities considered on your part and mine.

I would have you to notice Daniel. It is very, very rare that a man ever succeeds in being transferred in governmental affairs from one regime of government to another. But Daniel was transferred three times. He was the biggest man in all the land of Babylon. Three different times and down to old age, he was still the biggest man in all the land of Babylon. Why? Back yonder as a boy, when the king set wine before him, he said, "I will not drink it." Did it pay? God took care of him.

God, I say, demanded something. No Jew was to eat pork. Daniel refused to eat pork and drink wine. Daniel said, "I can't do it." He is five hundred miles from Palestine. Why not go on and eat the pork, and drink the wine, and have a good time?

Nobody would know anything about it back home. Yes, but God would know about it, and Daniel said, "I can't do it." I see him emerge as the leading man in three regimes, and down to the age of 90 years, Daniel was the biggest man in all the land of Babylon. Beloved, it pays to put God first.

I remember a woman in the Old Testament who, one day, was cutting some wood and was getting ready to take the last handful of meal she had in the barrel and the last little bit of oil she had in the cruse—in other words, the last shortening and the last meal that she has—to make some bread for her son. She said, "It is the last. We'll eat and die." The man of God said, "No, you bake the bread for me. I am God's man." This woman wasn't a Jew, but a Syrian, and somehow God gave her faith to do that very thing. She made bread for this man of God, with the result that he ate, she and her son ate, and she went back to the barrel of flour the next day. There was flour there, there was oil there, and throughout all the period of the famine, the meal didn't fail in the barrel and the cruse of oil wasted not away.

I tell you, beloved, it is wonderful when we get to the place that we are living in the light of Heavenly priority, giving God first place in our life.

IV

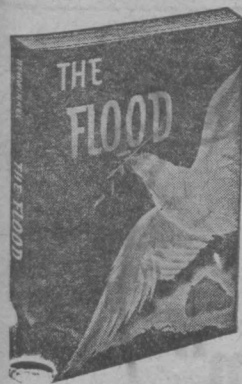
A TEST FOR US TODAY.

Do you try to give God first place in your life? Let's take a little test and see. You say, "Bro. Gilpin, this is wonderful. Talk about Daniel, and Joseph, and Jacob, and Enoch. Talk about those individuals who lived way back there." But, beloved, let's come down to the pew where you are, and let's see whether it is just this fine.

In the matter of recreation, let's get right down where you live. You and I, regardless of our age, like recreation of various types—I'm not particularizing, but does God come first or does recreation come first?

"Oh, Brother Gilpin, if you had just quit before you said that. It has been a good sermon—you have ruined the whole thing now, making this personal application."

Let's look at it again, in your church attendance. If something else comes up in the world, which gets priority? Does the experience of the world, or does your church attendance? I contend that every Baptist who is a member of this church ought to be in attendance Sunday morning, Sunday night, Wednesday night, and any special services that come up unless you have a reason that would be approved by a good conscience before God. Does God come first with you? Do you make it a point to be in God's house, or do you allow other things to come first? I tell you, Heavenly priority. (Continued on page 6, column 5)



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The Baptist Examiner FORUM

"The gospel, I believe, is the death, burial and resurrection of Christ. I have heard of the Social Gospel. What is the Social Gospel and what are its basic doctrines?"

E. G.
COOK

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



I believe you are right as far as you go as to what the Gospel is. As of now I would be inclined to add to that just a little. I would say it is the Death, Burial, Resurrection, and Ascension of Jesus Christ. I feel that in order to make the Good News complete we need to include His Ascension. However, our question has to do with the Social Gospel, or maybe we should say the so-called Social Gospel. I believe we could say with Paul in Gal. 1:7, "Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." To be sure, this is a perversion of the Gospel of Christ. Whereas, the purpose of the Gospel of Christ is to prepare a people for a better world, the purpose of the so-called Social Gospel is to make this old world better for everybody. The main theme of this so-called Gospel is what we should do, rather than what God has already done.

The Social Gospeler goes around trying to make "this present evil world," Gal. 1:4, a better world, because he knows nothing of a better world. It is a do-it-yourself religion with not enough of Jesus Christ in it to flavor it. And I hate to say it, my friend, but the majority of Baptist pulpits, and churches of today are literally overflowing with this kind of religion. Surely it's about time for us to hear that blessed "Come up hither."

JAMES
HOBBS

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RADIO SPEAKER
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Baptist Church
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I suspect that you know as much about the Social Gospel as I do. I can only speculate as to what I think it might be.

I would assume that any preacher who spends all his time preaching about social reforms, political ideals, radical movements, or revolutions is involved with a Social Gospel. We are to warn people against such dangers or activities but we are not to advocate them. "And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord . . ." (Ezekiel 44:6). "An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him." (Proverbs 17:11).

A Social Gospel is just another form of welfare activities. The church is not a welfare organization! If we see someone in need, we should help them, but the primary purpose of the church is announced in 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).

Too many preachers think that their major duties are more in the realm of psychiatrists or marriage counselors. I am not saying that a pastor is not to be available to help and speak words of comfort and guidance to those who need it. I am simply saying that this isn't our only job. Our main job is to pray and preach the Word. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude . . ." (Acts 6:3-5). A lot different today, if a pastor spends time praying and preaching the church members usually want to know what he has been doing with his time. He has to spend a great deal of his time giving the pacifier (or fooler as we call it) to the babies in the church. Instead of God's people being spiritual giants, too many of them are still babes in Christ.

We must not spend our time as reformers but informers..

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeke, Florida



You are right, the gospel is the story, or good news, that Jesus, the Son of God, was crucified for our sins, that He was buried and that He arose from the dead. I Cor. 15:1-4 makes this plain. The Social Gospel is well described in the words of Paul to the Galatians when he said, "Another gospel which is not another." It is a ruse of Satan to kill interest in the salvation of the lost, and to get people interested in the physical welfare of such. Social gospels of the rankest sort don't really believe that people are lost. Their interest is in piddling around with welfare schemes, integration, and things of that sort. Social welfare is their concern — the things that relate almost solely to this present life.

The questioner asks, "What are its basic doctrines?" Really it is a sort of doctrine in itself, rather than something with basic doctrines of its own. The chief leaders and promoters of the Social Gospel are religious liberals, and many of them do not believe in the atoning death of Christ or in His bodily resurrection, neither do they believe in Christ's virgin birth or that he was God manifested in the flesh. So having lost faith in the fundamental truths of Christianity, if they are to persist in the Christian movement, they must change the point of interest. This they have done by causing their followers to turn from the supernatural, and from concern about the souls of men to their physical needs. They would make a church to become a mere "do-good" organization, which tries to reform society through political and social schemes. Their ultimate plan is to "Bring in the Kingdom" of God through human means.

Many church people who belong to churches that have gone off after the Social Gospel, have not lost complete faith in the supernatural and in the true gospel, but under modernistic leadership they are headed in that direction.

The main business of true churches does not relate to this life and this world, but to eternal life, and the eternity that is ahead. Jesus made it plain that this world will not be reformed or the Kingdom of God brought in during this age. All of the Social Gospels combined will not accomplish this. Jesus in speaking of the end of this age said, "Except those days should be shortened there should no flesh be saved." In other words, despite Social Gospels, the world will get into such a wicked state that were it not for God's intervention, the human race would commit suicide.

AUSTIN
FIELDS

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



The social gospel is an invention of Satan in which he hopes to corrupt the Gospel of Jesus Christ through presenting an imitation of the truth of the means used by God to regenerate (resurrect), and save His people from their sins. This declaration (social gospel) teaches that man can have peace with God, and among the nations, through reform and education of the natural man. Therefore, Satan's ministers compass land and sea to make disciples of Satan's gospel by teaching that man doing good works, holding out faithful to the end, making the right decisions, and surrendering his heart and life to God can bring in eternal peace. The prophecy that the result of such teachings will eventually eliminate poverty, banish illiteracy, and bring into being a converted world by making it a fit place for the Son of God to come back to live in.

Its basic doctrine is the doctrine of free will, and free-moral agency of the sinner, which is the same doctrine that Satan preached to Eve in the Garden of Eden. Eve desired to be like God, or on equal terms with Him. Satan, knowing her desires deceived her, and caused her to think that by partaking of the forbidden fruit she would be on an equal plane with God. The deception worked on Eve, and Satan is still busily engaged in telling mankind that he is equal with God, and because of the equality, the Lord is helpless to do anything unless man gives consent. Thus, God must wait until man uses his free will before He can bring to pass His will of purpose, or as one so-called Baptist preacher once said: "Sinner, God's done all he can do, He can't do anymore until you make your decision" That brother, is a social gospel, or the doctrine which would make God a puppet of the desires of man.

In order to promulgate his gospel (social gospel), Satan uses the woman (protestantism) to deceive

and to work through, in order to bring about disorder and confusion. Eve's sin was rebellion against the government of God. She desired to govern with God. Brethren, this is the same sin of the social gospel. Protestantism does not relish the idea that God is an absolute sovereign. They will not have Jesus rule over them. Thus, they oppose the doctrine of the sovereignty of God, and vehemently oppose the doctrine of salvation by grace by advocating that man is on equal par with God.

There are many factors which the followers of the social gospel do not reckon with. The first one is the basic Baptist distinction which separates true Baptists from all others, and that is the doctrine of total depravity. Man, I say, was not merely bruised by the fall, rather he died (spiritually). Read Eph. 2:1 and Rom. 5:12. The social gospel fails because the conditions laid down by its doctrine which man is unable to fulfill, for it is a definite fact that dead men have no wills, agents, neither can they perform and thus they are not free-moral any manner of work for here again the dead have no capacity to work.

Though man continues to preach Satan's gospel, builds a tower of Babel (confusion), and hopes to enter into glory on the basis of his merit, he is doomed to failure even as did Nimrod. The complete destruction of the social gospel will take place in the judgment of the old whore and her harlot daughters in the tribulation when Jesus rids his property (world) of sin and sinners.

The Lord's Supper

(Continued from Page One)

consecrate, I see no cause but our Lord's Body should enter into the belly of the dog or of the swine" (When a Mouse Eats the Sacrament, by J. B. Rowell, pp. 10-11).

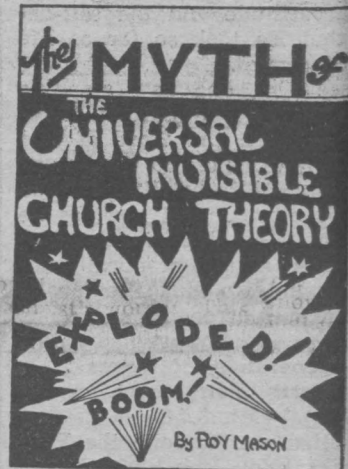
The sacred Scriptures the Roman Catholic Church offers in proof for this teaching are as follows:

John 6:48-58, especially v. 53 where the Saviour said: "Verily, verily, I say unto you; except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." This is made to apply to the Lord's Supper, although it has nothing to do with that Supper. Indeed these words were spoken before the Lord's Supper was instituted! These words were spoken to a mixed multitude of believers and unbelievers and has nothing to do with church truth or the ordinances.

That this is figurative language is seen from v. 35, where Christ said: "I am the Bread of Life: he that cometh to me shall never hunger and he that believeth on me shall never thirst." We eat and satisfy our heart hunger and drink and slake our soul thirst by coming to Christ through faith.

Much matter is made of the Master's words when He instituted the Lord's Supper. He said

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of the bread and wine: "This is my body . . . this is my blood" (Matt. 26:26-28). These words, the Romanists claim, are to be taken literally and not symbolically. Christ really meant that the bread and wine on the table were actually, through a miracle of grace, His own body and blood, even though the appearance, taste and smell of the bread was unchanged.

The same words are recorded in I Cor. 11:23-25 as well as in the first three Gospels. However, to take the words of Christ: "This is my body" and "This is my blood" literally demands that we do the same thing with other like utterances in sacred writ. Let us try it. In I Cor. 10:16-17 we again meet with teaching about the Lord's Supper. In v. 17 it is written of the church: "For we being many are one bread . . ." Shall we take this literally? This would indeed be a most notable miracle. Partaking of the Lord's Supper we ourselves are made bread! This is altogether foolish, although consistent with such literal interpretation as the former mentioned.

Jesus Christ said of Himself: "I am the door, by me if any man enter in, he shall be saved . . ." (John 10:9), but we are not to think of Christ as being a wooden door swinging upon hinges.

The above is figurative or symbolic language meaning that the church is like one bread in its unity and yet diversity. The bread is made up of many kernels and yet is one loaf. The wine is made from many berries or grapes and yet is one cup. So the church is made up of many members and yet it is one body.

Christ in John 10:9 means that He is like a door. A door is an entrance and an exit. Christ is both. He is the only entrance into eternal salvation He says: "I am the door, by me if any man enter in he shall be saved." He is the exit from sin and condemnation, for "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

(Continued on page 5, column 2)

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"SUFFERING JOYFULLY"

"My brethren, count it all joy when ye fall into divers temptations" (James 1:2).

My, what a hard verse this is. James says we are to count (esteem, or reckon) it all joy when we fall into different trials or testings. That sounds almost like a contradiction, doesn't it? How can we esteem something as all joy when it is trouble? Perhaps we need to look at our testings with supernatural light. Instead of running around wringing our hands and moaning "woe is me," we should rather ask the Lord what is His purpose in this for me. When we realize that even our troubles are from the Lord then we will begin to find joy in them. Many times our troubles are God's arrows shot from Satan's bow.

There are a number of examples in the Scriptures to help us. The writer of Hebrews said, "For ye had compassion of me in my bonds, and took JOYFULLY THE SPOILING OF YOUR GOODS, knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. 10:34). These Hebrew Christians lost all their possessions and yet were joyful. Paul told the Corinthians "I am filled with comfort, I am EXCEEDING JOYFUL in all our tribulations" (II Cor. 7:4).

It is an honor to suffer for Christ. "For unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). It is recorded of the apostles in Acts 4:41, "And they departed from the presence of the council, REJOICING that they were counted worthy to SUFFER SHAME for His name." It is told of the early Christians that they kissed the stake and thanked the executioner.

James says here are different testings and many times they come one upon another. The messengers came to Job with one blow after another. Oxen, houses, camels, sons, daughters,

all destroyed, yet Job could say, "Though He slay me, yet will I trust in Him." In Rev. 6 we see one horse following another. The white, the pale, the black, the red. Amos speaks of the blasting, mildew, cleanness of teeth, pestilence, and war.

Perhaps we have "divers trials" because as Titus says we have "divers lusts." Pride, envy, covetousness, worldliness, ambition, are not all cured by the same medicine. Some trials search us more than others. God has several methods of trial. Loss of goods, separation of loved ones, poverty, reproach, public humiliation, etc., etc. There are those who seem to seek out trouble. They remember the Scripture that says that all who live godly shall suffer persecution. And so they feel the more persecution they have, the godlier they will look to others. Will-suffering is just as bad as will-worship. Our Father knows what is the best time and kind of suffering for us. We must leave it to His wisdom to make the choice.

Oh, that we might open wide our arms to receive our trials with exceeding great joy, counting that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

The Lord's Supper

(Continued from page 4)

In saying of the bread and wine, "this is my body . . . this is my blood" we are to understand it is like His body and blood in that the blood atonement which it represents is spiritual life and health for our soul. It is the real blood atonement of Jesus Christ, His propitiation for us on the cross of Calvary and the sacred blood that He shed there once for all that actually saved and saves us. The bread and wine on the Lord's Table are merely symbols or figures and only in that sense can they be taken to mean the body and blood of the Lord.

II. IT IS A MEANS OF GRACE

That, though the bread and wine itself is not changed, nevertheless, the grace of God is received through the partaking of the Lord's Supper. Many, if not all of the Protestant churches believe that the Lord's Supper is a means of grace in one degree or other. To say that one gets a blessing through the proper observance of the Lord's Supper is

to confess that it has ministered grace to your soul, that it has been a means of grace.

And yet the Protestant churches are divided on the degrees in which the Lord's Supper administers grace and blessing.

"Lutherans teach that the body and blood of Jesus Christ are truly present in and with the bread and wine in the Sacrament of Holy Communion, (and) are taken by all who eat and drink at the Lord's Table . . ." (What Lutherans Teach, p. 11).

They take Christ's words: "This is my body . . . This is my blood" literally to teach that Christ's very own body and blood are present with or in the bread and wine. We have already sought to show why we do not believe that these words of Christ are to be taken literally. However, there are two other references that we ought to comment upon briefly that seem to favor this view.

I Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we

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BILLY GRAHAM

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break, is it not the communion of the body of Christ?" It is argued that the true body and blood of Christ is **communicated** to us, in a supernatural manner, through the Lord's Supper. To me this seems to be stretching the word "communion" too far. The word means "participation" or "fellowship," but I am prone to believe that we must limit this participation by the words that follow in v. 18. There we learn that the Israelites who offered animal blood sacrifices and ate of the sacrifices were "partakers of the altar" (same Greek word as "communion" in vs. 15). Of course they were only partaking or communing with the altar in what it stood for, namely, redemption by the shed blood of an innocent victim (substitute). Certainly they partook of the altar and what it represented, only in a spiritual sense. Is that not how we also partake or commune of the blood and body of Christ?

The other text is in I Cor. 11:27-29. Those who eat of the bread and drink of the communion cup in an unworthy manner eat and drink damnation or judgment to themselves "not discerning the Lord's body." It is argued, how could the individual participator at the Lord's Table be guilty of the body and blood of the Lord if it were not in the bread and wine? I answer that there are many who are guilty of the body and blood of Jesus Christ who never attend the Lord's Supper (see Heb. 6:4-6 and 10:29). The sin is in the attitude of the unworthy communicant. He is guilty because he does not discern "the Lord's body," crucified for him, through the eyes of faith. He is not guilty because he fails to discern the Lord's body in the bread, as they would have it interpreted.

III. IT IS A MEMORIAL OF GRACE

In contrast to Roman Catholics and Lutherans who teach that Christ's true body and blood are present in the bread and wine,

Why The Bible Is Above And Beyond The Realm Of Man

Six Distinctive Characteristics Of The Holy Scriptures Evidencing Their UNIQUE DIVINE INSPIRATION.

A general vague belief that the Bible is an inspired Book is common among Christians. Many, no doubt, could not explain what they mean, but whether men know it or not, their belief is well-founded. It rests on a collection of facts which no intelligent, educated and honest-minded man can deny.

I.

There is an extraordinary depth, fullness, and richness in the contents of the Bible, which is supernatural and above man.

There is a complete gulf between it and any other book that ever was written. It throws more light on a vast number of most important subjects than all the other books in the world put together. It boldly handles matters which are beyond the reach of man, when left to himself. It treats of things which are mysterious and invisible — the soul, the world to come, and eternity, depths which man has no line to fathom. All who have tried to write of these things without Bible light have done little but show their own ignorance. They grope like the blind; they speculate, they guess, they generally make the darkness more visible, and land us in a region of uncertainty and doubt.

The Bible alone gives a reason-

the Baptist Churches and most independent churches teach that the Lord's Supper is chiefly a means of grace only as a memorial supper. In fact the supper is given us, not to show Christ's presence, but rather, His absence. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). Did not Christ say of the supper, "This do in remembrance of me?" (I Cor. 11:24-25). If He were present bodily would we need "remember" Him?

The Supper has been likened to a picture to remember the Redeemer by until He returns for us. The bread separated from the wine speaks of a violent death, the body separated from the blood. So with the bread broken and the wine poured out.

As we eat the bread and drink the wine, by faith may we ever feed upon the benefits of Christ's true body and poured out blood for us on the cross, or we eat and drink to our condemnation.

"There is, therefore, a presence of Christ's body in the Lord's Supper; not local, but spiritual; not to the senses, but to the mind and to faith; not of nearness, but of efficacy" (Chas. Hodge, Systematic Theology, p. 643). Amen.

able account of the beginning and end of the globe on which we live, a true picture of man, and just views of God. The Bible alone shows us a reasonable and satisfactory remedy for the spiritual wants and necessities of dying men, and meets the cravings of conscience by revealing a Saviour. The Bible alone explains the state of things which we see in the world around us. There are many things on earth which a natural man cannot explain . . .

The Bible can tell him that the world lieth in wickedness and that it is vain to look for perfection in the present order of things. The Bible will tell him that neither laws nor education can change man's heart . . . that human nature is fallen, and that the world he works in is full of sin. The Bible will tell him that a time of perfect knowledge, perfect happiness, perfect justice, and perfect peace, is coming, but the Bible will tell him that this time shall not be brought in by any power but that of Christ coming to earth again.

Now all these are things which men could find nowhere except in the Scriptures. We have probably not the least idea how little we should know about these things if we had not the Bible. We hardly know the value of the air we breathe, and the sun which shines on us, because we have never known what it is to be without them. We do not value the truths upon which I have just now been dwelling, because we do not realize the darkness of men to whom these truths have not been revealed.

II.

It is another fact that there is an extraordinary unity and harmony in the contents of the Bible, which is supernatural and above man.

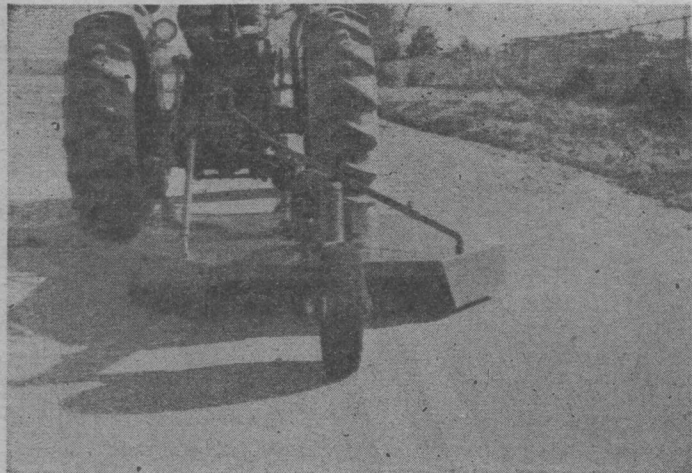
We all know how difficult it is to get a story told by any three persons, in which there are not some contradictions and discrepancies . . . but it is not so with the Bible. Here is a long book written by not less than thirty different persons. The writers were men of every rank and class in society. One was a lawgiver. One was a war-like king. One was a peaceful king. One was a herdsman. One had been a publican, another a physician, another a Pharisee, two were fishermen . . . They lived at intervals over a period of fifteen hundred years, and many of them never saw each other face to face — and yet there is a perfect harmony among all these writers! The style and handwriting may vary, but the mind that runs through their work is always one and the same. They all tell the same story. They

(Continued on page 6, column 3)

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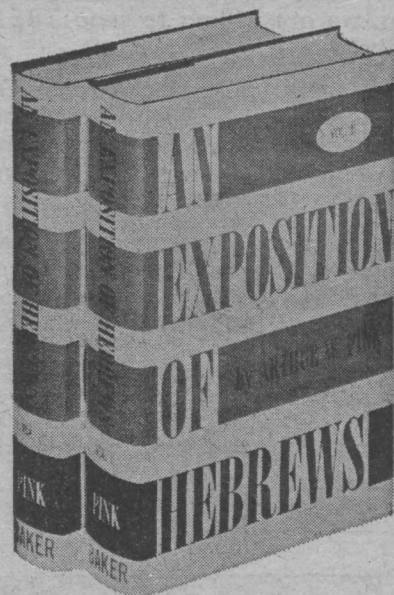
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THE BAPTIST EXAMINER
SEPTEMBER 15, 1973

A STUDY OF THE BIBLE AS TO . . .

CHURCH GOVERNMENT

By ROY MASON
Aripeka, Florida

Many religious groups seem to have no regard for the teachings of the Scriptures concerning church government, for they are governed in a manner that has no warrant at all in the Bible. Consider for a moment some of the forms of church government which we see in operation.

1. The Hierarchical Form. The Roman Catholic Church is the best example of this. And remember that Baptists gave rise to the Roman Catholic Church. Baptist churches more and more relinquished their sovereignty as they centralized their authority. The result was the gradual growth of that which became the Catholic Church, headed up by the pope with cardinals, bishops, priests, etc., as subordinates. Baptists seem on their way to giving rise to another hierarchy today, as they relinquish their independence and accept the rule of "The Denomination."

The Catholic system allows no freedom for the individual, and there is no local church government, for there is no local church. The great hierarchical system dominates everything, such that democracy is unknown.

2. The Rule of Bishops. We have "Methodist Episcopal Church," and the Episcopal Church, for instance. The name signifies the rule or government of bishops. In the Methodist church, pastors are shifted about by bishops. Bishops rule — not congregational rule, is the order.

The Presbyterian church, is what has been termed a "centralized aristocracy," composed of legislative courts, extending all way from the sessions of the particular church, to the General Assembly of the whole denomination. From the decisions of the General Assembly there is no appeal.

Some groups — "The Christian Church," for instance, has democratic government in part, but they vest the minister with episcopal powers in the reception of members.

What Does The New Testament Teach?

The New Testament teaches that each church is separate, independent and self-governing. Read about the churches of the New Testament times and you will find no instances where one

church dominated another. Neither will you find that any church was dominated by any general body which it considered superior to itself. In fact, there WAS NO CENTRAL BODY. There WAS NO DENOMINATION in that day. The idea of something called "The Denomination" dominating the churches, is unknown to the Scriptures.



ROY MASON

This is a modern heresy—and one of the most dangerous order. Note some instances of democracy at work among Baptist churches:

1. The selection of "messengers to travel with Paul. (See I Cor. 16:3; II Cor. 8:19,23). The churches did not appoint "delegates" for they did not "delegate" authority — they appointed messengers.

2. The setting apart of Paul and Barnabas for missionary work. (See Acts 13:1-3). The apostles were not consulted, nor was the larger and older church at Jerusalem — the Antioch church sent forth missionaries. Let a Baptist church do such a thing today, and it is regarded as "off color" to say the least. Why the effrontery of the thing! The "Board" is supposed to send out missionaries! So some think, but why should a church of today be blamed for doing what was done back there under the guidance of the Holy Spirit?

3. The selection of deacons. (Acts 6:2,3). The church did the choosing — not somebody else. Yes, and each local church should choose and ordain its own deacons today without the aid of any other church or pastor.

4. The selection of Matthias. (See Acts 1:23-26). The whole group which constituted the church, made selection. Of course those who want to date the beginning of the church on Pentecost, don't like to admit that it was a church that chose Matthias, but it was, for it had "three thousand ADDED to it on Pente-

cost." You can't add to something that hasn't previously existed.

No Higher And Lower Clergy

A "bishop" in the New Testament sense, is just a plain, simple Baptist preacher—not a round dignitary. An "elder" is the same. No difference between the two. One name signifies the man, the other the function of his office. "One is your Master, even Christ, and all ye are brethren," said Jesus. Peter calls himself a "fellow elder" (NOT the POPE!). Likewise there was not any strong line of cleavage between "ministry" and "laity." Ministerial garbs were unknown in Bible times.



Bible . . . Man

(Continued from page 5)

all give one account of man, one account of the way of salvation, one account of the human heart . . . you never detect any real contradiction or contrariety of view.

III.

It is another fact that there is an extraordinary wisdom, sublimity, and majesty in the style of the Bible, which is above man.

Strange and unlikely as it was, the writers of Scripture produced a book which even at this day is utterly unrivalled. With all our boasted attainments in science and art and learning, we can pro-

duce nothing in literature that can be compared with the Bible. Even at this very hour in the present century, the Book stands entirely alone. There is a strain and style and a tone of thought about it which separates it from all other writings. There are no weak points, notes, flaws or blemishes. There is no mixture of infirmity and feebleness such as you will find in the works of even the best Christians. "Holy, Holy, Holy" seems written on every page. To talk of comparing the Bible with other "sacred books," so called, such as the Koran or the Book of Mormon, is positively absurd. You might as well compare the sun with a rush light, or the Koh-i-noor diamond with a bit of glass. To talk of the inspiration of the Bible as differing only in degree from that of such writings as those of Homer, Shakespeare or Milton is simply foolish. There is a gulf between the Bible and any other book which no man can fathom. Turning from Scripture to other works, you are in a new atmosphere, and feel like one who has exchanged gold for base metal, and heaven for earth.

IV.

It is another fact that there is an extraordinary accuracy in the facts and statements of the Bible, which is supernatural and above man.

Here is a book which has been before the world for more than 1800 years, the busiest and most changeable period the world has ever seen. During this period the greatest discoveries have been made in science, and the greatest alterations in the ways and customs of our human society . . . There is hardly a thing in which

faults and weak points have not been discovered, and hardly an institution which has not been through a process of reforming, amending, changing. But all this time men have never discovered a weak point or a defect in the Bible. Infidels have assailed it in vain. There it stands — perfect, fresh, and complete, as it did when it was written many centuries ago. The march of intellect never overtakes it. The wisdom of wise men never gets beyond it. The science of philosophers never proves it wrong. The discoveries of travellers never convict it of mistakes.

Are the islands of the Pacific laid open? Nothing is found that in the slightest degree contradicts the Bible account of man's heart. Are the ruins of Nineveh and Egypt ransacked and explored? Nothing is found that overturns one jot or tittle of the Bible's historical statements. How shall we account for this fact that so large a book, handling such a vast variety of subjects, should be found so free from erroneous statements? There is only one account to be given of the fact — the Bible was written by inspiration of God.

V.

It is another fact that there is in the Bible an extraordinary suitability to the spiritual wants of all mankind.

It exactly meets the heart of man in every rank or class, in every country and climate, in every age and period of life. It is the only book in existence which is never out of place and out of date. Other books after a time become obsolete and old-fashioned. The Bible never does. Other books suit one country or people, and not another, but the Bible suits all. It is the book of the poor and unlearned no less than of the rich and the philosopher, and it is equally valued by the converted in every part of the world.

It is the only Book, moreover, which seems always fresh, and evergreen and new. For many centuries it has been studied and prayed over by millions of private Christians, and expounded, explained and preached upon by thousands of ministers. "Fathers," "Schoolmen," Reformers, Puritans, and modern divines, have incessantly dug down into the mine of Holy Scripture, and yet never exhausted it. It is a well never dry, and a field which is never barren. It meets the hearts and minds and consciences of Christians in the present century as fully as it did those of Greek and Romans when it was first completed . . . It is still the first book which fits the child's mind when he begins to learn the things of God, and the last to which the old man clings as he leaves the world. In short, it suits all ages, ranks, climates, minds, conditions. It is the one Book which suits the world.

VI.

Last, but not least, it is a great fact that the Bible has had a most extraordinary effect on the conditions of those nations in which it has been known, taught and read.

Which are the churches and religious bodies on earth which are producing the greatest results by spreading light and dispelling darkness? Those which make much of the Bible, and teach it and preach it as God's Word. The Romanist, the Neologian, the Socinian, the Deist, the sceptic, or the friends of mere secular teaching, cannot show us spiritually renewed lives throughout the world as the fruit of their principles. We only can do that who honor the Bible and reverence it as God's Word. Let that fact also be remembered. He that denies the inspiration of the Bible, let him explain that fact if he can.

I place these six facts about the Bible before my readers, and ask them to consider them well. Upon any other principle than that of supernatural and divine inspiration, those six facts appear to me inexplicable and unaccountable. The men who wrote the Bible have given the world a volume which for depth, unity, (Continued on page 7, column 1)



"Priorities"

(Continued from page three) ities ought to mean something to us in the light of what I have said to you thus far.

Look at it from the standpoint of your offerings. I shouldn't say anything about offerings for God is so good to us as a church. No church anywhere, I am satisfied, has the financial record of Calvary Baptist Church, and I thank God because of it. But, beloved, when you think about it, are we giving God first place, even in our offerings? My brother, my sister, I plead with you to remember the words of Jesus, to remember the experiences that I have referred to, and to leave this place, if you are saved, with this thought in mind — "Heavenly priorities mean something to me they have never meant before."

To that one who is lost, may I say, God pity you. Heaven has no place in your life. God has never yet been at all seriously considered by you. I feel for you. My heart bleeds for those of you who are lost. I pray for you. I ask God to save you. I can't save you. The church can't save you. You can't save yourself. I pray God to save you, that you might become a member of this body, and then that all of us together might consider Heavenly priorities as the biggest thing of our lives, and that we might live in the light thereof.

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Bible... Man

(Continued from page 6)

sublimity, accuracy, suitableness to the wants of man, and power of influencing its readers, is perfectly unrivalled! How can this be explained? There is only one answer — the writers of the Bible were divinely helped and qualified for the work which they did. The Book which they have given us was written by inspiration of God. (Summary of Bishop J. C. Ryle's introduction to "The Authoritative Inspiration of Scripture" by Professor C. H. Waller, M.A., Principal of the London College of Divinity, St. John's Hall, Highbury, 1887).

—Copied from Bible Society Quarterly Record.

Heritage

(Continued from page one)

penalties were inflicted on those who did not conform. The greatest offenses of which the Baptists in the colonies were found guilty were (1) refusing to baptize their own infants in compliance with the requirements upon all the people by the ruling churches, (2) insisting on worshipping in their own churches in their own way, including the

baptizing of believers only, and (3) maintaining that civil and church governments should be kept separate.

Penalties for these offenses give us the familiar stories of merciless whippings, confinement in stocks, "witch" hunts, the dragging of victims through the public square, banishment, and other such wicked punishment inflicted in puritan days upon nonconformists. We read of one man being stripped to the waist and whipped until the blood ran down his body and overflowed his shoes. His crime? He visited a sick fellow-Baptist in the governing church territory.

When the first president of Harvard College accepted Baptist doctrines, he was forced by the authorities to resign his position because he would not keep silent about his beliefs. In the midst of a severe winter his family was put out of the house he had built as the president's home. Roger Williams himself was banished from the colonies because of his Baptist beliefs and preaching. Banishment in those days meant living at the mercy of the Indians.

By the time of the signing of the Declaration of Independence, Baptists were finding more liberty in worship, especially in the Philadelphia area. Because they were men of strong principles, many of them were able to make valuable contributions to the life of young America and in the years of her growth which followed.

But struggle and persecution were not new to Baptists. Down through the years Baptist heritage has come to us through blood, sweat and tears in historical crises. As far back as the close of the New Testament period, there were already those who departed from the teachings of Scripture. Many then, and since, looked to the interpretation of early church fathers as equally authoritative, as the Scriptures themselves. Other churches, however, held to only the teaching of the Scriptures, especially that baptism by immersion is the teaching of Scripture in spite of the fact that some church fathers were advocating sprinkling or pouring. This was a crisis that eventuated in a firm stand for the authority of the Scriptures.

Emperor Constantine in A.D. 313 declared himself head of the church, as well as head of the state, and endeavored to bring the two under one government. This was the beginning of what eventually became the Catholic hierarchy. Again there were those churches that rebelled on the basis of the New Testament emphasis that each church is autonomous and responsible to no earthly ruler but to God alone.

The Middle Ages picture a tightly developed hierarchical system in which every individual is held in the clutches of the Roman Church from the cradle to the grave. Corruption of the priesthood, senseless controversies of the theologians, and an empty, external form of godliness led to the individual revolt of many who craved personal spiritual satisfaction, communion with God, and peace of soul. But we

WHERE IS HAPPINESS?

Not in money—

Jay Gould, the American millionaire, had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

Not in pleasure—

Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker and grief are mine alone."

Not in military glory—

Alexander the Great conquered the known world in his day. Then he wept, "There are no more worlds to conquer."

Not in political power—

William Tweed became the brilliant boss of Tammany Hall and ruled New York City. He said: "My life has been a failure in everything."

Not in unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in position and fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Where Is Happiness?

The answer is simple: In Christ alone. HE said: "Your heart shall rejoice, and your joy no man taketh from you."

"Whoso trusteth in the Lord, happy is he." — Proverbs 16:20.

In Christ is Peace: "My Peace I give unto you." — John 14:27.

In Christ is Comfort: "Let not your heart be troubled." — John 14:11.

In Christ is Fellowship: "I will never leave thee." — Heb. 13:5.

In Christ is Life: "He that believeth on the Son hath everlasting life." — John 3:36.

—Selected

can be thankful for the faithful churches, who amid this religious decadence, were teaching the priesthood of all believers and offering to sincere but blinded souls the direct and sweet fellowship of the Lord Jesus Christ, who Himself is our High Priest.

Many of these churches were known by various names through the years. Usually they were names given a group of churches from their location or after a prominent leader among them, such as the Petrosians, Albigenians, Waldensians. Usually the names were intended as scoffing and derision, as was also the name Christian for believers at Antioch.

Many of these groups differed in some points of doctrine from present-day Baptists, but like Baptists throughout the years since, they endeavored to stand firm on New Testament principles. Because they insisted upon the rebaptism (by immersion) of adult believers who had previously received infant baptism, the various groups as a whole were called Anabaptists (rebaptizers), also in derision. Later the prefix was dropped, and they became known simply as Baptists.

Persecution had come to Christian believers from pagans and non-Christian Jews before the formation of the Catholic hierarchy. But with the growth of church authority, Christians who did not conform to hierarchical pronouncements incurred even greater persecution, and in the very name of Christianity! Horrible atrocities were perpetrated upon those the church called heretics. During the ten to twelve centuries known as the Dark Ages, it is said that as many as fifty million Anabaptists met bloody martyrdom for their faith and principles!

It is well-known that groups of Anabaptists assisted in bringing about the Reformation that was ignited by Luther. But later, because of their baptistic differences, hordes of Anabaptists continued to suffer dire persecution even at the hands of many Reformers who considered them contemptible radicals. But throughout the years Anabaptists had a missionary evangelism that defied resistance. They had a compelling urgency to carry out the Great Commission that could not be stopped by decree, priest or pope.

Yes, the picture is clear and bright. Baptists have had a glorious past — but a costly one. What of their future? Our Baptist heritage should bring us to our knees in self-examination in the light of the Scriptures. Are we willing to suffer scoffing, ridicule and personal loss — or even martyrdom, if need be — for our stand for the Lord Jesus Christ and for the precious truths of our faith? Are we willing — in the face of compromise, modernism and unbelief so strong in the churches of today — to pay whatever price is demanded of us and walk on the path our martyred forebears trod?

These are matters for Baptists to think about and weigh before God in these crucial days. These are days of decision.

If you say "amen" to this folder on our Baptist Heritage, then you will want to see the Sunday School and Training-Time material published by Baptist Publications.

The above is an advertisement for Baptist Publications of Denver, Colorado. They are advertising their Sunday School and Training Union Literature. I think they have given undue prominence to Roger Williams, and not enough emphasis has been laid to the account of John Clarke. Nevertheless it is a good article; and we are printing it as a challenge of this modern day. —JRG.

A Baptist

(Continued from page one)

no law, establishing articles of faith, or mode of worship or prohibiting the free exercise of religion or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, or to petition to the General Government for a redress of grievances." (A History of the Baptists by John T. Christian, page 392).

II. THE SCRIPTURES A SUFFICIENT RULE OF FAITH AND PRACTICE. Baptists hold that the Bible is the sufficient rule of faith and practice, in religious matters and refer to II Tim. 3:16, 17, which reads as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," and II Pet. 1:20, 21, which reads as follows: "Knowing this first, that no prophecy of the Scriptures is of any

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private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." They believe this is sufficient authority for holding the belief that the Scriptures are a complete and sufficient rule of faith and practice in all matters pertaining to the worship and service of God.

Therefore, we reject all the Bull of the Pope, Decrees of the Councils, and Traditions of the doctrines from the Bible which they believe to be the Word of God by inspiration giving; hence, we say, "If it's in the Bible it's Baptist doctrine and it's Baptist doctrine, you'll find it in the Bible."

Baptists believe that there should be no addition, no subtraction, and no substitution for the Word of God. Therefore, we reject sprinkling for immersion, open communion for the Lord's Supper, and conscience and sentiment exalted above Scripture.

Baptists believe that three things are necessary to constitute Scriptural baptism; namely, the proper person — a believer in the Lord Jesus Christ, the proper symbol — picturing the death, burial and resurrection of Christ, and the proper authority — a New Testament church. The lack of any one of these three facts fails to produce Scriptural (Continued on page 8, column 1)



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A Baptist

(Continued from page seven)
baptism. Baptists believe that the proper observance of the Lord's Supper requires the proper place, the proper purpose, proper participants, as well as the proper elements. Eating bread and drinking wine does not necessarily mean that the Lord's Supper is being observed. Baptists demand a "thus saith the Lord" for their actions.

III. THE CHURCH A COMPLETE SELF-GOVERNING BODY. Baptists believe in the sovereignty of the church. They hold that the highest authority on earth is a local (there is no other kind) Baptist Church; that there is no authority on earth that supercedes a local Baptist Church. This association, the State Baptist Convention, the Southern Baptist Convention, or any board created by such, has no authority whatever over the government of a Baptist Church, which is a New Testament church. Baptists hold (or believe) that one Baptist church has as much authority to govern itself

as another. The little church consisting of twelve members at the crossroads, has as much authority to determine the manner of its cooperation and the extent of its cooperation in the matter of government and practice as the First Baptist Church with thousands of members.

A Baptist Church recognizes Christ as its Head, the Bible as its true book, the Holy Spirit as its leader, and missions as its mission on the earth. Baptists find no authority in the Scripture for believing in a universal visible, or invisible church. The Scriptures tell us that a New Testament Church (which is a Baptist Church) is an organized body of baptized believers in Jesus Christ. He founded the first one and promised to it perpetuity (Matt. 16:18), and from that good day unto the present time and until the return of Christ, Missionary Baptist Churches will continue to exist on this earth.

The church that Christ founded was a Missionary Baptist Church for the following reasons: First, it was organized of Baptist material; second, it was given a missionary program; third, it was

promised perpetuity; fourth, it was the only church in existence whose history can be traced back to the days of the Apostles.

Mr. George W. McDaniel, former president of the Southern Baptist Convention, and long-time pastor of the First Baptist Church of Richmond, Virginia, and who is now with his Lord, had the following to say about the origin of Baptists:

"To be well-born is to enter life with an advantage. Baptists are justly proud of their beginning—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, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII. Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, not in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, the First Baptist Church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ."

To be a Baptist is a great privilege as well as great honor. Baptists should take the matter of church membership more seriously, and they should serve with greater zeal the Head of the Church to which they belong.

"Faith of our fathers! living still
In spite of dungeon, fire, and sword;
Oh how our hearts beat with joy
When'er we hear that glorious word!

Faith of our fathers! holy faith
We will be true to thee till
death!"



Ruth

(Continued from page one)

years gone by. He said when he was a child that was all a dream of the past, nobody thought about growing grapes and terracing the hillsides, and that nobody thought about the land of Israel producing again as it did in the days of David and Solomon. He said that when he visited it in 1953 he found all of the terracing back in place and he found grapes growing plentifully and plentifully.

Mahlon and Chilion, Naomi's sons, while in the land of Moab (Gentile nations) took themselves wives; namely, Ruth and Orpah. Mahlon and Chilion both died, leaving Ruth and Orpah with a very difficult decision to make. The decision being whether or not to remain in Moab (Gentile nations) or return home with Naomi to the land of Israel. We know, however, from the record, that Ruth returned home with Naomi while Orpah remained in Moab. It appeared for a time that Orpah would return to Israel with Naomi, however, at harvest time she revealed her true colors and went back into Moab.

It will be found from a careful study of the book of Ruth that Ruth and Orpah are types of the Lord's Church and the Devil's church. Ruth represents the wheat while Orpah represents the tares described in Matthew 13:28-30. These verses inform us that the tares and wheat are to remain together (as was true of Orpah and Ruth) until harvest time.

"And He said unto them, An enemy hath done this. The servants said unto Him, Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let

both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Orpah represents Protestantism which is now being bundled up. The Methodists, Presbyterians, Catholics and many others are now drawing closer and closer together. They and many others are now exchanging pulpits and doing many other things which reveal that the barriers that have separated them are tumbling down.

It will be found from Matthew 13:30 that the tares are to be bundled (Orpah returned to Moab) before the wheat is gathered into the Lord's barn, that is, before the rapture and the marriage of Christ to His church.

We, if our eyes are open, can observe as the tares are now being bundled. They are to be bun-

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

dled, of course, before being removed from the field. This bundling process is being stimulated today by way of co-operation and organization of various groups. It will be found that co-operation and organization are the order of the day in which we live.

It will be found that unions are growing larger, stronger and richer by the day. They, in other words, are bundling up. Corporations are joining together so that the commercial world is bundling up too. The common market countries, except one, have gone together or bundled up. I understand that the common market countries have already grown so large that they are playing havoc with our balance of payments. They, in fact, charge us a duty for selling in their markets. This duty, in turn, is placed in a pool for the nine common market nations. They, as soon as they are joined together politically, will eat us alive. Their joining together politically, of course, will involve the restoration of the Roman Empire which the Scriptures inform us will occur. One will also find that the social world is bundling up. Class distinctions are being resented more and more. Social barriers that have existed for centuries are tumbling down. The women of our day are even insisting that they be equal with men in every phase of life.

We have another form of bundling up in the socialism that is sweeping the world. Democracy which aimed at making every person an individual, is passing away at a rapid pace and we are all being given a number rather than a name. One will find that Medicare, Social Security and numerous other programs are stimulating the bundling up of socialism.

Orpah is a type of the ecclesiastical world being bundled up. It will be found that Billy Graham is stimulating this movement by the interdenominational services he conducts. He, by his meetings, is encouraging all religious groups to drop their differences and bundle up.

It will not be long until Orpah will leave Ruth entirely and return to Moab. This fact will be fully realized when Protestantism

returns to her mother-Catholicism. A drive, in fact, is under way at the present time to bring all of those who call themselves Christians together into one large organization. The movement we have reference to is the Ecumenical Movement. The plan of this organization calls for the merging of all Protestant and Baptist churches into one, then, the uniting of this group with the Catholic church. Actually, their dream is to merge all of the religions of the world into one, including Buddhism, Hinduism and the Moslem faith.

The goal of those who head up the Ecumenical Movement is to rid the earth of all differences relative to doctrinal belief. They say that we are to recognize every man as our brother whether he believes in Christ or not. They, in fact, hope to bring about the brotherhood of all men, whether they be Catholic, Protestant, Buddha, Moslem or Baptist. Those who advocate such completely ignore John 8:44 which teaches that all men are not brothers.

"Ye are of YOUR FATHER the Devil, and the lusts of YOUR FATHER ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."



Backsliding

(Continued from page one)
pany of heavenly-minded Christians.

When you are more concerned about pacifying conscience than honoring Christ in performing Christian duties.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you are easily prevailed upon to let your duties as a Christian yield to your worldly interests or the opinions of your neighbors.



Cost Of Prayer

(Continued from page one)

ous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

It is always a costly thing to give oneself wholly over to the Lord, to be used as He wills in His service.

It cost Elijah much persecution, for he was hounded by that woman Jezebel, who eagerly sought his life (I Kings 19:2).

It cost John the Baptist his head (Matt. 14:3-10).

It cost Paul and Silas pain and imprisonment (Acts 16:23).

It cost Stephen his life (Acts 7:60).

It cost the apostle John banishment to the Isle of Patmos (Rev. 1:9).

It cost Paul desertion (II Tim. 4:16).

It cost Christ the cross (Phil. 2:8).

—Latin-American Evangelist

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