

ANCIENT CONFESSIONS OF OUR BAPTIST PEOPLE

R. LAWRENCE CRAWFORD
Hayward, California

Our people have left more than a trail of blood, tears and suffering as they carried the truth down through the ages. They also left records and confessions behind which tell us what they believed. We should know what our forefathers preached and practiced, in order to keep confusion and heresy from our churches.

The Confession Of 1120 A.D.

We have several accounts of what Baptists believed in the Dark Ages, because many of them were tried and condemned as heretics by the Roman Catholic Church. The established church sent out special deputies or investigators to arrest any who were not in the Catholic church; these investigators were called inquisitors. The confessions and records of our enemies give us some clear ideas of what our ancient Baptists believed.

Reinerius Saccho An Inquisitor
Wrote In 1250 A.D.

This man wrote an entire book on what these ancient churches preached. Here are a few of the errors of the Waldenses (He listed 33 errors): 1. "They affirm that they alone are the church of Christ and his disciples. They declare themselves to be the apostles' successors, to have apostolical authority, and the key of binding and loosing. They hold the church of Rome to be the whore of Babylon (Rev. 17). 2. They deny that any true miracles are wrought in the church, because none of themselves ever worked any. 3. They say that a man is then first baptized when he is received into their community. 4. They do not believe the body and blood of Christ to be true sacrament, but only blessed bread, which by a figure only is called the body of Christ; etc.

THE RESULT OF SALVATION

By JOHN (PETE) HORN

"Truly my soul waiteth upon God; from Him cometh my salvation" (Psalm 62:1).

When we think of salvation, we usually think in terms of Heaven and our rewards there. Today, I would like to look at some of the things from which God has saved us.

The first thing that comes to mind is Hell. When God saved us from our sins, He saved us from a fiery, endless torment. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. Can you imagine the endless suffering and pain that awaits one in Hell? In Luke 16:23, we read:

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

Here was a man in so much torment that a small drop of water would have been a blessing. Think of an eternity of that much suffering! Thank God He saved us from Hell!

Another thing we are saved from is death. John 11:26 says:

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

If we could pick one thing the people of the world are afraid of, I believe that it would be death. They tremble at the thought of dying. Yet, beloved, the thing people fear most has no hold on us. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God" (1 Cor. 15:55-57). (Continued on page 8, column 5)

The Ancient English Baptists
And Others In Europe

The American Baptists came from Europe and especially England and Wales. There are many ancient records of what those churches believed. The confession of 1644 is very long and gives a complete statement in detail of what our people believed; it contained 52 articles. In article 47, they said "and although the particular congregations be distinct and several bodies, every one a compact and knit city in itself; yet are they all to walk by the same rule." This proves they did not believe in a universal church.

All Ancient Baptists Believed In Election And Predestination

The doctrines of Grace were preached among our ancient people and they were great Missionary Baptists at the same time. They preached election and human responsibility; they did not shun either of these doctrines.

DON'T BE WEAK

Some people don't know the difference between meekness and weakness. A meek man is not an ass who lets everybody saddle and ride him, nor a doormat for every clod-hopper to wipe his feet on. The creeping, wobbling creature that adapts his spine to his new surroundings is not a meek but a weak man. A meek man has backbone enough to hold his head up and get through an ordinary six-foot door. No one admires the nuisance who jostles everybody and upsets everything with which he comes in contact, but the simpleton who hasn't enough self-assertion to wipe his nose without asking somebody's leave makes the angels weep. Don't go around apologizing for being on the earth. Stand out for the treatment a man should receive and get it. Look out for those who will tread on your softness if they get the chance. "The simple believeth every word, but the prudent man looketh well to his going." Do not be suspicious but keep your weather eye open. Don't be fooled with sugar sticks or folk talk.

BLASPHEMY AGAINST THE GODHEAD

By EDMOND EZEKIEL JONES
Noblesville, Indiana

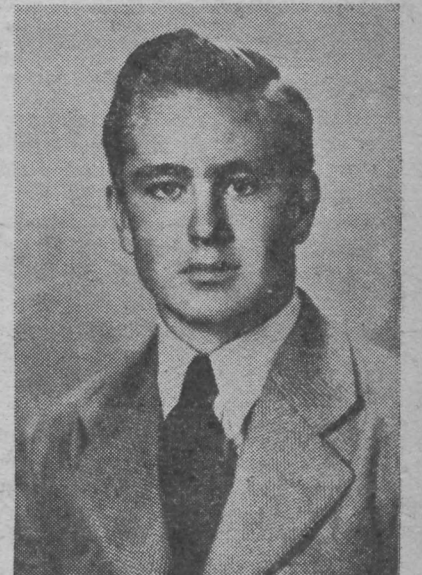
"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: Ever learning, and never able to come to the knowledge of the truth," — II Timothy 3:1, 2, 3, 4, 5, 7.

Looking at our world today, aren't these traits prevalent? Isn't this the very picture of the religions of godliness, but never coming to the knowledge of the truth! Ever teaching people they can be saved by keeping the laws, by infant baptism, by adult baptism

and enduring to the end, by holding on with their own works of righteousness. Teaching people you can be saved today and lost tomorrow, thus denying the saving grace of God and blaspheming against the Godhead.

With the help of the Holy Spirit, the following Scripture verses lead this writer to believe that denying eternal security is blasphemy against the Father, the Son and the Holy Spirit.

"He that believeth on the Son of God hath the witness in him-



EDMOND JONES

self; he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" — I John 5:10, 11, 13.

These Scripture verses tell us if a person denies eternal security he hath made God a liar, because he believeth not the record that God gave in Jesus, and this is the record, that God hath given to us eternal life. These verses were written that we may know we have eternal life.

Hebrews 9:12, "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Continued on page 8, column 3)

FROM A CHAPLAIN'S NOTEBOOK

Yesterday I visited a U.S. soldier who had been critically wounded in a surprise attack by the enemy. With lisping tongue he told about the surprise attack. Some of his buddies had fallen prey to the grim reaper. Many more had been wounded.

I asked about his hope for the future, based on the merits of Jesus Christ; he was very reticent. When asked point-blank: "Do you believe that you are a born-again Christian?" he frankly said: "That, I don't know; but I do know that I am a thirty-third degree Master Mason. And that, I am told, takes care of everything."

When I mentioned the need of being born again, he pointed to the Masonic regalia pinned on his coat and his assurance of life eternal because of it.

He told me how, according to Masonry, the candidate is brought to light. After the required marches around the lodge room, there is a loud shout, "Let there be light!" At that shouting the hookwink is pulled off and now "the poor blind candidate can see." This takes the place of rebirth.

You need not wonder what Jesus would say, if He still were on this earth. Matt. 15:9, Mark 7:7 gives the answer: "In vain do they worship me, teaching for doctrines the commandments of men."

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

Vol. 43, No. 23

ASHLAND, KENTUCKY, JUNE 21, 1975

WHOLE NUMBER 2024

"CLOSE COMMUNION"

R. M. DUDLEY
Georgetown, Kentucky

Richard M. Dudley was a great-grandson of Elder Ambrose Dudley, a famous pioneer preacher of Kentucky in the 1700's. He was born in Madison County, Ky., Sept. 1, 1838. He was converted in 1857 and united with the Baptist Church at Georgetown. He graduated at Georgetown College in 1860. In 1865 he took editorial charge of the WESTERN RECORDER which he sold in 1871. In 1880 he was elected president of Georgetown College.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

This sermon is devoted to a discussion of the question of Close Communion. In one word, this is our plea:

We ask, for ourselves, the simple liberty to administer the ordinances of the Lord's House in such a way as our consciences tell us that His Word requires.

We ask the charity of others that they recognize our right to do this, and that they charge our course to this motive alone — not to bigotry, uncharitableness, or illiberality. We ask no more, and surely, there will be granted no

less, than this. We do not arrogate to ourselves a wisdom or piety superior to others; but, "with malice toward none, and charity for all," we ask that we be allowed to follow our conscientious convictions in all matters pertaining to the Kingdom of Heaven. As it is by the Word of God that we are to be approved or condemned, we feel bound to follow that Word just where it leads us.

Throughout the land there is an outcry against Baptists, because of their Close Communion. This is because their views and motives are misunderstood. There are persons who never will be brought to understand the true position of Baptists in this matter. Not that the position itself is difficult, or that the persons lack the ability to understand, but they do not care to understand. The cry of "Close Communion" is a convenient cudgel with which to pound Baptists; and a ringing rally-word with which to excite popular passion and prejudice against them. To reason with such persons is the idlest of idle tasks; and Baptists may as well make up their minds to endure their carping. But we are glad to believe that this class is a very small minority, while the large majority of

their fellow Christians of other names honestly and really misunderstand. To those who are willing to hear and consider, and who would be glad to be relieved of any wrong impressions they may have received, these words of explanation and argument are addressed.

Let it be premised that, rightly considered, the very fact that the position of the Baptists on the question of Communion is one of odium, instead of being a ground of rash condemnation, constitutes a presumption in its favor, since there must be very strong reasons to urge its adoption and maintenance in the very face of its odiousness. The love of approbation is instinctive and very strong. Censure is a thing which men flee. So great is the aversion of men to censure, that many will give up their principles rather than endure it. To go out of their way to incur it; or to expose themselves to its fury when it may as well and as easily be avoided, is an unheard-of thing, except among fanatics. If a man of probity and intelligence firmly sets himself in a way that will bring odium upon him, and calmly pursue his course despite the scorn and condemnation (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"SPEAKING WITH A FORKED TONGUE"

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak" — Ps. 12:1-2.

The sweet singer of Israel mentions some people who speak with a double heart. They kiss and kill; they smile in your face and then cut your throat. We have all seen people who are like this.

The American Indian had a dif-

ferent terminology which expressed the same truth. He often accused the white man of speaking with a forked tongue. The Indian made this accusation against the white man because he would speak of peace while preparing for war. The white man would promise the Indian a parcel of land, and then, when gold was discovered on it, he would drive the Indian off.

It is a well attested fact that lying is not confined to just the

white man. All mankind is given to lying. Psalm 116:11 says: "All men are liars." Paul wrote to Titus: "The Cretians are always liars" (Titus 1:12). But lying is not a sin just common to the Cretians.

The world is filled with a prolific family with forked tongues. The children of untruth are as many as the frogs of Egypt, and, like that plague, they intrude into every chamber. Falsehood can (Continued on page 2, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 910, Zip Code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.



Dear Bro. Gilpin, Jr.,
Thought I would let you know I think you are doing a fine job carrying on The Baptist Examiner, as we need to keep this paper in print.

Thank you,
Pastor Walter L. Herin
Texas.

Dear John Jr.,
I am so happy that you have a new pastor and leader for Calvary Baptist Church again. God always hears and answers prayer and I know there were lots of Bro. Gilpin's friends and loved ones who have prayed for another leader there.

I never had the privilege of meeting him here on this earth, but I shall meet him and shake his hand up there. I know he was my friend and brother in Christ. Yours in Christ,

Mrs. O. L. Young,
Texas

Dear Calvary Baptist Church,
Recently, we sent in a group of subscriptions and one of those was for a prisoner in Reidsville, Georgia. Enclosed is a little note he wrote his sister and we thought it might be a little encouragement to everyone.

Ernest Bailey,
Ellaville, Ga.

The note follows:

"I get the Baptist Examiner and I really enjoy reading it. You know some people are strange, some never went to church or have a belief in God. About a month ago, there were approximately 30 going to church here, but now the church is full every Sunday and I know a lot of them started going after I started letting them read the Examiner and I notice a lot of them are reading the Bible also. One man, who has spent twenty-six years behind bars said he didn't believe in God and now he is the first one to ask for the paper after I get through with it. I share it with a lot of fellows here and I can tell a big difference in the men in my dormitory. The Examiner has been used to make a big change in these men's lives."

Editor's Note: I do not know the name of this man who wrote the above quote, but if he will write and inform me of the number of copies of T.B.E. he could prayerfully and carefully use, we would count it a joy to send them to him free of charge, as we do this for various penal institutions and rest homes for the elderly across the country.

THE BAPTIST EXAMINER

JUNE 21, 1975

PAGE TWO

Dear Bro. John:

Just received notice that my subscription is expiring. Hey! We can't let that happen. The Lord used The Baptist Examiner to convert me from a Nazarene to a Baptist. I'm proud to say that I stand for the same church truths and doctrines that the paper stands for, and I need the paper each week for part of my spiritual food.

I am praying for and looking forward to the coming of Bro. Cockrell as pastor and editor, and please renew my subscription for two years.

Thank you,
Tom Dunn
Kentucky

Dear Bro. John, Jr.,

We are very pleased now that Calvary Baptist Church has a pastor. We are praying that God will lead Bro. Milburn Cockrell to do a fine work. We thank God for The Baptist Examiner, the Memorial Pulpit and the people that make it possible for us to receive it and the blessings we receive from reading it. Keep up the good work and enclosed is our check to help carry on.

In Christ, we are,
Larry & Elizabeth Clayton
Kentucky

Dear Editor,

I love T.B.E. and wouldn't want to be without it as I receive a lot of my spiritual food from its pages. I pray for the paper, the church and all the other work you are trying to carry on every day. May God bless you all.

Your sister in Christ,
Mrs. Ramona L. Pierce,
Florida

"Forked Tongue"

(Continued from page one)

be found among the small and the great. The diplomacy of modern politicians is the art of lying. In the courts of our land lies are the most abundant commodities. The lie is not excluded from religious circles. Of old, Jeremiah the prophet said: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart."—Jer. 14:14.

Falsehood is everywhere. It is entertained both by the rich and the poor. It permeates all society. It is the ruin of the human race. Some lie for gain or fame; others lie just to be lying.

A LIE DEFINED

Just what is a lie anyway? To lie is to make a statement one knows is false, especially with intent to deceive. It is to give a false impression. A Scriptural definition can be seen in Revelation 3:9 which reads: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie . . ."

To act falsely is to lie. I John 1:6 declares: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." To profess to know God and then to live in disobedience to Him is to be guilty of a falsehood. James 3:14 reads: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

To alter the truth by addition or subtraction is to lie in a Bible sense. When one bit of falsehood is added to the truth, you no longer have truth. I John 2:21 informs us: "No lie is of the truth." Proverbs 30:5-6 reads: "Every word of God is pure . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar." To deny the truthfulness of the Biblical record about Jesus Christ is to be guilty of lying. I John 2:22 says: "Who is a liar but he that denieth that Jesus is the Christ?" To deny the divine record about the Saviour is to change the "truth of God into a lie"—Rom. 1:25.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"BE SURE"

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" — II Pet. 1:10.

I think too many times in life we just take things for granted, and we are not sure about them. Consider Mary, and her husband Joseph, who went to the passover, when Jesus was a child twelve years of age. They left Him there, and the reason they left Him in Jerusalem was because they took for granted that He was with them. We read:

"But they, SUPPOSING HIM to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance" — Luke 2:44.

In other words, they took for granted that Jesus was with them, and they went a whole day without looking for Him, or thinking of trying to find Him.

I think Mary and Joseph are a good example of the majority of us from a spiritual standpoint, for I am afraid too often we take everything for granted. Therefore I want to urge you relative to some half dozen things that you be sure. The Bible talks a great deal about surety. In fact, when I started to prepare this sermon, I was amazed at the number of things I found in the Bible, that God speaks of as being sure. For example, we read:

"The law of the Lord is perfect, converting the soul; the TESTIMONY of the Lord is SURE, making wise the simple"—Psa. 19:7.
"The works of his hands are

verity and judgment; all his COMMANDMENTS are SURE"—Psa. 111:7.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a SURE FOUNDATION; he that believeth shall not make haste,"—Isa. 28:16.

"Nevertheless the FOUNDATION of God standeth SURE, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—II Tim. 2:19.

"Which hope we have as an ANCHOR of the soul, both SURE and stedfast, and which entereth into that within the veil" — Heb. 6:19.

"We have also a more SURE WORD OF PROPHECY: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" — II Pet. 1:19.

You will notice from these verses we have read that the commandment of God is sure, the Word of God is sure, we have a foundation that is sure, and now He says that we have a sure word of prophecy. You can be certain that prophecy is going to be fulfilled because God speaks of it as a sure word of prophecy.

Right now I want you to notice a number of things about which you should be sure.

BE SURE YOU ARE SAVED.

The first thing I would mention is, be sure about your salvation.

the father of lies. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

The expression, "he is a liar, and the father of it," may be taken to mean that every liar is a child of the Devil. Two translators render this part of the verse: "Whosoever one speaketh the lie, he speaketh of his own, because his father also is a liar."

Lying is owing to man's corrupt nature. Psalm 58:3 reads: "The wicked are estranged from the womb: They go astray as soon as they be born, speaking lies." Lying is a limb of that old nature which everyone of us comes into the world clothed with. As soon as babies learn to speak they begin to utter lies because of their fallen nature. They lie to get their mother's attention. They lie because it is their nature to speak lies. They are so depraved the psalmist said: "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully" (Ps. 52:3).

HOW LYING AFFECTS THE INDIVIDUAL

Lying affects a person by creating hatred toward those of whom the lie is about. "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin" (Prov. 26:28). A liar reproaches someone because he hates that person. He even hates the person lied about because when he sees that person it reminds him of his sin of lying.

Lying produces more sin — even more lies. Jeremiah 9:3 reveals: "And they bend their tongues like their own bow for lies; but they are not valiant for the truth upon the earth; for they proceed from

I remember years ago hearing Gypsy Smith, who was an outstanding union evangelist in those days — I remember hearing him tell about going to a certain town to hold a revival. He said a few days after he arrived in this town that the man who was the chairman of this union meeting came to him and asked him some questions. He said to Mr. Smith, "Am I not saved myself?" Gypsy Smith said to the man, "But you are the fellow that wrote to me and insisted that I come to this town to speak, and you have made most of the arrangements and you have taken a most active part in this meeting. Surely you must be mistaken." He said, "No, Mr. Smith. My parents assumed that I was saved and the pastor assumed that I was saved, and had the church elect me as a deacon. All along people have just taken for granted that I was saved, but nobody has ever looked me in the eye and asked me if I have been born again." I think there are thousands just like him.

So first of all, beloved, I want to insist upon this — be sure that you are saved. Listen:

"EXAMINE YOURSELVES whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—II Cor. 13:5.

So far as I am concerned, there is only one person in this church that I know is saved, and that is myself. I think the majority of

(Continued on page 3, column 1)

evil to evil, and they know not Me, saith the Lord." The prophet again said in verse 5 of this same chapter: "And they will deceive every one his neighbour, and will not speak the truth: They have taught their tongue to speak lies, and weary themselves to commit iniquity."

The more one lies the more convenient he finds it to lie. When he has learned to live with lies, he will learn to live with other evils. Hosea declared: "Hear the word of the Lord, ye children of Israel: For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood" (Hos. 4:1-2). Those who have no regard for the Ninth Commandment will eventually have none for the Seventh or Third. The person who lies has embarked upon a road which may lead to adultery and murder.

Lying brings one into disfavor with God: "Lying lips are an abomination to the Lord" (Prov. 12:22). Among the seven things which the Lord hates in Proverbs 6, Solomon mentions "a lying tongue" and "a false witness that speaketh lies." God in His Eternal purpose has set out to rid the world of liars. Proverbs 19:9 informs us: "A false witness shall not be unpunished, and he that speaketh lies shall perish."

Good men despise liars: "righteous man hateth lying" (Prov. 13:5). The psalmist despised liars. He wrote: "He that worketh deceit shall not dwell within My house: He that telleth lies shall not tarry in my sight" (Ps. 101:7). A righteous man can tolerate

(Continued on page 6, column 1)

"Be Sure"

(Continued from page two)

You who are here know the Lord. Your actions that I have observed would lead me to believe that the majority of you are saved. But to tell you frankly, I only know of one person that is saved, and that is myself. So far as you are concerned, you only know about your ownself. I would say, first of all, be sure you are saved. Examine yourself whether you are saved.

There are a number of references that we would do well to read just to be sure. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity."—Matt. 7:21-23.

Jesus gives us a picture of the judgment bar of God. He is talking about those that have a pro-

fession without faith; those that have professed but who do not possess; those who have church-anity but do not have Christian-ity; those that have their names written in the church record book but whose names have never been written in the Lamb's Book of Life. He is talking about those who have a Lord-saying profession, for they come up to the judgment and say, "Lord, Lord." He says that these individuals are even preachers, for they have prophesied in His name. He says that these individuals have cast out devils. They have actually been used of God to cast demons out of other people. He says that they have been good church workers, for they have done many wonderful works. Yet, in spite of all that, it becomes necessary for Him to say to them, "Depart from me, I never knew you."

I say to you, beloved, in the light of this, a man certainly ought to be sure as to his salvation.

Listen again:

"Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall

IS "THAT" IN THE BIBLE?



Who went fishing naked?

Peter, John 21:7—"Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea."

fall into the ditch"—Matt. 15:14.

Here Jesus is talking about unsaved preachers. He says they are just blind leaders of the blind. They are leading blind people, and they themselves are blind.

Wouldn't you think that it would be pathetic for a blind man to depend on another blind man to get him across the street in crowded traffic? Wouldn't you think it would be pathetic for a blind individual to depend upon some other blind person to drive

an automobile for him? Don't you think it would be pathetic for a blind person to depend upon some other person that was blind to prepare the food that he was going to eat? If in the natural things of life it is pathetic for a blind person to take care of another blind person, how much more is it pathetic for a blind preacher to minister spiritually unto individuals that are likewise spiritually blind?

I beseech you, beloved, to be sure you are saved. Examine yourself to see whether yours is just a Lord-saying profession or if you actually possess the Saviour. I ask you to see if you are a blind person being led about by maybe a blind preacher, or I might ask you, if you are a blind preacher trying to lead blind people. Paul says:

"Therefore if any man be in Christ, he is a NEW CREATURE; old things are passed away; behold, all things are become new."—II Cor. 5:17.

I ask you, are you a new creature? Have the old things passed away? Have things become new to you? Do you have new hopes and new ideas, new joys and new

aspirations? Have the old things passed away, and things changed so far as reality is concerned? I urge you, be sure you are saved. Listen again as I put these two Scriptures together:

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him"—I John 2:4.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me"—John 14:6.

Beloved, if Jesus Christ is the truth, then in the light of this verse, that man is unsaved who says, "I know Him," yet he does not keep His commandments.

Are you keeping the commandment of God? I am not asking if you are living perfectly, but I am asking, are you seeking to the best of your ability to keep the commandments of God from day to day? God's Word says that the man who says he knows Him but doesn't keep His commandments, that individual is a

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PAGE THREE

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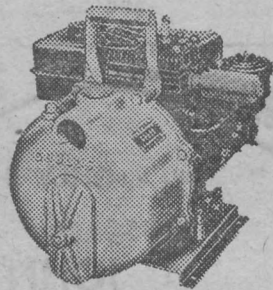


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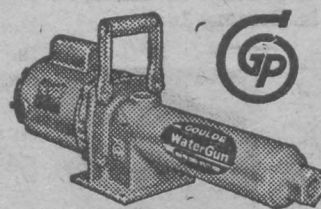
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please set us straight on the matter of churches electing women as deaconess. Some pastors base their actions on Romans 16:1."



PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
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Kirkland, Ohio

The word rendered "servant" in Rom. 16:1 is DIAKONOS which is the same basic Greek word that is rendered "deacon" elsewhere in the Scriptures.

The word "deacon" simply means servant — one who waits upon others.

Because Phebe is called a servant of the church does not mean that she held an office in the church. Every Godly Baptist woman who is concerned about and helps other members of the body is a servant of the church.

Since there are but two church offices specified in Scripture (I Tim. 3:1-13), and since women are prohibited from usurping authority over the man (I Tim. 2:12), it is unthinkable that some would place such a misconception upon "servant" in Romans 16:1.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Sometimes we do not have to have too much of an excuse for doing a thing we kindly want to do anyway. If we want to do something bad enough, we can usually find at least half a verse of Scripture that will, to our satisfaction, back us up in it. Sometimes we find it necessary to stay away from the original meaning of that half a verse in order for it to do the job.

The Greek word DIAKONOS that is translated servant in Rom. 16:1 is used in several different ways in the New Testament. In Jno. 2:5,9 it is used of domestic servants. A maid who keeps the house clean is a DIAKONOS. In Jno. 12:26 this word is used of the Lord's servants. In Rom. 13:4 it is used twice of civil rulers. In Phil. 1:1 and in I Tim. 3:8-12 it is used of deacons. In II Cor. 11:15 it is used of old Satan's preachers. And in I Cor. 3:5 and in many

other places it is used of our Lord's preachers. Only one time, Rom. 16:1, is it used of a woman servant.

So, if a pastor wants to use this word to justify his electing a woman as a deaconess, he should not object to another pastor ordaining a "preacheress." There is no place in a true church of the Lord Jesus Christ for either one. The Scriptures give plenty of evidence that women are appreciated in the church. Their faithfulness oftentimes puts us men to shame. And a church would just not be complete without godly women in it. But I Cor. 14:34 and I Tim. 2:11-12 says "no" to a deaconess or a preacheress for all time.

It is true that Rom. 16:12 in the King James version sounds as if Phebe was on some official church business. But I am unable to see where these translators got the idea of translating the word PRAGMA as business in this verse. This word means matter or thing. In I Cor. 6:11 it is translated matter. In Acts 5:4 and other places it is translated thing, but in Acts 6:3 the word business is from Chreia. So, I contend the word "business" in Rom. 16:2 is out of place. So, the only reason that I can see for ordaining about 90 per cent of deacons in this day, and any deaconess would be to inflate their ego. And who needs that in this day and time?

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



For long centuries, no attempt was made to put women in the office of deacon. Some churches — even Baptist churches — in this day are trying to push women into this office. It is not because some modern light has come from the Scriptures, it is purely because of the desire to fit in with the custom of the times. The "womens' lib" organization is bringing pressure to push women into all sorts of places of leadership. Some churches in response to this pressure, have even gone so far as to ordain women in the ministry. A study of the qualifications given for ministers makes plain that women were never designed for this office. You have all doubtlessly read the qualifications that an elder or a pastor should be the "husband of one wife." How can any woman meet even this one qualification? There is no more Scriptural warrant for a woman to serve as deacon than there is for her to serve as pastor.

Let us consider the meaning of the term "deacon." The Greek word translated "deacon" signifies "servant." In this day, this meaning of deacon is ignored by so many, and all too often, deacons consider themselves bosses instead of servants. Many a church, including the pastor, is bossed and dominated by the deacons. Godly deacons serving faithfully as servants of their church can prove a great blessing. The contrary is true when they get the idea of bossing and dominating things.

Some pastors desirous of keeping right up to date, have induced themselves to think that women should be elevated to the deaconship. They try to justify their actions upon the basis of Rom. 16:1. This passage reads like this: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."

The term "servant" used here can be translated "deacon" and because Phebe was a helper or servant of her church, one can argue that she was a deaconess. Such an argument is without foundation, and does not find anything to back it in the rest of the Bible.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Many people will take a verse and make it say what they want it to say. We cannot allow one verse of Scripture to teach us something that is contrary to what other verses teach us clearly.

We have the very clear teaching as to the office of deacons given us in I Timothy 3:8-13. In this passage we see that the deacon must be the husband of one wife (verse 12). If a woman could be the husband of one wife, then, perhaps she could be a deacon, but she cannot fit this clear teaching. A woman cannot be a deacon.

When the apostles first talked to the church about ordaining deacons they said "... look ye out among you seven MEN of honest report ...". The church then chose seven men.

The Bible clearly shows that the men are to be the leaders in the church and in the home. Women are not to take the role of leadership at all. (This, of course, destroys the ungodly, Satan-inspired, women's liberation movement). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. 2:11-14).

Phebe was a servant of the church just as all people ought to be servants of the church. She ministered to the needs of others, but not in an official capacity. Every member is in this sense a servant of the church.

"Be Sure"

(Continued from page three) liar, and worse than that, the truth, even Jesus, doesn't dwell within him.

Notice again:

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" — I John 3:14.

Here is one way by which you can know you are saved. Do you love God's people? Do you want to be with God's people? This doesn't mean that you have to love everybody who says he is saved. It doesn't mean that you have to have silly, sickly, sentimental feeling toward everybody. But it does mean this — that you will love to be in the fellowship of God's people.

Notice another Scripture that you might probe your heart in answer to my exhortation — be sure you are saved. We read:

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." — I John 3:24.

I ask you, do you dwell in Jesus, and does Jesus dwell in you? Well, here is one way you can know. Here is one test that you can subject yourself unto. I don't say you can't do that, but after professing to be saved, if the general trend of your life is to keep the commandments of God, then you have the assurance you are dwelling in Him, and He is dwelling in you.

I come back to my first statement — be sure you are saved. Don't take it for granted. Don't guess about it. Don't say, "Well, I am a member of the church." Don't say, "Well, I hope I have been saved." Don't say, "Well, I think I am right with the Lord." But be sure, so that you can say with the Apostle Paul:

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" — II Tim. 1:12.

II

BE SURE YOU ARE PROPERLY BAPTIZED.

Now just anything calling itself a church, and anybody calling himself a preacher cannot baptize Scripturally and properly. The saddest thing I know is, that too many people, out of ignorance, when they are saved will go to just anybody who calls himself a preacher, or anything that calls itself a church to submit to the ordinance of baptism.

I remember two girls, years ago, who had been attending services back in the hills, and in the course of God's providence they were saved. There wasn't a church near by. When a couple of free lance individuals without any authority came into that community preaching in a schoolhouse, these two young girls went to them, and told them their story, and asked to be baptized. Those

two free lance preachers took them down to the river and baptized them, or at least ducked them, into the water, and the girls for months, and perhaps years, lived out there in that isolated community, without hearing the Word, and without knowing that they were not Scripturally baptized. They were very, very surprised when they came to the services that I was conducting when I insisted that one should be sure he had been properly baptized. They thought surely they had been baptized, and when I insisted upon it, immediately they agreed in their hearts, in the light of God's Word, that they had not been baptized. As I preached and gave to them the requirements of Scriptural baptism, they became convinced at once that theirs was not a proper baptism.

So I ask you, have you been Scripturally and properly baptized? Were you yourself a proper subject the day that you were baptized? Now the proper subject for baptism is one who has been saved by the grace of God. A proper subject is an individual who is definitely a believer in the Lord Jesus Christ for his salvation. No one is a proper subject for baptism until he has been saved. That excludes babies and that excludes those who have never believed. That excludes everybody other than an individual who is able to believe for himself. I ask you, were you a proper subject for baptism at the time you were baptized?

When Jesus gave the commission, He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Mt. 28:19.

Notice, He says to teach and make disciples, and then baptize those that are made. You don't baptize a man to make him a disciple, but you baptize him because he has become a disciple. He must be taught. He must be a believer before he can ever enter the water.

Let's notice how the saints carried out Jesus' commission:

"And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, Thou believest with all thine heart? thou mayest. And he answered and said, I believe that Jesus is the Son of God." — Acts 8:36,37.

What is the proper subject for baptism? A believer in the Lord Jesus Christ. Not only was he taught on the part of Philip, but you'll find as you read through the book of the Acts, that was true of every missionary — they baptized only those who had believed — only those who had come to a saving knowledge of Jesus.

For example, we read:

"And Crispus, the chief ruler of the synagogue, BELIEVED on the Lord with all his house: and many of the Corinthians HEARD" (Continued on page 5, column 1)

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"MAJESTIC MOTHER"

Salome, the mother of James and John, was indeed a majestic mother. Majestic means noble, impressive, inspiring or prominent. Surely, Salome was all this. Majestic does not mean perfect. And that is good because Salome had the same faults most of us mothers have.

Salome and her husband, Zebedee, seem to be wealthy persons. They owned a fleet of fishing ships. Yet, they were hard-working also. Though they had servants we find Zebedee and his sons working in the ships. When the Lord Jesus came by and called the two boys to leave their jobs and follow Him, Zebedee silently watched them go. Surely, he must have been a godly man since he let them go without a word. We can't help but wonder if he died shortly after this, because we find Salome also following the Lord Jesus. She seems to have ministered to the Lord from the onset of His ministry until the end. She is listed with the women who served Him in Galilee. She was present at the crucifixion. We find her at the empty tomb.

Salome's sons are good testimony to the godly parents who raised them. James and John were chosen by the Lord to share His intimate life. Along with Peter, they witnessed things none of the other apostles were permitted to. No wonder Salome's sons were such faithful servants. She was a living example of a life totally committed unto her Master.

Salome was privileged to enjoy many blessings in her relationship with Jesus. What more could a

mother ask than to have her sons in the intimate circle of the Lord's closest friends? What greater blessing than to have your sons chosen to write many of the Scriptures? Yet, with the blessing comes the suffering. Her son James was the first Apostle to die for the cause of Christ. But this did not shake the faith of this woman. She continued to follow steadfastly. Her younger son, John, though so close to Jesus, was chosen to die in exile.

For all her faults, and there were many, Salome has been an inspiration to mothers down through the centuries.

"Oh, my Lord, give me the grace to be an inspiration and example to my children even as Salome was to hers."

"Be Sure"

(Continued from page four)
ING, BELIEVED, and were BAPTIZED."—Acts 18:8.

Notice, they heard, they believed, and they were baptized. So, beloved, if you want to be sure you are properly baptized, then be sure you were a proper subject for baptism — a believer in the Lord Jesus Christ.

Also, if you want to be sure as to whether you have been baptized properly, let me ask you about the mode. What is a proper mode? Well, I think the example of Jesus should answer that, for we read:

"And Jesus, when he was BAPTIZED, went UP straightway OUT OF THE WATER; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:16.

Who ever saw a man go up out of the water at a sprinkling? Who ever saw a man go up out of the water when a priest poured a little water over his forehead?

When I was holding a revival meeting in West Virginia some years ago, a Methodist preacher there said that he had the most beautiful baptismal ceremony that man could know. And this is the ceremony he had: He would take a rosebud that hadn't opened yet, and dip that rosebud into a vase of water, and strike the forehead of the individual and pronounce that person as being baptized. Of course, three or four drops of water would fall on the forehead of the individual as a result of striking the rosebud against his head. This Methodist preacher said that was the most beautiful form of baptism that a man could know.

But, beloved, with me, it isn't a question of whether it is beautiful or not; it is a question of whether it is Scriptural, and I find nothing like that in the baptism of Jesus. Rather, it says when He was baptized, that He went up straightway out of the water.

Notice again:
"Therefore we are BURIED with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—Rom. 6:4.

Do you suppose if you were to strike a rosebud against a person's head that would bury him in baptism with Christ? Oh, no! You know as well as I that such an individual has not been buried. You wait until a man dies, and then you bury him, and the same thing is true in baptism. You wait until the Spirit of God kills that man to sin, and has made him alive to Christ, and then he is buried in the waters of the baptism.

How do we know we speak of baptism as a burial, that it means we go down into the water to be immersed? You go back to the time when Abraham's wife died and he, like the most of us, had to find, or buy, a burial ground after death came. The Word of God tells us that after his wife had died, Abraham need-

ed a burial ground, and accordingly, he bought a plot of land. When he did so, he said:

"Give me a possession of a burying place with you, that I may BURY MY DEAD OUT OF MY SIGHT"—Gen. 23:4.

So I say to you, no baptism could be the proper baptism unless it be a burial, whereby the individual is put out of sight. It can only be by immersion.

Then, beloved, I insist that you have a proper administrator. I turn to the Word of God and I find that John was given the authority to baptize. Listen:

"And I know him not; but HE THAT SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit"—John 1:33.

Notice, John said, "I was sent to baptize." Beloved, John had authority to baptize. He baptized the Lord Jesus, and he baptized all of the twelve apostles. He baptized the seventy apostles, I think. The result was, when they chose a successor for Judas, he had to have John's baptism.

Beloved, I say to you, this matter of baptism is one that revolves itself on the proper administrator, just the same as a proper mode or a proper subject.

When Jesus gave His commission, He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen"—Matt. 28:19,20.

To whom did Jesus give that commission? If He gave it only to the disciples, then that commission died when the disciples died, and we have no commission today. If He gave it to them as individuals, then the Quakers are right when they say no baptism, no ordinance in any wise at all. But if He gave it to them in a corporate body, then it is still binding upon us today. I contend that this commission was given to these disciples, not as individuals, but as a church — to the church of Jesus Christ in that day, and that commission was to make disciples, baptize them, and then teach them "all things whatsoever I have commanded you."

So I say for a person to have proper baptism, he must himself be a proper subject, which is a believer; he must be baptized by the proper mode, which is immersion; and it must be on the part of a proper administrator, which is a New Testament Church. If you don't know what I mean by a New Testament Church, I mean a Missionary Baptist Church.

May I go just a step further in that respect and say that the baptism of lots of Missionary Baptist Churches today isn't worth a cent, for the simple reason that they are lax on the matter of baptism. Consequently, their baptism is null and void.

I give to you an example. There is a man who came here to church for a few times. On one occasion he indicated that he anticipated being baptized into the fellowship of our church. He had been immersed, but we wouldn't accept him on his baptism. He had been baptized by an organization over in Ohio that had no authority for baptizing — an organization that accepted anybody's baptism, and consequently, we would not accept him into our church unless he had been baptized. I don't know whether that was what kept him from coming into our church or not, but at any rate he quit coming to services with us, and was never baptized into the fellowship of our church. I am satisfied that he is a saved man. I could tell

JUST SUPPOSE

Just Suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just Suppose the Lord should take away the child whom the parents use as an excuse for staying away from church.

Just Suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just Suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just Suppose the Lord should let some parents look into the future and see what their example did for their children.

Just Suppose all Christians really loved the Lord.

Just Suppose, and then, by the help of the Lord, go forth and live and serve as if eternity were soon coming.—Copied.

from talking with him that he is a good man and loves the Lord, and I personally think highly of him, but we simply could not accept him because he had improper baptism. Well, he went to a Missionary Baptist Church nearby and he was accepted there face value. They took him in on the baptism that he had because he said he was a Baptist. Now, beloved, so far as I am concerned, the baptism of that Baptist Church is as worthless as the baptism that he himself had to begin with, because when they took him into their membership, they had in their membership an unbaptized man. He is in full fellowship with them. He is a member of their church and he himself is in that church as a full-fledged member. When they did so, they themselves became an improper, unscriptural church — now that they have one member, with improper baptism. Now the members of the church that were members prior to that time I would accept them on their letter into our church. However, everybody that may be baptized in the future after the acceptance of this man into their fellowship, I could not accept them into our church if they were to join, apart from re-baptizing them, because the ones that they baptize in the future will be baptized by a church that has in it at least one individual who has not had Scriptural baptism.

I say to you today, be sure you have been Scripturally baptized. Be sure your baptism is proper.

III
BE SURE YOU ARE IN THE RIGHT CHURCH.
The Lord Jesus said:
"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Beloved, He built that church, and some place within this world, there is the church that Jesus built. However, not every church is the church that Jesus built. Not every church could claim to have been built by Jesus.

Let's look at it from the standpoint of history. Let's give the churches of today the test of history. Jesus lived in the first century and He died at the time when He was 33 years of age.

Therefore the church that Jesus built had to be in existence in the year 33 A.D. It had to be started by the Lord Jesus Christ Himself. It had to be started in the land of Palestine, because His ministry never extended beyond the confines of Palestine. Now remember these three facts: the church had to be built by Jesus Himself; it had to be started by the year 33 A.D.; and it had to be within the confines of Palestine. Remembering these three facts, apply the test of history to the so-called churches of today, and see how many of them can be Christ's church — the church that Jesus built.

The Christian Science church was founded in America, in 1879, by Mrs. Mary Baker Eddy. Could Christian Scientist be the church that Jesus built? Beloved, they were about 1850 years too late. It was started in the wrong place — in America, and not in Palestine. It was started by Mary Baker Eddy and not by Jesus Christ.

You can follow that same line of reasoning with all the balance of the churches. The Mormons were started in America by Joe Smith in 1830. The Campbellite organization was started in America in 1827 by Alexander Campbell. The Methodists were organized in 1740 in England by John Wesley. The Congregationalists were organized in England in 1540 by Robert Brown. The Presbyterians came into existence in 1536 in Switzerland as a result of the ministry of John Calvin. The Episcopalians came into existence in 1534 in England by Henry VIII.

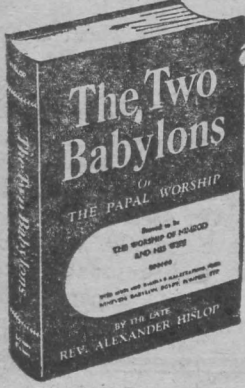
I might say that this is the most interesting one of all. Henry VIII didn't like Luther. He was a strong Catholic. He was such a strong Catholic that when Luther wrote his "95 theses" and nailed them to the door of the church in Wittenburg, Henry VIII was ruthless and wrote a strong resolution concerning it, to the extent that the Pope said Henry VIII was one of the greatest defenders of the faith that ever lived, and he conferred upon Henry VIII the title of "Defender of the Faith."

Henry VIII was a good Catholic. He had been married, without his own choice, to an old woman. When he was a little boy twelve years of age, they married him

(Continued on page 6, column 1)

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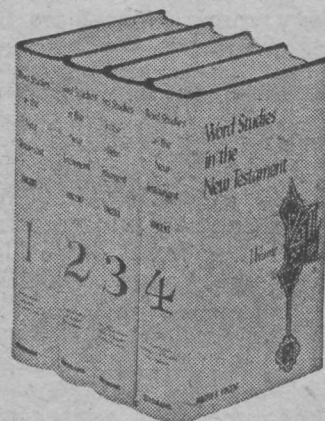
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"Be Sure"

(Continued from page five)

to his brother's widow. When he grew up, he finds himself living with "Mama." Then here is a pretty little girl that he wants as a wife. He asks the Pope for a divorce so that he can get a new wife. When the Pope wouldn't give him a divorce, he granted himself one. When the Pope said, "You can't be a member of our church and do that," he said, "I am the king of England. I am the head of the Church of England." You know, in this country, it is called the Episcopal Church. I tell you, beloved, in the light of this little bit of history, I wouldn't want to be a member of an Episcopal church.

The Lutherans were organized in Germany in 1520 by Martin Luther, and I think the best date we can give the Catholics when they finally became a church was in 590, when they were organized in Rome by a man called Gregory the Great. He assumed a title that would allow him to be considered the Lord of Heaven and Earth.

Beloved, there are none of these churches that were organized in Palestine. There is not one of them that was organized by the Lord Jesus Christ. There is not one that was organized by the year 33 A. D. Then in the light of the statement of Jesus when He said, "I will build my church, and the gates of hell shall not prevail against it," in the light of the fact that His ministry never extended outside of Palestine—in the light of the fact that it was established by Jesus Christ Himself—in the light of the fact that it was established by the year 33 A. D., then we have to say that neither the Christian Scientists, the Mormons, the Campbellites, the Methodists, the Congregationalists, the Presbyterians, the Episcopalians, nor the Catholics can be the church that Jesus built.

If you would test these so-called churches from the standpoint of doctrine, you would come to the same conclusion. We read:

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

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I ask, in the light of the test of doctrine, could you think of any of these churches, Catholic or Protestant, as being a true church? Beloved, it would be impossible.

You say, "Brother Gilpin, are you sure that Missionary Baptist Churches go back to the days of Jesus Christ?" I am certain of it. John the Baptist came from God. Listen:

"There was a man sent from God, whose name was John."—John 1:6.

Notice that he was sent—that he was a missionary.

"In those days came John THE BAPTIST, preaching in the wilderness of Judaea."—Mt. 3:1.

Notice, he was a Baptist, and he came preaching in the wilderness of Judaea. Therefore, he was a preacher. In other words, he was sent of God, he was a Baptist, and he was a preacher. He was a God-sent preacher. Thus, he was the first Missionary Baptist preacher. He supplied the material and the Lord Jesus Christ built His church out of the material that had been prepared by John the Baptist. Thus the first Baptist Church came from material prepared by John the Baptist.

I say to you, if I had never seen a Bible, I would be a Missionary Baptist, because I can prove from the pages of history that Baptist Churches are according to the pattern of the church that Jesus built.

So I say to you, be sure you are saved, be sure you have been baptized, and be sure you are in the right church.

IV

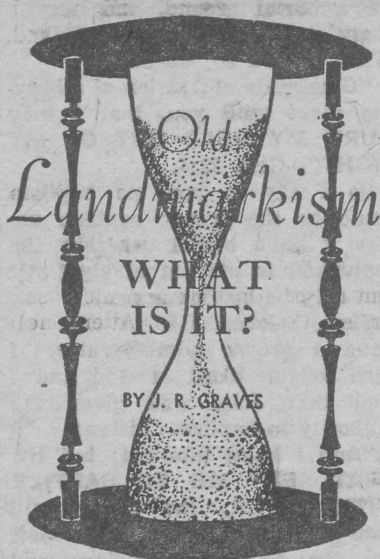
BE SURE YOU ARE LOOKING FOR HIS RETURN.

The Word of God talks about the blessed hope. Listen:

"Looking for THAT BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

It is a blessed hope. It is the only hope we have today. I don't expect the world to be better. I expect it will be more sinful. I expect there will be more and more immorality. I expect there will be more unrighteousness. I expect there will be more apostasy in departing from the faith. But be sure you are looking for His return.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all



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these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:10, 11.

Yes, beloved, He is coming. He may come now. One thing sure, He is coming. I say with John, as he closed the book of Revelation:

"Even so, come, Lord Jesus."—Rev. 22:20.

In closing, may I insist upon these truths: Be sure you are saved, be sure you are baptized, be sure you are in the right church, and be sure you are looking for His return.

May God bless you.

"Forked Tongue"

(Continued from Page Two) ignorance and poverty but not liars: "A poor man is better than a liar" (Prov. 19:22).

THE DANGER OF LYING

Lying has serious consequence. A lie caused Gehazi to have leprosy (II Kings 5:20-27). A lie caused Saul to lose the United Kingdom of Israel (I Sam. 15:1-26). The lie of Potiphar's wife put Joseph in prison (Gen. 39:14-23). David's lie to Ahimelech brought about the death of 85 priests and their families (I Sam. 21:22).

Humanity has never fathomed the true evil of one lie. A lie not only has the power to ruin a man's reputation, but also his estate, family, and all that he counts dear. Proverbs 25:18 says: "A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow." Here Solomon discloses that a lie is a club to knock out a man's brains. It is a sword to wound near at hand, and it is a sharp arrow to wound at a distance. May we pray as the psalmist: "Deliver my soul, O Lord, from lying lips."—Ps. 120:2.

A lie deprives one of membership in Christ's church. This leaves a person in great danger. The church of the Lord Jesus Christ is not to be a haven for a liar. I read in Psalm 15:1-2: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

The sin of lying banishes a person from Heaven. There will be no liars upon the golden streets of the New Jerusalem. Revelation 21:8 discloses: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Verse 27 of this same chapter

says: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life."

THE CURE FOR LYING

The simple solution to lying is obedience to God's command. The Ninth Commandment says: "Thou shalt not bear false witness against thy neighbour" (Ex. 20:16). Ecclesiastes 5:6 says: "Suffer not thy mouth to cause thy flesh to sin." Psalm 31:18 says: "Let the lying lips be put to silence."

Another way to cure the sin of lying is to depend upon God to give you the victory over this sin. He can give us the victory through our Lord Jesus Christ. With dependence on God, Job could say: "My lips shall not speak wickedness, nor my tongue utter deceit" (Job 2:4). Job would not allow himself to lie. He would say nothing but what he believed to be true. He would declare the truth, the whole truth, and nothing but the truth.

Lying can be cured by putting off the old Adamic man. "Wherefore putting away lying, speak every man truth with his neighbour: For we are members one of another" (Eph. 4:25). Colossians 3:9 admonishes us: "Lie not one to another, seeing that ye have put off the old man with his deeds." Those who put off the old man must put off the old man's deeds. They will not tell a deliberate lie for the greatest gain or benefit to themselves.

THE BLESSING OF TELLING THE TRUTH

When the sin of lying is cured, our life will give evidence of our Divine sonship. The Lord says of His children in Isaiah 63:8: "Children that will not lie." It is the devil's children who go around telling lies.

After the sin of lying is cured we are in a position to show forth righteousness. "He that speaketh truth sheweth forth righteousness: But a false witness deceit" (Prov. 12:17). The man who speaks the truth makes it appear that he is governed by the law of righteousness. No man can magnify the Lord unless he makes a conscience of speaking truth. The true Christian can honestly say: "I hate and abhor lying: but thy law do I love" (Ps. 119:163).

Blessed is the man in whose mouth is the truth. What is true today will always be true. It will never be disproved. "The lip of truth shall be established for ever: But a lying tongue is but for a moment" (Prov. 12:19). One day all lies will be disproved.

REFUGE OF LIES

The old prophet Isaiah said: "We have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15). Can you say this? Have you made lies your refuge? If you are trusting your goodness to get you to

Heaven, you "trust in lying words" (Jer. 7:8) which have come from one of the ministers of the father of lies. Good works cannot atone for sin. Only the blood of Christ can do that. The Bible makes it plain that some will believe a lie and be damned (II Thess. 2:11). Will you be among those who are deluded by the father of lies? How sad for a man to live in service to Christ and be a church member on earth, then on the great day discover he has made lies his refuge.

MAKING GOD A LIAR

Are you making God out to be a liar? I John 5:10 says: "He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son." Do you believe Jesus Christ was virgin born? Do you believe He was God's Son? Do you believe He died for sinners — even for liars? If you do not believe all of this and more, you are accusing God of being the author and abettor of a lie. I John 2:22 says: "Who is a liar but he that denieth that Jesus is the Christ?"

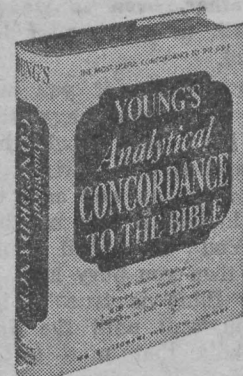
Are you saying, "Though I am a sinner and a liar myself, I believe that Jesus Christ is the Son of the Highest. I believe He died to save a sinner like me with unclean lips." Then God has bidden me to inform you that you have eternal life. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

"Close Communion"

(Continued from page one) tion of his neighbors, if it be in a matter not beyond his judgment, the probability is that he will be found to be not only honest, but right. Such was the position of Paul at Antioch, when Peter and Barnabas were carried away by the popular current. Such we believe to be the position of Baptists upon the question of Communion. What a world of pressure has been brought to bear against their position, because of its odiousness. It is unpopular, and so is condemned without any attention to its merits. If a minister or church has declared for open communion, with what laudation has that declaration been received. Far and near, it is sounded abroad; and the world is given to know what a burst of applause would follow, if all Baptists were to do likewise. Are Baptists so unlike all other men, so unnatural, that they choose the heritage of shame and condemnation without cause? Or, does not the fact that they have calmly withstood opposition and reproach at least entitle them to a candid and partial

(Continued on page 7, column 3)

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THE BAPTIST EXAMINER

JUNE 21, 1975

PAGE SIX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

On April 30, 1975, Saigon surrendered to the Viet Cong following a hasty American evacuation. The final tally revealed 56,000 Americans and over one million Vietnamese soldiers killed, hundreds of thousands of civilian casualties, and over \$150 billion expended. Reports from Viet Nam tell that several Vietnamese pastors, Catholic priests, and scores of believers involved in education, business, and government leadership have been martyred.

The unflinching support of Hanoi by the Soviet Union, and America's reluctance to supply Saigon with additional military aid, will long be remembered by world leaders. Our retreat from Communist forces may prove to be the greatest retreat the world has seen since Napoleon himself retreated from Moscow.

Many questions are arising in the minds of our allies. Will America lapse into isolationism? Will she remain a global superpower? Will she keep her commitment to 45 other countries with whom she is linked either in grand alliances such as NATO, SEATO, ANZUS, or the Rio Pact, or in bilateral "mutual defense" treaties with such allies as the Philippines, Taiwan, Japan, and South Korea? What will be the results of the reappraisal of her foreign policy?

Bible prophecy seems to indicate that all southeast Asia will go Communist and unite in an eastern confederacy. Revelation 16:12 seems to refer to a unification of all those countries east of Palestine in preparation for the Battle of Armageddon.

Very soon the Communists will test American strength in South Korea, where Communist forces are already digging infiltration tunnels across the demilitarized zone. Then will come Japan and other countries.

A somber note was sounded by Pastor W. A. Criswell of the 18,000-member First Baptist Church of Dallas to the thirty-third annual convention of the National Association of Evangelicals in Los Angeles this year. He said: "Unless there is intervention from Heaven by the year 2000 only 2 per cent of the world's population will be evangelical."

Statistics show that the number and size of Chinese churches in America has grown phenomenally during the past ten years. While American Chinese are largely unreached, 90 per cent of all American Chinese congregations are evangelical.

The silent epidemic of venereal disease continues to plague the world. Seventy million people worldwide are expected to contract

gonorrhea this year. Three villains contribute to this scourge: promiscuity, permissiveness, and the pill. Public health authorities are especially worried over the widespread disease known as Herpes Simplex Virus Type 2 (HSV-2) which is incurable.

V.D. causes ruined health, dead or damaged babies, severe mental anguish and destroys sex lives. The mounting tragedy continues as God's laws are ridiculed and rejected by swingers, hippies, and hoodlums. But God's laws cannot be ignored and mocked.

A return to obedience to the Seventh Commandment would make V.D. disasters virtually nonexistent. At the same time, it would preserve and protect the safety, beauty, and dignity of sex within marriage. Marital and premarital fidelity in both partners is the only prevention for V.D. This leaves out an infected third party which is necessary for the introduction of venereal disease.

If the Civil Law of ancient Israel were enforced in America, there would be a great reduction in V.D. or in the population (See Deut. 22:20-22; Lev. 20:10; John 8:5).

According to the 1974 Uniform Crime Reports released by the F.B.I., 58,000 females were the victims of rape. This is a 9 per cent increase over 1973, and a doubling since 1967. This means every nine minutes a woman or girl is raped.

Experts estimate that only about one-fifth of the rapes are reported. Eighty per cent of accused rapists walk out of court as free men. Such an alarming fact makes you wonder just who our rape laws really protect!

We need laws which will protect woman's freedom of movement without fear of sexual attack. Such a law is found in Deuteronomy 22:25-27. Why could it not be enforced today?

The Education Committee of Birmingham, England, decided to teach Communism in schools as part of its new religious education. Before long they will probably teach cannibalism as a religious system.

Atheists are coming out of hiding these days. About 160 registered for this year's annual convention in Los Angeles, which was organized and conducted by Mrs. O'Hair. She claims that her Society of Separation has a mailing list of 60,000.

In Camden, New Jersey, a 24-year-old man was indicted for murder in the death of twin fetuses. He wounded a young mother seven months pregnant in a hold-up attempt. The fetuses were removed but died within a few hours. The county prosecutor said: "We

will have to prove in court that they were living persons." This case could force the Supreme Court to define more precisely the rights of the unborn and when life begins.

A recent opinion poll shows that religion is "very important" for 71 per cent of Americans 65 and older. The figure is only 34 per cent for persons 18-24 but increases for each age group. Attendance at synagogue and church services is highest among those 55 and older.

Twenty-two members of the Old Reformed Church, a Calvinistic sect in Nieuw Biejerland, Holland, have been expelled from the church for harboring "the eye of the devil" in their homes.

Church elders objected to the fact that 22 members were the owners of television sets which are forbidden by church rules.

"Close Communion"

(Continued from page 6)

tient hearing, lest, after all, they may be found to be in the way of the true followers of the Nazarene, "the sect everywhere spoken against."

It is freely conceded that the words "Close Communion" are not found in the Bible. No sane man would expect to find them there, when he remembers the character of the Apostolic churches — that they were essentially the same, each one being substantially like every other one. But what we do find in the Word of God is this: Certain restrictions thrown around the Lord's Supper, which, in the present condition of the religious world, force upon Baptists one of two things — either to set aside the restrictions imposed by the Word of God; or to refuse a free invitation to the Supper. The former they cannot do without setting aside the cardinal principle that the Scriptures are divinely inspired, and constitute an infallible and supreme rule of faith and practice. The latter being the only course left to them, they have refused to give a free invitation to the supper. What is called "Close Communion" is simply the practical application of the terms and conditions which the Scriptures have imposed upon all who would approach the Lord's table.

What are those terms or conditions?

1. The first is conversion. By this we mean that the individual must be, so far as we can judge, a true disciple of Jesus Christ. (a) This accords with the Commission which Jesus gave to his Apostles. "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach (disciple) all nations." — Matt. 28:18-19. (b) It accords also with the practice of the Apostles under that Commission. On the day of Pentecost Peter preached Jesus to the multitudes gathered together in Jerusalem. The first marked effect of His discourse is recorded in these words: "They were pricked in their hearts." When they cried out, "What shall we do?" He bade them repent. A little further on we are told that thousands of them "gladly received his word" Acts 2:37,41. To gladly receive His word about Jesus is the same as to receive Jesus himself. Now we are told that to receive Jesus is to "believe on His name." "He came unto his own (the Jews) but his own received him not. But as many as received him to them gave he power (right or privilege) to become the sons of God, even to them that believe on His name." John 1:11-12. Those Pentecostal converts then, were penitent believers. The true character of the penitent believers is still further developed in that they are declared to be the sons of God, and the subjects of a divine and spiritual birth. "Which were born

not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Or, in ordinary parlance, we say that they were converted. This proposition might be very much enlarged upon, but the reader is invited to examine the New Testament for himself; and to note particularly the character of the apostolic churches, as described in the epistles addressed to them. Let only one example be cited: "Paul, an Apostle of Jesus Christ . . . to the saints which are at Ephesus, and to the faithful (the believers) in Christ Jesus" Eph. 1:1.

2. The Bible teaches that a second qualification for the Lord's Supper is baptism. (a) Again, we find that this accords with the Commission. "Go ye, therefore, and teach (disciple) all nations, baptizing them," etc. Matt. 28:19. (b) Again, it accords with the practice of the Apostles under the commission. "Then they that gladly received His word were baptized," Acts 2:41. So also it is the faith and practice of the various denominations of Christians to give the supper to the baptized only.

What constitutes the act of baptism, I will not discuss here. Only this much in general: If, in this controversy about the act of baptism, Baptists stood alone, with the whole world against them, they might well distrust the strength and correctness of their views and practice. If, for example, classical scholars, who have no interest in the baptismal controversy, said, with united voices, that the word baptize, in its various uses, never involved the idea of immersion; if the modern Greeks, who speak of modified form of the ancient language, said the same thing; if the leading church historians said that, as a matter of fact, sprinkling was the primitive practice, and they could point to the time when immersion was first introduced, and detail the causes and circumstances which led to the change; if the character of the references to the rite found in the New Testament was incompatible with immersion, and perfectly accordant with sprinkling; if, in addition to all this, hosts of the most learned and pious Baptist leaders had arisen, who said that we were mistaken in our assumptions, incorrect in our statements, and that we had departed from the primitive practice, — if all these things were so, I should admit at once that the presumption that we were wrong amounted to almost a demonstration. But this is the case with those who practice sprinkling or pouring. The independent classical scholars of the world, ancient and modern, I suppose were never more united on the meaning of any word than this, and that it means immersion. The modern Greeks say the same thing. Ecclesiastical historians not only tell us that immersion was the primitive practice, but they point to the time when sprinkling was introduced, and detail the causes and circumstances that led to the change. The references to the rite in the New Testament are incompatible with the idea of sprinkling, and suitable to immersion. And, in addition to all this, hosts of the most learned and pious scholars of those denominations that practice sprinkling, conspicuously Luther, Calvin, Wesley, etc., tell us plainly that there has been a change of the ordinance, and that immersion was the primitive practice.

With regard to the subject of baptism, we are content to say but little. Yet, we say that the New Testament affords neither precept nor example for any baptism, except the baptism of the believer. Like the sprinkling of adults, the sprinkling of infants had its origin in the idea that baptism washes away original sin, and that the only safety for the child dying in infancy is the water of baptism. In other words, the practice of

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sprinkling infants had its origin in the mischievous dogma of baptismal regeneration. Apart from this, I think that it is quite impossible to give any satisfactory reason for the practice of infant baptism. Its strongest defense is tradition. But such a defense is against the corner-stone of Protestantism, — that the Bible, and not tradition, is the religion of Protestants; that the Holy Scriptures are our guide in all matters of faith and practice. This is the great battle-ground between Protestants and Catholics, and nothing is more common than for Catholics to twit Pedobaptist Protestants with their "inconsistency in this particular. 'You reject tradition, and yet you retain infant baptism.'"

A third qualification for the Lord's Supper is church membership. Concerning these Pentecostal converts, we read, "Then they that gladly received his word were baptized, and the same day they were added unto them about three thousand souls," Act. 2:41. Added to whom? The ellipsis is supplied in verse 47. "And the Lord added to the church daily such as should be saved." Now, concerning those baptized converts that had been added to the church, we read, "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and prayer," Acts 2:42. The Scriptures teach further that the Supper is not an individual, or social, or family ordinance, but a church ordinance. One of the main points of the Apostle's earnest admonition in I Cor. 11, is that the Supper is not a social ordinance, in which a few might join as a social repast, but that they should wait one for another; and with the whole church assembled, they should partake of the Supper. Again, he declares, "For we being many, are one bread and one body; for we are all partakers of that one bread," I Cor. 10:17.

Let us now see how these qualifications for the Supper which are of the nature of restrictions thrown around it, force upon Baptists the practice of Close Communion.

(Continued on page 8, column 3)

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JUNE 21, 1975

PAGE SEVEN

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Blasphemy Against

(Continued from page one)
tained eternal redemption for us." Eternal redemption means Jesus paid the price, brought back, rescued, recovered, converted back, set free, made amends and atoned forever the elect.

Hebrews 10:14, "For by one offering He hath perfected for ever them that are sanctified." Not today, yesterday, or a few years ago, but on the cross at Calvary Jesus purified us forever.

Revelation 1:5, "Unto Him that loved us and washed us from our sins in His own blood." On the cross is where and when Jesus washed my sins away. Denying eternal security is denying what Jesus did on Calvary's cross.

The following Scripture verses tell us the Holy Spirit has sealed the saved, until Jesus comes back to redeem us.

Ephesians 1:13, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

II Corinthians 1:22, "Who hath also sealed us, and given the earnest of the spirit in our hearts."

To preach and teach that a person can be saved and then fall from grace, is almost blasphemy against the Holy Spirit.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come" — Matt. 12:31, 32.

Aren't you glad our Saviour said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" — John 10:28.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever," Amen.—Jude 24 & 25.

"Close Communion"

(Continued from page seven)
Since conversion is an indispensable qualification in the Scriptural communicant, Baptists are compelled to refuse an invitation to all those who deny or practically ignore conversion as such a qualification; or they must, with their own hand, remove the restrictions which the Lord has imposed. They have no right to do the latter, and so are compelled to do the former. It is absolutely painful to consider how large a part of the professed Christian world this excludes. But if the reader will cast about him and discover who it is that demands a credible profession of faith in Christ, as a condition of church membership, or of participation at the Lord's table, he will also discover that nine-tenths of the Christian world are excluded by this simple but unspeakably important test.

Again, since we believe that baptism is a qualification of the communicant, and that immersion alone is baptism, how can we consistently invite one who has not been baptized (immersed)? We do not admit to the Table persons whom we ourselves have received for church membership, until they have been baptized. It not unfrequently happens that persons are received for membership in Bap-

THEREFORE WE SING:

When all my labors and trials
are o'er

And I am safe on that beautiful
shore

Just to be near the dear Lord I
adore,

Will through the ages be glory for
me.

tist churches; but before they are baptized the church observes the Lord's Supper. Yet, these persons are not invited to partake, because they have not been baptized. How can we consistently admit others who have not been baptized? Shall we so discriminate against our own members? Does not the same Scripture which compels us to withhold the Supper from those who have signified their wish to join our churches, because they are unbaptized, compel us to withhold it from all others who are unbaptized? We do not admit those who have been sprinkled to membership in our churches without baptism; neither can we admit them to the Lord's Table without baptism. Now is the one practice any more rigid or exclusive than the other? We may as consistently admit the unbaptized to our churches as to the Lord's Table. Particularly does this appear when we remember that the Supper is a church ordinance.

Again, if baptism is a Scriptural qualification on the communicant, and is Scripturally administered to the believer only, how can Baptists, unless they set aside the teaching of the Scriptures, invite one who was only sprinkled in his infancy? and who cannot claim that even that was done as the prompting of his own desire and choice, but wholly as the dictation of another. How can they receive the sprinkling of an unconscious babe as a substitute for the voluntary immersion of a conscious believer in Jesus Christ? This brings to the surface the fact that the real difference between Baptist and Pedobaptists is not one of Communion at all, but of baptism. And for our Pedobaptist brethren to cry out "Close Communion" is not only wide of the mark, but is ignoring the real issue. As has been said the thousandth time, perhaps, "It is close baptism." They will not give the Supper to the unbaptized. We say no more than that. So the question between them and us is, "What is baptism?" Until it is shown that something else than immersion is baptism, to upbraid Baptists for not inviting them to the table is to upbraid them for what they will not do themselves — commune with those whom they consider unbaptized. Is it not plain that in the present condition

of the religious world the practice of "Close Communion" is the practical application of the restrictions which the Word of God has thrown around the Lord's Table. If Baptists are wrong anywhere, it is in the principles which they have drawn from the Word of God; not in the practical application of those principles in the administration of the Supper. If their principles are wrong, they should abandon them, by all means. If their principles are of little worth, why, let them go along with their failure to practice them. But if their principles are right and important, let them have the manliness and fidelity to stand by them, and God and good men will approve their course. In these days of religious latitudinarianism, when, under the cloak of charity, men are crying down creeds and formulas of faith, and calling upon their fellow Christians to give up, or submerge from view, this or that Bible doctrine, that all the Lord's people may appear to be one, is it not worth while that Baptist should stand firm, as the representatives of the grander principle that the Word of God is the supreme rule of life; that to do just what God says is of far greater importance than the exercise of charity that vaunts itself over the Bible, while professing to reverence and love it? To maintain such a position as this at the present time is of the greatest moral value to the world, to say nothing of the sacrifice of principle and conscience involved in yielding their position.

(to be continued next week)

"Salvation"

(Continued from page one)
God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57). Just think, to be able to look death in the eye and not be afraid. To know that death is just going to sleep in this world and waking up in glory! Surely, we can say with Paul in Philippians 1:21: "For to me to live is Christ, and to die is gain."

Lastly, I believe, that His saved people won't have to go through the Great Tribulation. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:17). That will be a time when Satan is going to run rampant. He will mock and blaspheme the things of God (Rev. 13:6). It will be a great blessing not to have to go through that troubled time.

Let us look forward to the day when our Lord comes for His people. May He find us watching and waiting!

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JUNE 21, 1975

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