

BAPTISTS & LUTHERANS CLASH IN NEW GUINEA

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends:
Greetings to each of you once again from New Guinea. I trust that the God of all grace continues to bless each of you. I marvel each day at His grace so abundantly bestowed upon this unworthy servant. If I were assured tonight beyond any shadow of doubt that I would live another thousand years, I would not want to do anything other than what I have been doing for the past 16 years. It is such a gracious privilege to be able to serve our dear Lord here in New Guinea.

Recently, I had an article in which I told about a four-day mission patrol in which I visited a



FRED T. HALLIMAN

number of churches and about 100 people were baptized. I promised that there would be another article relative to that patrol and this is it. Perhaps we could say this is the appendix to the former report.

Our last service was held at the Takibu Baptist Church. This Church, along with four other churches in the area that we have established, sits right in the middle of a Lutheran stronghold. Soon after the New Guinea border in this part of the island was opened to missionaries, the Lutherans established themselves in the particular area under discussion. This area being a good two days walk from the Mission Station I made no effort to go there until 1966 when a delegation was sent from the area to our Mission Station to see if I would come and talk to them about starting up some services with a couple of groups.

Without going into a detailed account of all our activities in this over the past 10 years, suffice it to say that almost from the first patrol in there until, and including our recent one, we have met with opposition from the Lutherans. But in spite of the fact that we have had this opposition, have been lied upon, one of our local pastors bodily attacked by the Lutheran circuit boss, at least twice our pastors have been dragged into court to try to force us out, one of our church buildings burned to the ground—only to name a few things, we have five Baptist churches established in the area and it is one of the fastest growing areas of our entire work. I have seen living proof here in New Guinea that for anyone to try to do away with or even hinder the Lord's Church is just like someone trying to destroy a field of crab grass—the more you try the better they

PREACH THE WORD

John Knox, in addressing Queen Mary, said: "Out of the pulpit, I trust none can accuse me of too much plainness of speech; but there, madam, I am not my own master, but must speak that which I am commanded by the King of kings, and dare not, on my soul, flatter any one on the face of the earth."

grow. For every one you uproot two more will spring up in its place. Praise God for His promise in Matt. 16:18 . . . "and the gates of hell shall not prevail against it."

While these attacks have come with increasing acceleration in the past few years, they hit an unprecedented velocity on the last day of this patrol. Up until this day our native pastors and missionaries had had to bear the burden of these attacks, but as we were returning from the baptismal service the white missionary was waiting at the church building for me.

Word had reached me the night before that this was going to happen, but I had more or less dismissed it from my mind as I did not think the missionary would show up. Therefore, when I saw him I was half surprised, but welcomed the opportunity to have a go at the top brass.

The man introduced himself and said that he would like to go into my house with his native pastors (four) and talk to me. I asked him first what it was that he wanted to talk to me about, and he soon stated that he wished to discuss the fact of our being in that area, etc.

I invited them to come in and (Continued on page 8, column 3)

THE MAN IN THE WRONG PEW

JESSE M. WOOD
(1815-1881)

A man who professes to be a Baptist and yet opposes or compromises the principles of his denomination though he may have a seat among them certainly made a mistake, he is in the "wrong pew."

One who takes the testimony of one Pedobaptist against a dozen of his own brethren, who pays all his money to those who oppose Baptists, and throws all his influence against them, may still claim steadfastness to his principles, by his word, but can never deceive anybody but himself. Even his friends will laugh in their sleeves. He is in the "wrong pew."

One who can curse and act wickedly and do many censurable things and claim to be a Baptist is in the "wrong pew." The New Testament church is made up of those who have been killed to the love of sin and made alive in Jesus Christ. All others who get in are only nominally members. They are in the "wrong pew."

This same pew is a great injury to Baptist churches and if brethren do not fill it with better men, the Lord will take it out or burn it up. (LANDMARK BANNER AND CHEROKEE BAPTIST, Rome, Ga., Oct. 12, 1859).

"FIRST" — A KEY WORD IN THE LORD'S VOCABULARY

By ELDER WILLARD WILLIS
Monroe, Ohio

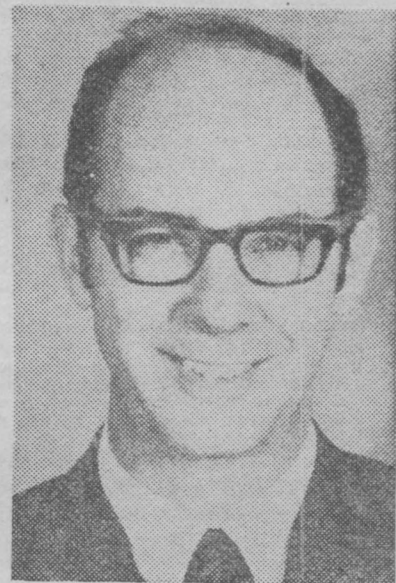
"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye FIRST the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:32-34).

The key word in these Scriptures is the word "first." It is not that we are to take no thought for the morrow, but it is only that we are to take thought for our spiritual needs "first." We are to love family and friends, but we are to love God more. We are to relish good food, but we are to relish the food of God's Word more. We, in other words, are to seek the kingdom of God first. This, of course, is not the way of the world (Gentiles). They will only give God a little of their time if there is any left over after they have filled their sacks with earthly wealth and their stomachs with every earthly dish. They, after the golf game, movie and dinner

out, may give God a little of their time. They, however, sooner than they think, will be required to take time out of their busy schedule to die. There will be plenty of time for God to cast them into Hell. There will be time for them to burn in the flames of Hell for ever and ever. I'm not teaching salvation by works, but I'm only contrasting the lot of the regenerate with that of the lost ("Gentiles").

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of these things" (Matt. 6:32).

The Greek word here rendered "Gentiles," is rendered "heathen" in Acts 4:25. This fact declares to us that we act like the heathen when we distrust our Father, yea,



WILLARD WILLIS

we act like the heathen when we put the care of this world above the care for spiritual things.

The heathen, at the time when our Lord referred to them, were without any written revelation from God. They, in other words, were in gross darkness relative to the fact that our Father has complete control over the earth and its inhabitants. They did not know that He sees every sparrow that falls to the ground and even numbers the hairs of our heads. Many of the heathen today know these truths, but they don't accept them as a fact of life.

May there be a difference between ourselves and the heathen. May we, by word and deed, declare that our Father is not dead, but that He ruleth in Heaven and among the inhabitants of the earth.

"For after all these things do the Gentiles seek."

The Greek word rendered "seek," means that they "set themselves to seek," that is, they sought with all their might. They sought in the same manner that a badger seeks or digs for a ground squirrel.

We, in our day, have both dads and mothers digging like badgers while their children are being raised by strangers. This, in many cases, is done so that they can have a new car and a new home and clothes which are in fashion. Children, in many cases, are being sent back and forth like a ping pong ball. There are cases where it is necessary for both parents to work, but this should not be done on the same basis as is true of the "Gentiles."

"For your heavenly Father knoweth" (Continued on page 7, column 3)



THE WORLD IN THE CHURCH

Our dangers are not so much from without us as from within. Only the waters in the ship can sink the ship; but while kept outside, all the heaving deep of waters thundering over three-fifths of the globe can work no shipwreck. So, while kept outside the church, the floods of ungodly influence can only help to float it on its voyage of glory, or lift it to its Ararat of rest.—Charles Stanford.

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

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"GO YE" — TO WHOM WAS CHRIST SPEAKING?

(Delivered at Calvary Baptist Church, March 14, 1976)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20).

In the New Testament, we have all there is to be known about the subject of baptism. As we seek obedience in this regard, we would like to examine carefully today the Scriptural authority as it relates to this ordinance. We are agreed upon the proper mode, we are agreed upon the proper subject for baptism, but there are many who do not have Scriptural baptism because of the lack of the God-given authority of the one who administers this ordinance.

From the lips of our Lord Jesus Christ, the very One who upon His own baptism, the voice from Heaven

Christians! They hear not! Perhaps many do not hear today because the simple, plain truth is not preached to them. Many do not hear today in the assemblies across the world that call themselves churches of Christ because many are yet dead in sin. These unfortunates are victims of a methodology that produces everything from handraisers, to those who will stand up, to some who are willing to walk up front for Jesus and be sprinkled or dragged through a pool of water. I fear, beloved, that from where I've sat in recent years that I have seen

no appeal! No one — apostles, elders, deacons, Campus Crusade, the World Council of Churches, the conventions, the General Association of Regular Baptist Churches or His church—can overrule, bend, twist, flex, deviate, tend, alter or amend the Word of God.

We are left with two correct actions—submission and obedience. We need submission and obedience to what the Spirit saith unto the churches. To submit to the Word of God, and to be obedient to the Word of God has left us with pools of blood from the foot of Calvary down through the centuries, all the way to the year 1976. It shall not be different for true Baptists until He comes!

To whom was Christ speaking when He gave us the Great Commission? Upon the correct answer to that simple question lies the solution to end all the confusion that abounds in the world of religion today.

In Matthew 28:19 are two very critical words: "GO YE." To whom was Christ speaking?

So many people today read the

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A Sermon By Richard L. Eckstein

en declared: "This is my beloved Son, in whom I am well pleased." It pleased God, beloved, that Jesus Christ — very God of God — submitted Himself to be baptized by one sent from Heaven with that authority. In doing so He signified His death, His burial and His resurrection.

What our Lord Jesus Christ teaches, what our Lord Jesus Christ commands — the methods, the manner, the mode, the authority for His work — is sufficient for all time! It is sufficient for every century, it is sufficient until He comes.

We live in a world today of deaf

literally hundreds of deceived, hundreds who bear the name Baptist that are heading for the fires and eternal torment of Hell as fast as death can carry them.

In the 2nd and 3rd chapters of the book of Revelation we read over and over again: "He that hath an ear, let him hear what the Spirit saith unto the churches." Note the plurality in the word "churches." This is to mean the Scripture is addressed to the church of Jesus Christ, not some singular universal and invisible organization that exists only in the mind of a heretic.

From the Word of God, there is

Great Commission, and they forget all about reading along with it verse 18. Therein, brothers and sisters, lies the very cause and the basis upon which follows from the lips of our Lord in verses 19 and 20. Our Lord Jesus Christ commanded those who were assembled before Him to GO, because He had authority! The Lord Jesus Christ possessed all the authority in Heaven and in earth.

It is this authority which is so ignored, it is this authority that is so lacking in the greater effort put forth today that we find almost no work which can be truly blessed (Continued on page 2, column 1)

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"Go Ye"

(Continued from page one)
of God going on today in the realm
of Christendom!

Let's look at this word "author-
ity" there in verse 1 for a moment.
In the Greek language there are
two words that denote both power
and authority.

First, the word "dunamis"
means "power." Dunamis is the
word from which we get the word
dynamite. Dynamite is force!

Second, the word "exousia"
means permission of an ability or
strength. "Exousia" means the
power or rule of government, it is
the absolute power of judicial deci-
sion and governmental authority!

Now, I want to cast no suspicion
upon the accuracy of the beloved
KJV. But the very reason that
God placed elders in the churches
is that men who would devote
their whole life to the study of the
Word of God would keep us from
error. The elder is one of God's
gifts to the church who by diligent
study, using the original language
in which the Holy Spirit accurately
recorded every single word of
Scripture, accepts that awesome
charge to honestly and earnestly
contend for the faith which was
once delivered unto the saints.

In our text here in verse 18 we
do not find the word "dunamis"
translated "power"! No, brethren,
we find the word "exousia" which
is "authority." The Greek lan-
guage here is speaking of author-
ity. Let me illustrate the great
difference between these two Greek
words in the original language.

As we came into town last eve-
ning we crossed a large iron bridge
spanning the Ohio River. Now
suppose that I had a case of dyna-
mite, and I decided to blow up
that bridge. Why not? I have
the power! In my hands I have
all the "dunamis," all the "power"
to utterly destroy that bridge, to
bring it crashing down into a pile
of rubble into a watery grave.
But if I were to do that I would
be a lowly criminal, a fugitive
from justice! Why? Because I
lacked the authority, I lacked the
"exousia" to exercise the "du-
namis" or power that I possessed.

Now suppose that the State High-

way Departments of Ohio and Ken-
tucky made a study of the struc-
tural integrity of that bridge. Sup-
pose that this study by their engi-
neers revealed that this bridge was
unsafe. Imagine if you will that
this study revealed that this bridge
was at the point of almost imme-
diate failure. This bridge now
posed a threat of a major catas-
trophe if it remained in use. The
officials in the highway depart-
ments agree that this terrible
bridge must be removed. They
know of my ability to handle ex-
plosives and they hire me to do
the job!

Now we're getting some place.
They commission me to act in their
authority! Now that makes all the
difference in the world, beloved.
Not only do I have the "power"
the dunamis, but now I also have
the "authority" the exousia!

I have both the power and the
authority. While I possessed only
the "dunamis" or power, I need-
ed to work under the cover of
darkness and deceit, because it
was not within my authority to
exercise my power. But being
given also the "exousia" or author-
ity to bring down that bridge
brings my activity out into the
light. Now perhaps I will even
draw a crowd to watch the action,
perhaps the press and the tele-
vision crews will be on hand to see
this display of power and to ap-
plaud the correct judicial decision
delegated by the proper authority.
It is the authority or the "exousia"
that makes me a noble servant in-
stead of a common criminal.

So we see now, that it is this
"exousia" or "authority" from
God that was given by Jesus Christ
to His church in Mathew 28:18.

But, what good is authority with-
out power?

Let's turn to the book of Acts
and begin reading at verse 4
through verse 8 of the first chap-
ter. "And being assembled to-
gether with them, commanded
them that they should not depart
from Jerusalem, but wait for the
promise of the Father, which, saith
He, ye have heard of me. For
John truly baptized with water;
but ye shall be baptized with the
Holy Ghost not many days hence.
When they therefore were come
together, they asked of Him, say-
ing, Lord, wilt thou at this time
restore again the kingdom to
Israel? And He said unto them,
It is not for you to know the times
or the seasons, which the Father
hath put in His own power. But
ye shall receive a power, after that
the Holy Ghost is come upon you:
and ye shall be witnesses unto me
both in Jerusalem, and in all
Judaea, and in Samaria, and unto
the uttermost part of the earth."

There are some very significant
things in this portion of Scripture
that bear much weight upon the
subject at hand. Immediately we
notice that the Holy Spirit was so
very careful to record the fact
of them "being assembled to-
gether." The church was having its
final meeting with the Founder,
immediately before He ascended
into Heaven to sit at the right hand
of the Father. The church had
questioned our Lord about the res-
toration of the kingdom to Israel,
and our Lord replied to them that
the time element involved in this
coming event was in the "exousia"
or the "authority" of the Father.
But our Lord continued His teach-
ing to them and in verse 8 we see
a different word in the Greek lan-
guage being used and translated
"power," and this time it is a
correct literal translation for in the
Greek language is the word "du-
namis"! Christ here gave His
church the promise of receiving
the power necessary to do His bid-
ding. "But ye shall receive" du-
namis! There it is, the Greek
word from which we get our Eng-
lish word dynamite! The Lord
Jesus Christ had given unto His
church the "exousia" or "author-
ity," and now He gives unto them
the promise of receiving the "du-
namis" or power to fulfill the
Great Commission.

Oh, what a blessing it is to see
how God has ordained His work
to be done. When the day of Pen-
tecost was fully come and the
church at Jerusalem was baptized
with, literally in, the Holy Spirit



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"WATER BAPTISM"

"Baptizing them in the name of
the Father, and of the Son, and of
the Holy Spirit" — Matt. 28:19.

I know of but few things that
are more impressive than the
ordinance of baptism. From the
day in which this ordinance was
initiated, it has been attended by
large crowds. Thus in the days of
John the Baptist, we read:

"Then went out to him, Jeru-
salem, and all Judaea, and all the
region round about Jordan" —
Matt. 3:5.

As a child I attended a service
at which this ordinance was ad-
ministered. For weeks my older
brother and I played at "bap-
tism," going through the ceremony
and even repeating the baptismal
formula over each other. We said
that was baptism, and in our child-
ish way of thinking, it was. How-
ever, there were certain things
lacking which God says are neces-
sary for valid baptism. What are

these necessary requirements?

THE PROPER SUBJECT.

Only a believer can be such.
Only such as have repented of
their sins, believed with saving
faith on Christ, been born again
by the power of the Holy Spirit,
and whose sin stains have been
washed away in the blood of the
Lamb, can be fit subjects for bap-
tism. There is absolutely no au-
thority for the administering of
this ordinance unto anyone who
has not passed from death unto
life; but if we are dead unto this
world of sin and alive unto God,
through faith in Jesus Christ, we
are then ready to obey this com-
mand of baptism.

If you will notice the command
of our Saviour, you will see that
baptism is an act which comes
after belief, or the making of dis-
ciples:

"Go ye therefore, and teach all

nations, baptizing them in the
name of the Father, and of the
Son, and of the Holy Ghost" —
Matt. 28:19.

Christ's first command in the
text, to teach all nations, is re-
ferred from the Aorist imperative
"matheusate," which means
"make disciples." Thus Christ's
order is that of making disciples
baptizing, and teaching disciples.
To change Christ's order would
bring chaos to the Christian
tem.

But how did the early church
interpret this command of Jesus
Christ? "But when they believed
preaching the things concerning
the kingdom of God, and the
name of Jesus Christ, they were
baptized, both men and women."
—Acts 8:12.

Please note that no infants
those who were unable to believe
are mentioned.

(Continued on page 3, column

the "dunamis" or "power" re-
quired to finish the task, to last
and endure to the end of the age
was given to the church of Jesus
Christ!

The universal invisible churchites
are so confused in this matter.
They go about in their own power
bringing confusion and chaos to
the elect of God, then begging for
Him to bless their mess, and to
provide funds to keep it going.

Some say this commission was
given to only the apostles. This
is error, brethren. If the Great
Commission had been given only
to the apostles, then the commis-

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
Margaret MacDonald theory is explod-
ed. Then I have given one hundred
reasons why I believe in the pre-trib
rapture. Those interested in the pro-
phetic Word will want to read this book.

TBE has been pre-millennial and
pre-tribulationist since its beginning.
While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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sion ended with their deaths, and
Christianity would have vanished
from the face of the earth before
the end of the first century. The
Great Commission was delivered
to those "assembled," the eleven
apostles and the disciples which
numbered about 500 — His church.

Some say our Lord was giving
this commission to His future, in-
visible, and universal church. This
is error, brethren. These folks
look to the day of Pentecost as
the beginning of this non-existent
monstrosity. A very wonderful
and supernatural event occurred
on that day. The church received
the "dunamis" or "power" of the
Holy Ghost, and the remainder
of the Word of God and all history
records the unique ministry of the
Holy Ghost working in and through
the churches founded by the Son
of God, Who is the Head of the
church.

The church of Jesus Christ has

always been a visible and a local
organization. He has no other
kind. It began way back in Mark
chapter 1 when Christ called out
Peter, Andrew, James and John.
These first four members of His
church became eligible for admis-
sion into church membership in
exactly the same way that one be-
comes eligible for admittance into
this church of Jesus Christ right
here in Ashland, Ky.

The first four church members
(Peter, Andrew, James and John)
became eligible for membership
in the church of our Lord Jesus
Christ by repentance from sin,
being reconciled to God through
faith in Jesus Christ, and having
been Scripturally baptized by one
with that exousia or authority. This
one with God-given authority was
none other than the first Baptist
Missionary Preacher — John the
Baptist!

Believer's baptism, ministered by
one with the "exousia" or author-
ity was the entrance door into His
church while Christ walked upon
the earth, and it remains so today.
John's baptism was Christian bap-
tism, and don't let anybody try
to sell you another story. Not one
of John's disciples was ever re-
baptized to become a member of
our Lord's church.

The church first received the
authority, then it received the
power. After the church had re-
ceived the "dunamis" or power
on Pentecost, Peter got up and
preached with both "exousia" (au-
thority) and "dunamis" (power),
and it is recorded that about 3,000
Jews believed, they gladly received
the Word of God, they were bap-
tized and "added" unto the already
existing church. Brethren, you
cannot add to something that had
not already existed.

In due time, as we all know and
history records, Satan raised up
his false church. From this false
church has flowed a sewer of
heresy that today infects even
those that call themselves Bap-
tists!

As Roman Catholicism grew, and
became finally the state church of
the Roman Empire, the writings
of her theologians appeared on the
religious scene. The theory of the
universal visible church, which is
Rome, laid claim to "The King-
dom of God on Earth" began with
Augustine the Bishop of Hippo in
the 4th and 5th century. The
impact of his work has been in-
fecting all of Christendom since.
Over 1,000 years later, as Luther
and the other Reformers who fol-
lowed Luther began to bail out of

that old harlot, they of neces-
sity created for themselves the
fictitious heresy called the "true
church or the doctrine of the
visible universal church" by
arranging the pieces of the
spun earlier by Augustine.

Through every century since
Christ ascended into Heaven, there
have been Baptist churches se-
creted away in the hills, in the
caves and forests. In the
multiplying, spreading across
earth, ordaining, giving "exousia"
(authority) to missionaries, orga-
nizing new Baptist churches, mak-
ing disciples, baptizing and teach-
ing all things as commanded by
Lord.

Down through these same
centuries since the 5th century, the
was Rome. The armies of Rome
searching out Baptists, decapit-
ing, and disemboweling them with
the sword, burning them at
stake, drowning them, drawing
quartering those who rejected
Papal authority and chose to
the church of Jesus Christ by
ceiving Scriptural baptism, im-
mersion by one with Divine author-
ity.

This Satanic persecution of Bap-
tists did not end at the Refor-
mation. No, beloved. The Refor-
mers brought upon the church
Jesus Christ the identical murder
and torture that had been receiv-
ed at the hands of the Catholics
1,000 years. Baptists have been
drowned, burned, drawn and
quartered by both Roman Catholics
Protestants alike! The pers-
ecution of the true churches of
Christ continues today from
of these quarters whenever
wherever they are successful
merging church and state.

While these Reformers, these
Protestants became divided
every wind of doctrine, they di-
vided themselves into denominations
(Continued on page 6, column

BRIEF NOTE

Elder Noel Warren of Waldo,
Kansas, has accepted the call
pastor the Tabernacle Baptist
Church of Texarkana, Arkansas.

If you are interested in the
Gill Commentary, please let
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and the price is expected to
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you to pay the entire amount
the books are ready for mailing.

Before trying to keep up with your neighbors, find out where they are going.

"Water Baptism"

(Continued from Page Two)

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" — Acts 8:36,37.

"Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" — Acts 10:47.

Acts 10:43, 44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. . . . And he took them the same hour of the night, and washed their stripes; and was baptized" — Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized" — Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who believed in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers.

Since faith comes before baptism, cannot baptize unbelievers in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptism.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism.

One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the capacity to believe had become theirs. That infants have not the capacity of believing in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch, formal Unitarian Presbyterian church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his head into the font, the child voiced his disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking

IS "THAT" IN THE BIBLE?



Question:

"WHO TOOK OFF HIS SHOE TO BIND A CONTRACT?"

Answer: Boaz, Ruth 4:7-9.

"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi."

with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years have elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which God condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently, Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

II A PROPER MODE.

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God, says: "One Lord, one faith, and ONE BAPTISM" — Eph. 3:4.

Heathen peoples have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their one hope of eternal life. Christian peoples have turned from the one body which Jesus established, from the one faith which He gave to the body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; but if immersion is right then affusion and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

A. The example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him" — Mark 1:9, 10.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water" — Matt. 3:13-16.

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus' going up out of the water means nothing, if immersion did not take place within the water.

B. The practice of the early church.

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip" — Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT OF the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some sixty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

C. The method of John the Baptist.

"And John also was baptizing in Aenon near to Salim, because (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

THE HISTORY OF THE UNIVERSAL CHURCH AND THE VINDICATION OF LANDMARKISM

Before I go into this letter I must make some remarks. First, these letters have been written over a one-year period. Therefore, I have had to cover some of the material two or more times to develop the theme. I hope when this material appears in a book form that its disunion will be overcome and the material cut.

Second, I have been following the work of Brother T. I have not been in the lead, the affirmative. I have followed! Third, I have not tried to go on beyond what he has said and enter into the Scriptural position too early.

I have made these remarks because some Reformed Baptists have criticized my methods of operations in this reply. They have implied that I was afraid to deal with the real issues. Some of those who know little of the science of argumentation and debates have so expressed themselves. But those who know that debating is a science and should be done orderly and lawfully also know that this business of replying is to REPLY TO THE AFFIRMATIVE! I have been doing that.

The absence of Scriptural statements in my replies has been occasioned by the absence of Scriptural statements from Brother T.'s work. I have been replying to 22 pages of his work. It is obvious that I cannot so deal with his work from this point on. Now I will take leave of his first three chapters and close.

I will not follow in the exact order of Brother T. I will seek to show that he is in error in the matter of history and then I will go to the Bible and expose his errors and conclude with some comments and my reasons for rejecting the UNIVERSAL, INVISIBLE CHURCH.

THE HISTORY OF THE UNIVERSAL CHURCH

In no other part of his work, has Brother T. misrepresented the issue so fully as in the historical treatment. His statements of fact are totally groundless. They only appear possible and factual because his readers know no more than he about the history of doctrines. In a personal letter to me one of his followers concluded that Brother T. had in fact proved his historical argument by showing that the dogma of the Universal church went clear back to the days of the apostles and therefore I should simply give up my efforts in justifying the LANDMARK BAPTIST POSITION.

Now, needless to say, I don't quite agree that Brother T. has the side of history with him in proving his position. The only way that the Reformed Baptist position will be served properly by history is like Brother T. has done, pervert it or ignore it!

How does Brother T. justify his universal, invisible church from the historical viewpoint? Simply like he has done all other points! He develops the history of the UNIVERSAL CHURCH and then jumps over into the UNIVERSAL, INVISIBLE CHURCH when he wants to prove his points. The former is the old Roman and Greek Catholic position while the latter is the Reformed position. Brother T. deals with both concepts and parties as if there is no difference.

Still another favorite method he uses is to take statements and terms and then give them his concepts and say that they meant what he meant. He does this with the concept "Holy Catholic Church." By doing this, he seems to gain a great showing. But it is all for naught when we realize that the Holy Catholic Church of history is not what the Reformed Universal, Invisible Church of Reformed Baptist Ecclesiology is all about.

Brother T. deals with the UNIVERSAL CHURCH, and the INVISIBLE CHURCH in a manner in which he shows that he does not want a distinction clearly set forth for his readers. Observe this statement about the universal, invisible church . . . "but this has been the view of all evangelical Christians through the years." You are wrong herein and can only gain your position by not showing clearly the difference between the Roman Catholic Church, the Holy Catholic Church, and the Reformed Church, the Universal, Invisible. Furthermore, your historic suggestions will be seen for what they are . . . baseless fabrics of a vision formed out of pure conceit. Based on the evident meaning of the original writings themselves and on the judgment of many scholars, we are led inescapably to the conclusion that the catholic church of early Christians is substantially the same as the universal church of modern evangelicals. Therefore, J. R. Graves' assertion that a universal church was unknown to the earliest writers is totally without foundation. Graves was apparently unacquainted with the writings of the Ante-Nicene

(Continued on Page Five)

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Does the Bible teach that the man of sin will be a Jew?" 13:1-9).

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



The reason that some think that the man of sin will be a Jew is because they think that he will be the anti-christ. He certainly will be an anti-christ but not the Anti-christ. Actually, he probably will be an Italian (or from Rome).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:3,4). This verse shows that he will pretend to be God.

The man of sin will persecute Jews and lead the Kings of the earth against Jerusalem. "And I saw the beast, and the king of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19).

fessor in a well-known theological seminary. He took the position that Anti-Christ will be a Gentile.

I shall read the answers to this question given by my fellow Forum members. Maybe they have read something in the Bible that I have overlooked.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I believe that it goes without saying that the apostate Jews will expect their Christ (the anti-christ, or the man of sin) to have the same outward qualifications that Jesus Christ had. And according to many Scriptures (II Sam. 7:16, I Chron. 17:11-14, Isa. 9:6-7, Ezek. 37:25) Christ was to be of the offspring of David. In order to be of the lineage of David he had to be a Jew. Certainly, the Jews will expect their Messiah to be of the lineage of David. So far as I know there is nothing said about the anti-christ being a Jew. But how could the Jews who claim to believe the Old Testament ever accept one as their promised Messiah who was not a Jew?

Not only will he have to be a Jew in order to qualify as their Messiah, he will also have to be born in Bethlehem, according to Micah 5:2. In Revelation 13 there are two beasts seen. The first one rises up out of the sea which represents the awful chaotic conditions in the world. He does not need to be born in Bethlehem because he is not THE anti-Christ as I see it. He will be the ruler over the ten kingdom-revived Roman Empire. But since he is a ruler most every one seems to think of him as the anti-christ. The second beast rises up out of the earth, or the land meaning the land of Canaan or Israel. The Old Testament sets Christ forth as a worker of miracles. So in Rev. 13:13-14 we see it is the second beast who performs the miracles. This means to me that the second beast is THE anti-christ, or man of sin. He is born in Israel, and he is the one who performs the miracles. The two beasts of Revelation 13 are later designated as the beast and the false prophet. In Revelation 19:20 we see these two being cast into the lake of fire alive. And as I see it, the one designated "the false prophet" is the man of sin. And most certainly he will have to be a Jew in order to qualify for the apostate Jew's Messiah.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



I am not aware that the Bible teaches, specifically, that the man of sin will be a Jew. It's possible, of course, because the Bible also doesn't rule it out.

The man of sin will be a dynamic world problem solver, will possess great authority, perform great wonders, claim to be God and make war against the saints (Rev.

To say who he will be or what part of the human race he will come from would, at least for me, be a hypothesis.

"Water Baptism"

(Continued from page three)
there was much water there" — John 3:23.

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

D. The picture which baptism presents.

Baptism is to picture a burial and resurrection.

"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.

Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose you remove your wife's picture from your desk, and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

E. Greek lexicons. More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism — to plunge repeatedly, to immerse, submerge. An immersion in water;" while Liddell and Scott give, "Baptism — to dip in or under water."

F. Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbons (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

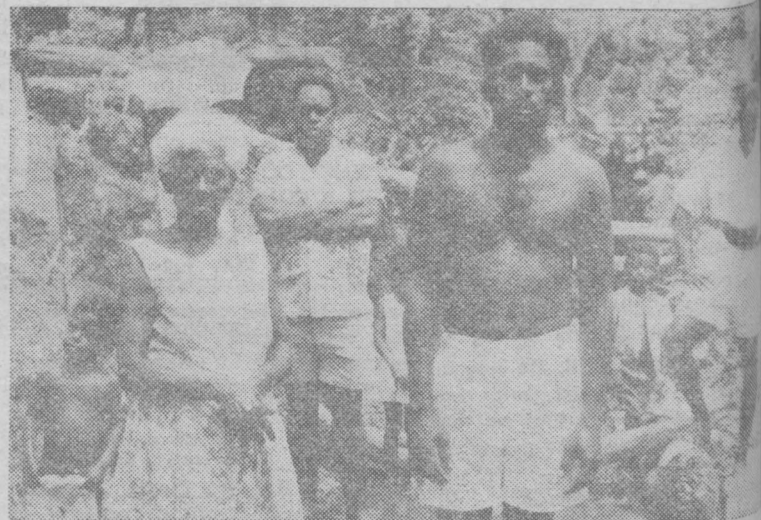
Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed in water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and

New Guinea Photo Story

Dear friends:

This is the last of the series of pictures of our mission work Bougainville. We have more pictures to come but these will be from the Southern Highlands of New Guinea where our mission work



While on Bougainville I preached every day except one and held up to three services a day part of the time. From a human point of view the people on Bougainville are the hardest people to reach with the gospel that I have ever tried preaching to. I fully realize that it takes no more of a miracle of grace to save them than it does for folk who are saved the first time they ever hear the gospel, but, as we look at it, it appears that they are harder to reach. It would be hard to estimate just how many lost people I preached to while there and some of them almost every day but there was only one, insofar as we know, that trusted Christ as his Saviour. The man without a shirt on in this picture made a profession of faith on Friday night before our services came to a close on Monday night. I have been preaching to this man each time that I have gone to Bougainville for the past fourteen years. Seldom have I ever heard anyone make a profession of faith that was more to the point, and yet, had as much praise in it for their Saviour than this man did. The only woman in the picture with him is the mother-in-law of Brother Uming. She had been saved a short time before I visited Bougainville. This lady attended the first service I ever held on Bougainville and has seldom ever missed a service since, although she has only recently been saved.



In this picture the baptismal service that we held on Sunday just before I left is being held. The church that morning, at the request of Brother Uming, voted to authorize me to do the baptizing. There is a small stream that flows here, and at this particular point an almost perfect pool has been formed making an ideal place for baptizing. The water is about 70 degrees and is crystal clear with a sandy bottom.



As has been previously mentioned, Brother Uming has several preaching points besides the church that he pastors, and this picture was made at one of the villages where he holds services. There are probably about twenty people that attend services here at this village. I preached here at this village on a few occasions while there and had a meal with them on two different occasions. There are several people in the village that are Methodist and do not attend the Baptist services. Perhaps fifty people live in this village. This concludes our pictures from Bougainville.

has altered the very meaning of immerse both adults and infants. the word."

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

G. The practice of Greek Christians today.

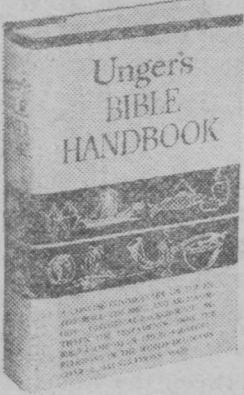
The Greek language has undergone changes, but "baptizo" is still translated "immerse." Missionaries of all denominations in Greece today are compelled to im-

III A PROPER PURPOSE.

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. (Continued on page 5, column 2)

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THE BAPTIST EXAMINER
APRIL 24, 1976
PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"PENINNAH, THE SECOND WIFE"

"And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children." (I Sam. 1:2).

It would not be easy to be the second wife in a polygamist marriage. Imagine if you will, how you would like sharing your home with another woman who was also your husband's wife. What strife and confusion this causes. Since Hannah is mentioned first she was probably the first wife of Elkanah. This was a good marriage. The love between them was beautiful. The only mar to this was the fact that Hannah was barren. Elkanah tried to comfort her with the fact that his love was better than ten sons. But Hannah's grief knew no comfort.

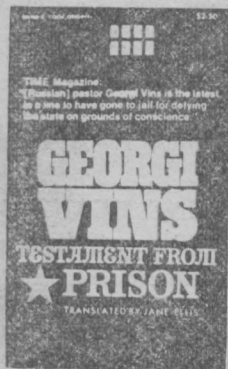
Perhaps Hannah was like Sarah and encouraged her husband to take a second wife to bear a son for her. But this only brought more grief and sorrow to Hannah. Peninnah had not the sweet disposition of Hannah, and soon became her enemy. She probably resented the love between her husband and Hannah. She provoked her at every opportunity and brought her to tears. Peninnah was truly a heartless woman. She knew how to wound and cut and hurt deeply. We can almost hear her callous laughter as she brags on her children, pointing out how beautiful and smart they are. We can see her mock the yearning of Hannah's eyes. Every time Elkanah played with the children she would taunt Hannah with it. How do we know these things? Because the Scriptures say she was Hannah's adversary and provoked her sore and made her fret.

We don't know if Peninnah was a believer or a pagan. One thing

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we learn from this sad story is that sin does not bring happiness. Our God intends for one man to have one wife. When we transgress His laws we bring pain and suffering on ourselves.

May it please our Lord to give us grace to wait for His direction. The Lord fully intended to give Hannah her heart's desire. But she was so impatient. And it cost her much grief. "The eyes of all wait upon Thee, and Thou givest them their meat in due season." (Psa. 145:5).

"Water Baptism"

(Continued from page 4)

is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go into the water a dry sinner and come out a wet one. It can not be too strongly argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" — Col. 2:12.

2. It symbolizes the death of our old life to sin; the burial therein; and the resurrection to walk in newness of life.

"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" — Romans 6:4.

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence the formula:

"Baptizing them into the name of the Father and the Son and of the Holy Spirit" — Matt. 28:19.

Our baptism then declares our faith in the Triune God.

4. Baptism symbolizes our putting on of Christ.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" — Gal. 3:26, 27.

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies, (Lev. 16:4). Under the New Covenant, every Christian is his own priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the symbolism as of the Old Testament — that of baptism.

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God" — I Peter 3:21.

Thus baptism symbolizes the inner workings of grace in the heart.

IV

A PROPER ADMINISTRATOR.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must have thought it made a great difference or else He would never have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance.

That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only way into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized. I said, 'But to whom did Christ give the ordinance of baptism? To you or to the church?'" That ended the conversation for she knew that Christ gave the ordinance to His church. Later, in talking with this one, she told me that she was now ready to become a member of our church, coming to us by way of Baptist baptism, for now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election Judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit the Y.M.C.A., the B.T.U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been shunned by a Baptist association due to heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector, "are (Continued on page 6, column 1)

A Review Of Baptist Ecclesiology

(Continued From Page Three)

fathers"—Page 154.

The issue now is . . . who is right, Dr. J. R. Graves or Bro. T.? That is an issue, isn't it?

In an effort to disprove Dr. Graves, Brother T. lists four statements from the Ante-Nicene Fathers, i.e., before A.D. 325.

- 1) From the Epistle of the Church at Smyrna concerning the martyrdom of beloved Polycarp, this is found: "The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations of the Holy and Catholic Church in every place: Mercy, peace, and love from God the Father, and our Lord Jesus Christ be multiplied."—*Ante-Nicene Fathers*, Vol. I, p. 39.
- 2) From the statement of Ignatius' Epistle to the Philadelphians, the following is found: "... and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism; and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil . . ."—*Ibid.*, p. 81.
- 3) From Ignatius' Epistle to the Smyrnaeans, this is found: "Wherever the bishop shall appear, there let the multitude (of the people) also be; even as, wherever Jesus Christ is, there is the Catholic Church."—*Ibid.*, p. 90.
- 4) From another writer, Irenaeus in his work *Against Heresies*, the following is urged in support: "The Church, though dispersed throughout the whole world, even to the ends of the earth, had received from the apostles and their disciples this faith . . ."—*Ibid.*, p. 330.

Now reader, we are told that these four passages are affirming that there are two different types of churches — a universal, invisible church as well as a local church. Can you see two different types of churches in these four passages? I must confess you have better eyes than I if you can.

In point one, Polycarp's biographer said, if indeed he did so say, that there was a local church and that each local church combined into the fellowship of the general or world-wide church and that this world-wide church concept refers to the location of the churches and NOT TO THE NATURE OF THE CHURCHES AS BROTHER T. SUGGESTS!

In point two, this statement is supposed to prove that there is a UNIVERSAL, INVISIBLE CHURCH IN ADDITION TO THE LOCAL, VISIBLE CHURCH! But dear and patient reader, how this statement can be made to refer to a church of a different nature than that of the visible and local churches Brother T. has not proven. There is one faith, said Ignatius also, one baptism, and ONE PREACHING, which shows that this all means that there is a common and like system of the true faith and ORDER . . . ONE KIND, NOT ONE IN NUMBER! There is not the slightest hint that this refers to Brother T.'s dreamy UNIVERSAL, INVISIBLE CHURCH!

Next is Ignatius' statement from the Epistle to the Smyrnaeans. I will develop the following facts:

- 1) Many forms of this Epistle exist. In the very book from which Brother T. quoted (I assume that he quoted from the Ante-Nicene Fathers) two forms exist. Many good men hold to the short form and many to the long form. But they all agree that there have been interpolations and changes. Which one is the older? No one knows!
- 2) But what is even more astonishing considering Brother T.'s work is that right next to the form he quoted, the other form does not HAVE THE EXPRESSION "CATHOLIC CHURCH." All anyone has to do, Brother T. included, is read the comments without the term "Catholic" and he will see that the idea which Ignatius was developing was that there is a unity of the VISIBLE CHURCH AND ITS FOUNDATION IS ON JESUS CHRIST and this also is visible to the saints by means of the BISHOP! This is not like the Protestant idea of the PRESENT, UNIVERSAL, INVISIBLE CHURCH!

Why didn't Brother T. take the form which does not include "Catholic" or better yet, why didn't Brother T. inform his readers of the two forms and that the word in question DOES NOT EVEN APPEAR IN ONE ACCEPTED FORM, BUT DOES APPEAR IN ONE ACCEPTED FORM?

- 3) Furthermore, there are learned and able men who even deny that Ignatius wrote any of these forms at all. These scholars give you some insight into the controversial material which Brother T. must rely upon . . . Jortin, Mosheim, Griesback and Neander. These great historians suggest that Ignatius did not write this work but that it was a later work by a false writer!

Therefore, Brother T.'s great authority is questioned as reliable and even denied by some great Protestant historians as Ignatius. Here is the foundation of Reformed Baptist Ecclesiology's historical case. A questionable statement by some (Continued on Page Six)

"Water Baptism"

(Continued from page five)

you sure the Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hades shall not prevail against it" (Matt. 16:18), I would at once leave the Baptist Church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again, says the objector, "Would not I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist churches of the north, while hoped for by all, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance of interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically, my message should come to an end here. But that you may appreciate and understand my affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The cataracts leaping in the sunlight, the roar of turbulent

falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, "wherein does the water give hope of a resurrection?" you ask. Listen to Paul:

"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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"—Romans 6:4,5.

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

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast. Tell them, you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

"Go Ye"

(Continued from page two)

They carry the names of their founders as well as their unscriptural methodology. They began to give credibility and recognition to each other. Building upon the heresy of Augustine, they created the thing they call the "universal invisible church." This monster is a creation of the minds of Protestants and Reformers. The universal invisible church is nothing but a sewer of pollution to the doctrines of the Word of God, it has done violence to the science of language. It cannot agree if salvation is by grace through faith alone, or if salvation is by grace through faith plus works, or if salvation is by faith and works or any combination of all of these plus a system of sacraments. The universal invisible church has de-

stroyed the Greek definition of "ecclesia" or church from "a called-out, local, visible assembly" to a word that can sometimes mean exactly that, and again when they so desire it, it can mean an "unorganized, invisible mob, who has not yet had a meeting."

In I Timothy 3:15 the church is the "pillar and ground of the truth." This is a local, visible assembly. This local assembly is the pillar and ground of the truth, it has one Founder, one faith, one baptism, total unity and doctrinal agreement. The universal invisible church has many founders, many faiths, many baptisms and no unity or agreement. Its beginning, and its end is in Rome.

What have we said in all this? We have said that the Great Commission was given to Baptist churches. These churches have continued down through the age without interruption from that day our Lord founded it, until this very hour!

"But, wait a minute!" We hear the cry and protest of the Protestant, the inventors of the universal church monster. And sadly, this same protest is heard today from the New Lighters who wear and prostitute the name "Baptist." "You claim succession, perpetuity!" "You can't prove that!" The universal invisible churchites scream "You can't prove an unbroken chain of churches from Jerusalem to London, Newport, Ashland or New Guinea." Oh, yes, I can, beloved.

But, no man can believe what he has purposed in his sinful heart to deny. No man can believe any Bible truth except the Holy Spirit give him faith.

Our enemies as well as our friends have recorded for us sufficient history to prove to any honest man that Christ has kept His Word. However, if there wasn't one written record except for the Word of God, I would believe and preach Baptist succession. I believe that true churches of Christ have existed from Jerusalem until this day because as Christ was addressing His early church He told them so! In Matthew 16:18 as Christ was addressing these foundation members, the apostles, He promised to build upon this foundation. He promised right then and there He was going to be continually adding to His church. Christ didn't say He was going to begin a church, but He was going to build. He is still busy about that work. Our Lord also said that "the gates of hell shall not prevail against it," and never has that promise been broken. No man, no Christian has any more "exousia" or right or authority to question Baptist church perpetuity or succession than he has to doubt the Genesis account of creation, or question the doctrine of the substitutionary blood sacrifice of our Saviour and Lord on the cross of Calvary.

Any man who looks beyond this promise in Matthew 16:18 that Christ made to His church, as the beginning of His church has a false church.

Any man who looks to Rome or to a Reformer as the founder or seat of authority of his church has a counterfeit church. Listen, I am not saying a man is not saved, I'm saying he has a counterfeit church. Any Baptist, so-called, who looks to the English separatists for their beginning is spinning his wheels, he labors without authority. These erroneous brethren have much "dynamis," they have power, but no authority. There is power in men, there is power in numbers, there is power in money, there is power in the pen, there is power in the sword. Dangerous, uncontrolled power heaping hot coals, persecution, destruction upon the people of God and His churches. There is indeed power in the Word of God, and we know that His Word shall not return unto Him void, it shall accomplish that which He pleases, and many of His elect are brought to Christ by the Spirit who uses (Continued on page 7, column 4)

A Review of Baptist Ecclesiology

(Continued From Page Five)

writer with different forms in which the needed word "Catholic" does not even appear!

Is it any wonder then that Dr. J. R. Graves taught that there was no mention of a present, universal, invisible church found in the writings of the early Christian writers? Brother T. said that Dr. Graves was "apparently unacquainted with the writings of the Ante-Nicene fathers." But Dr. Graves said nothing about the writings of the Ante-Nicene Fathers! Dr. Graves said: "The earliest writers knew nothing of an invisible, universal or provincial church."—*Old Landmarkism*, p. 40.

Brother T., Dr. Graves said nothing about the ANTE-NICENE FATHERS! Why did you substitute Dr. Graves' statement "the earliest writers" for the "writings of the Ante-Nicene Fathers?" Was it to deceive and present a bad picture of Dr. J. R. Graves or was it due to the fact that you didn't catch the difference. I will help you. The APOSTOLIC FATHERS WHICH DR. GRAVES REFERRED TO WERE FROM THE ANTE-NICENE PERIOD, BECAUSE THEY LIVED BEFORE A.D. 200, BUT NOT ALL THE ANTE-NICENE PERIOD WRITERS WERE THE APOSTOLIC FATHERS! Why did you deceive the people and misrepresent the great J. R. Graves?

The "HOLY CATHOLIC CHURCH" of this early Apostolic Father period up to about 180 A.D. at the very most, (these Apostolic Fathers were the preacher children and disciples of the Apostles) is of doubtful origin and also of doubtful meaning. I will explain this after developing the following statements.

THE DOCTRINE OF THE CHURCH WAS NOT DEVELOPED BY THE APOSTOLIC FATHERS!

Brother T. claims that "the catholic church of early Christians is substantially the same as the universal church of modern evangelicals." And this claim is supported by this fact: "Based on the evident meaning of the original writings themselves, and on the judgment of many scholars . . ."

Pardon us, Brother T., but you are quite certain about something the authorities are unsure about! What is the EVIDENT MEANING? What is the ORIGINAL WRITINGS? WHO ARE THE MANY SCHOLARS WITH THEIR JUDGMENT WHICH WILL RENDER SUCH A CLAIM THAT "THE CATHOLIC CHURCH OF EARLY CHRISTIANS IS SUBSTANTIALLY THE SAME AS THE UNIVERSAL CHURCH OF MODERN EVANGELICALS . . .?"

The evident meaning of the Apostolic Fathers on the Church . . . is something that is indefinite and unknown! There is no such thing as a clear statement of Apostolic Father Ecclesiology! Brother T., you have misrepresented the great body of historical theologians!

The general character of the earlier period (previous to the time of Cyprian-REP) is that of ABSTRACT INDEFINITENESS. WHAT THE THEOLOGIANS OF THIS PERIOD SAY CONCERNING THE NATURE OF THE CHURCH IS SO FREQUENTLY VOID OF CLEARNESS AND PRECISION, THAT IT IS ALMOST IMPOSSIBLE FULLY TO ASCERTAIN THEIR REAL SENTIMENTS ON THIS POINT; it is not uncommon to see the same Fathers evading, or even rejecting, consequences which necessarily follow from their general reasonings. They thus evince a fickleness which prevents US FROM FORMING ANY DECIDED AND CERTAIN OPINION AS TO THEIR IDEAS OF THE NATURE OF THE CHURCH.—Hagenback, *A History of Christian Doctrines*, 1880; Vol. I, p. 272.

Brother T. said: "BASED ON THE EVIDENT MEANING OF THE ORIGINAL WRITINGS THEMSELVES . . . THE CATHOLIC CHURCH OF EARLY CHRISTIANS IS SUBSTANTIALLY THE SAME AS THE UNIVERSAL CHURCH OF MODERN EVANGELICALS . . ." Dr. Hagenback said: "They thus evince a fickleness which prevents us FROM FORMING ANY DECIDED AND CERTAIN OPINION AS TO THEIR IDEAS OF THE NATURE OF THE CHURCH." Funny, isn't it, brethren, that Brother T. must even misrepresent the conclusions of historical theologians? Or, is it pitiful?

The ORIGINAL WRITINGS OF THE APOSTOLIC FATHERS are equally just as unclear and indefinite as the meaning of the writers! Concerning the term "Catholic" Dr. Jesse B. Thomas gives us this summation:

3. *Neither the creed itself nor the emphasized phrase are traceable to the first century.*

(1) The creed, in its present form, is affirmed by Harnack to be traceable no further back than to the middle of the fifth century. The "complete form of the creed," as Dr. Stimson admits, "gained general currency in the West" only "after the eighth century." The version in use before that time (itself going back only to the third century) omits the word "catholic," speaking only of the "Holy Church." That this was the earlier form is (Continued on page eight)

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Angola is gone to the Communists. Rhodesia is the next Red offensive in Africa. Russian tanks and SAM-7 missiles and rockets are being unloaded in the Mozambique port of Beira. Black guerrillas are massed on the northern and eastern borders of Rhodesia.

What are our leaders doing in Washington? They are preaching the blessings of detente! They go on doing this while the Communists are conquering the world!

Columnist John D. Lofton, Jr. recently said, "Detente means many things to many people, but the time has come to label it for what it actually is: plain, old-fashioned, cowardly, gutless appeasement."

Carla Lavey was recently invited to speak at the Jesuit-run Catholic University of Santa Clara in California. Carla is the daughter of Anton Lavey, who calls himself the "black Pope." She was offered a fee of \$500 to discuss the strange beliefs of the Satanic church in San Francisco.

Evangelist Billy James Hargis has decided not to file libel charges against TIME in connection with a recent story about him. In an interview with the TULSA TRIBUNE, the evangelist said he was "not guilty of all the charges leveled against me in the national press." He did not comment specifically on published allegations accusing him of sexual relations with five students at the American Christian College, four of them men.

Hargis traced his troubles at the school to doctrinal differences he had with college president David Noebel over degrees of Calvinism. Noebel has sent letters to backers of the school contending in effect that the allegations are true and are the reason the institution terminated its relationship with Hargis in late 1974.

Sometime ago the United Nations celebrated their Thirtieth Anniversary. A musical cantata was composed for the celebration and was played at the full Assembly of the U.N. The 121 Psalm was quoted, spiced with words from Sophocles, Holderlin and Brecht, while verse 4 was eliminated. The verse omitted reads: "Behold, he that keepeth Israel shall neither slumber nor sleep."

Israel's Ambassador, Chaim Herzog, said, "I am not interested to listen to an improved version of the Bible and will not attend the celebration and this is not only because it is the Sabbath."

The U.N. sought to leave out Israel and any reference to Israel's God. This action on the part of the U.N., coupled with past actions, demonstrates they have put themselves under the anathema of God (Gen. 12:3).

Little do the ambassadors to the U.N. know that Jehovah has determined by almighty power to make Israel the greatest nation in the world in the Millennium. "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:13).

The Southern Baptists continue to ordain women as deacons and ministers. The Temple Baptist Church of Champaign, Ill., has recently ordained Mrs. Tom (Watha) Anderson and Mrs. Dan (Cheryl) Rascoe as deacons. This is believed to be the first instance in the state of Illinois.

Susan Sprague, a 27-year-old Southern Baptist Theological Seminary coed, is believed to be the second woman in Texas and the first in Houston ordained to the ministry by a Southern Baptist

church.

No records are available on how many women serve as deacons in the 34,734 Southern Baptist churches. THE SOUTHERN BAPTIST JOURNAL reports that 21 women have been ordained as ministers — all in non-pastoral roles.

Bishop Joseph A. McNicholas of Springfield, Ill., told an audience of some 1,000 lay Roman Catholics that evangelist Billy Graham considers them the most influential institution on earth.

Speaking at the annual convention of the St. Louis Archdiocesan Council of the Laity the bishop noted that "Billy Graham, in 'People' magazine, said the most influential institution on earth is the Catholic Church."

Such a statement from evangelist Graham causes the Editor to wonder just what his views may be on the Baptist churches.

American schools are being subjected to a wave of assaults, muggings, vandalism, and gang warfare, according to the report prepared by Research for Better School, Inc., of Philadelphia. It says that "school violence and disruption is a serious and costly national problem" because schools are "being trapped in a web of violence and disruption which is destroying their effectiveness as institutions of learning."

This federal study has recommended that the U. S. government spend \$12.6 million on a program to stifle school violence.

But will money combat this reign of terror? When will our leaders realize that public school problems cannot be solved with giving away tax dollars? The solution to the problem is simple: Restore discipline to the schools like it was fifty years ago and renew moral teaching based upon the Bible. This would solve the problem and save the taxpayers \$12.6 million.

WELLAND, Ont. (EP) — A Jehovah's Witness, Mrs. Antoinette DiCarlo, 48, gravely injured in a

traffic accident, died after her husband refused to allow a blood transfusion, investigating coroner Dr. Bruce Penton said here.

Mrs. DiCarlo died in the intensive care ward of St. Catharines General hospital three-and-a-half hours after she was admitted.

Five doctors treated her and a supply of blood was available, the coroner said.

Jehovah's Witnesses refuse blood transfusions because they insist that Old Testament verses warning against eating blood of any animal cover blood transfusions.

WASHINGTON, D. C. (EP) — At midnight March 28, Sunday, the baby will have been born that brings the current population of the planet to four billion, according to the latest demographic estimates prepared by the Population Reference Bureau.

The human race spent between two and three million years reaching one billion, says the bureau, in 1850 when 1,370 inhabitants were added each day. The second billion took only 80 years; the third billion another 30 years, with that time cut in half to roughly 15 years for the present milestone of four billion.

Throughout this year, each new dawn will bring a formidable increase of approximately 195,000 newborn infants to share the resources of a finite world.

"First" .. A Key Word

(Continued from Page One)

eth that ye have need of these things" (Matt. 6:32).

Here lies one of the most dynamic reasons for our not taking an anxious thought relative to our food, drink or raiment. It is because He who is the source of all good things knows and cares about all of our needs. He, in fact, is our very own "heavenly Father."

"Like a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:13).

"If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good gifts to them that ask Him" (Matt. 7:11).

We know from the Scriptures which are before us that our Father feeds the fowls of the air and gives life and beauty to the lily. Surely, then, He will take care of His children.

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

It is not possible to be within the framework of this Scripture if we are not members of our Lord's church. No person who fails to hear and heed the Word relative to our Lord's church is seeking the kingdom of God "first." Let it be carefully noted that the promise of "all these things being added unto you" is only to those who seek "first" the kingdom of God and His righteousness.

The heathen seek after earthly pleasure and treasure. They pursue this course with all of their might. We, on the other hand, as God's dear children, are to seek after God's kingdom and righteousness with all of our might while realizing that without Him we can do nothing.

We learn from Rom. 14:17 that the "kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." We, therefore, in seeking the kingdom of God first are seeking God's rule over our lives. We are asking that His kingdom come and His will be done.

The Scriptures refer to both the imputed and imparted righteousness of God. That which we as believers are to seek is the imparted righteousness of God. The imputed righteousness of Christ is credited to our account. This righteousness is that perfect obedience which our Lord rendered to the

law of God. We may add that one's imputed righteousness is made known or confirmed by one's imparted righteousness. Imparted righteousness is the same as sanctification — sanctification which is wrought by the Holy Spirit. One's imparted righteousness is defined in Philippians 2:13:

"For it is God which worketh in you both to will and to do of His good pleasure."

Our Lord, when He said, "Seek ye first the kingdom of God and His righteousness," was speaking to His disciples. This fact is made clear from the word "ye." It is obvious therefore that the imputed righteousness of Christ is not in question, since His disciples already had a full measure of this aspect of righteousness.

May it please our Lord to work in each of you so that you will put Him first in every aspect of your lives.

"Go Ye"

(Continued from Page Six)

even the Word preached by the disobedient. Let me illustrate what the universal invisible church produces amongst those called Baptists.

A man that I know hired himself out to yet another creation of this universal invisible church, a mission board. He then went out in their employ to work in a major metropolitan area, in an upper-crust neighborhood. Doctrinally this individual claims to believe the doctrines of grace and holds to the pre-millennial faith. Now I have heard a couple of different figures, but in a period of about five years he built a church, he gave it a Baptist name and the membership numbered somewhere between 500 and 700 people. At this point this man was called to a new field. He ended up with a job as a teacher in a universal invisible church seminary.

The man who replaced him as the pastor is very strong on the doctrines of grace. In fact, some of the members there claim that it is only since the coming of their new pastor that they ever heard of these precious truths. Soon strange things began to happen. Church members began to come to Christ for salvation. One of the deacons resigned, confessed his need of the Saviour and called upon Christ for his needs. Something else happened! I visited that church about six months ago, and the attendance in the Sunday evening service was down to 13 people. I believe truths about the depravity of man thinned out that crowd! Those who enjoyed having their ears tickled stayed home, they had no desire to view their standing before a thrice holy God!

Very recently the new pastor has resigned. He rented a school room and took with him about 130 people. Now he has founded yet another church. This time enough honesty has been demonstrated that the word "Baptist" has been deleted from their name. They claim to be "baptistic," but declare themselves to be of The Reformed Faith. They are no longer strict pre-millennialists, but have mixed that precious truth with the heresy of the post-tribulation rapture and a-millennialism.

Meanwhile, back at the mama church, the one founded by the mission board employee, sit the remainder of that crowd. Mostly Arminian I am told. They hold the mortgage on building in the neighborhood of \$30,000 per year. Their founder has returned to help them pick up the pieces and start anew.

Jesus Christ does not operate in that fashion in His church. In Matthew 15:13 Christ said: "Every plant which my heavenly Father hath not planted shall be rooted up." Churches of Jesus Christ do not rise, nor do they crumble upon the work of a man, any man! Every religious institution, be it church, seminary, or whatever founded by man has gone into deeper apostasy as soon as the founders have passed off the scene. Religious in-

stitutions founded by men go into deeper apostasy while the founders yet reign, as they seek to broaden their fellowship by watering down Bible doctrine. This is not hear say, I speak this from the school of experience.

Let's look one more time at our text, Matthew 28:18-20. The word there in verse 20 translated for us in English "observe" is the word we want to closely examine for a moment. While it is indeed a responsibility of the church to teach the disciples to observe all things, this word in the Greek language has much, much more weight and responsibility in its meaning.

The two words "to observe" is translated from the Greek infinitive "terein," which has its root in the verb "tereo." This word "tereo" has far more meaning than to merely observe, practice or hold communion services. No, brethren, this word "tereo" is a military word. It falls in perfect order with the God-breathed word used earlier in verse 18 for authority (exousia). Militant action requires proper authority, and all proper authority must be upheld by force or defended militarily. This word "tereo" includes in the Great Commission a militant defense of the Church of Jesus Christ.

There is not one shred of evidence in this verse that our Lord was merely being redundant. Only 20 words earlier He had told them to baptize, He wasn't repeating Himself. He had given sufficient admonishment to fellowship around the Lord's Table. Our Lord was telling His church far more than to merely play church. The word "tereo" means to "keep under guard, to keep in custody, to keep firm, to defend." The Church of Jesus Christ is to stand as a sentry on guard duty. She must shout "Halt, who goes there." The United States Army uses this same word "observe" in the first of its 10 General Orders required to be memorized by all of those who stand guard in our military organizations. You GIs well remember "I will walk my post in a military manner, and observe everything within sight or hearing." The armed soldier of our country observes, he challenges and he defends, he guards everything in his charge! Likewise Jesus Christ charged His church to stand and challenge the imposters, to reject alien immersions, universal churchism and the heresy of the Reformers.

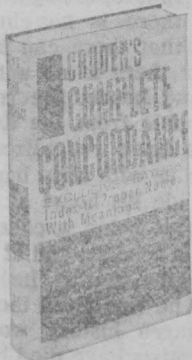
In seminary I was told we must be indebted to the Reformers. That there were really no good theology books written by Baptists so we should be indebted to the Reformers. I've discovered that the theology book of the Baptists is the Bible. I've also discovered I do not have money enough to buy the books I'd like to own that were written by genuine Baptists. We owe the Reformers nothing! The doctrines of grace belong to God, not Calvin.

Why was it necessary to look at these three words today? It was necessary to study "exousia," "dynamis" and "tereo" for one simple reason. The men who gave us the KJV were not Baptists. They were Reformers! The translators were Anglicans, they were a first generation daughter born of the harlot of Revelation 17. They had a priesthood, a system of sacraments and had they been honest enough to convey the literal meaning of these precious inspired words, they would have rooted up and destroyed their own manmade system and priesthood. They take Divine authority out of The Word of God, and replace it with their own power. They wed this power to the sword and would slay all who defy them with a "Thus saith the Lord" of Heaven and of earth!

Many years ago my wife and I lived in England. We toured the Tower of London, the many museums and national shrines. We

(Continued on page 8, column 1)

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If there were as many idle parts in an automobile as members in the church, the automobile couldn't run down hill.

"Go Ye"

(Continued from page seven)

saw and had described to us the use of the various machines. We saw the rack, the wheel, the guillotine, the benches where men were drawn and quartered. When we asked who were the victims of these satanic devices we were told "dissenters." Those dissenters my dear friends were Baptists! That was Baptist blood! That is our heritage, that is our history! If I was a Reformer the first thing I'd do is take all that equipment of torture and dump it in the English Channel. I'd be so ashamed!

So, the Great Commission is no small matter. This commission is given with the authority of God, it is given to the church of God, and His church has been given the power to do His work and the obligation to submit and be obedient to His command. We are charged to guard, and defend and, yea, deny the ordinances to those who do not meet the standards to receive them.

In the days of J. R. Graves, your baptism has the "exousia," Baptists were generally united in the authority of your Founder, the these truths one and all against Lord Jesus Christ. We come to

the errors of Protestantism. These errors were the same errors that we face today, except for one great difference. One hundred years ago we could identify the heretic by the label or name he wore. We knew that the Methodist was in error. We knew that the Presbyterian, the Campbellite and the Reformed were in error and they were denied entrance into the church and the Lord's Table.

Today these same errors and heresy are with us, but with this newer and more dangerous difference. The errors of Protestantism and universal churchism have infected and diseased those who call themselves Baptists.

May God be pleased to grant you the grace to continue to stand fast, to guard, defend His church and His ordinances. It is because God has delivered us from error and given us the ability to believe these great Baptist truths that we come to you today seeking to be re-baptized in the tradition of those Ana-baptists before us.

We come to you knowing that your baptism has the "exousia," Baptists were generally united in the authority of your Founder, the these truths one and all against Lord Jesus Christ. We come to

you knowing that your baptism symbolizes our death to sin, our burial with Him and a resurrection of new life. We come to you rejoicing that our salvation is wholly of God, the work of the Trinity. It is by God's wonderful, sovereign grace we are delivered from the fires of Hell and hold that blessed hope of His immediate return for His own.



Baptists . . . Lutherans

(Continued from page one)

while I was waiting for some of the Baptist preachers to get there from the baptismal service I learned that he was an American and now called home in the area of Louisville, Ky. Soon our preachers were there and then I told him to have the first round, but to stick to the matter of which he had come to see me about.

He started off in a mild enough manner, but as he went on he began to flash on and off like a multicolored neon sign. His voice began to quiver and, at one point, he was almost shouting when he was telling me just how angry he was with me, and was demanding that I apologize in no uncertain terms and immediately before all these people, so that they could know just how awful I was and had been.

His main grievances were as follows: 1. That I was teaching the people that no Lutheran could be saved and all were followers of Satan. 2. That I was teaching that their church was completely unscriptural and, 3. That I was teaching that they had no baptism and, in fact, was rebaptizing the folk that came from their groups to the Baptist that had already been baptized, and for all this he demanded that I apologize, then and there, for he was, as he said, real mad about this. While there was a lot more said than the above, this in the main was what he had come to see me about.

I took these steps in order when he had finally slowed down enough where I could get him stopped. The first one, that no Lutheran could be saved, I told him was a lie from Hell and I had never been guilty of making such a statement, and while they would have to be saved apart from what they taught for salvation, I felt sure that God was able to reveal His truth to any of His elect that might be in attendance of the Lutheran services. Not only did I believe whether Lutheran, Catholic, Methodist or any of the balance that actually repented of their sins and trusted in the shed blood of the Lord Jesus Christ was my brother and-or sister in Christ, but I also believed that a lot of professing Baptists as well as those of other denominations were forever and eternally lost.

When I got to his second grievance, i.e., that the Lutheran Church was completely unscriptural, I told him to get set for a good hard jolt for I had not only been preaching and teaching such, but would continue to do so, and furthermore, if he did not get up and walk out on me I would prove to him and all the balance present (we were discussing in one of the languages that the natives could understand) that insofar as the Lord's Church is concerned they did not have a leg to stand on. Space in The Baptist Examiner at this point does not permit me to go into minute details of all that I said within the next 20 minutes but the sum and substance of it was that I challenged him, or any other Lutheran for that matter, to give me one shred of Scriptural evidence of their claims to being the Lord's Church and, if nothing else would disqualify them, the time element of 1400 years too late would be sufficient. I took him step by step from the time that John was preparing the material for the Lord's Church until the Lord left His Church and ascended back to Heaven, quoting to him a multitude of Scripture for proof of what I was saying. I established the fact beyond any shadow of a doubt, from a Scriptural point of view, that the Lord's Church could

A Review of Baptist Ecclesiology

(Continued from page six)

admitted by Romanists as well as Protestant historians. (2) The word in question (catholic) is not applied to the Church in the Septuagint nor in the New Testament in a single instance. It is only inferentially, and therefore, disputably, attached to it.

(3) Early Christian literature is equally innocent of any such application of the term.

The word is not to be found in any of the earlier formularies, nor is it used (in the ecumenical or comprehensive sense) in any early writing. The term "Holy Catholic Church" does indeed appear in the letter of Ignatius to the Smyrneans, belonging (if genuine, which is still hotly disputed) to the second century. But F. C. Conybeare, who has made a special study of the literature of that place and time, insists that it is either a later interpolation or, of itself, proof that the document is not genuine. For that phrase "did not come into vogue until the latter half of the third century;" indicating that, if not interpolated, it shows the letter to be a "forgery of that date." He finds that the Armenian version of the letter (which is earlier than the Greek) uses, "instead of the obnoxious phrase, the simple and primitive expression we meet with in the Acts; viz., the 'churches' in such and such a region." But this is of small account, for in any case the word "catholic" is clearly not there used in the later sense of "ecumenical" or "universal." It was manifestly qualitative, implying catholicity of doctrine, and not quantitative, alluding to comprehensiveness of extent. The letter concerning the martyrdom of Polycarp, probably a contemporaneous document, alludes to the "Catholic church in Smyrna." This must, of course, refer to the orthodoxy or catholicity, in doctrine, of the body mentioned, which was local and not world-inclusive. Abundant evidence of the prevalence of this sense of the word among earlier Christian writers, limiting the idea of the "church" to the visible local body, might be given. The word "catholic" as applied to the church, and conveying the sense of a single world-body, was as yet foreign to the thought of the Christian community.—pp. 151, 152, 153.

Brother T. said: "Based on . . . ORIGINAL WRITINGS THEMSELVES . . ." and Dr. F. C. Conybeare said that the so-called "original writing" was forgery of that date! He said that, "... the Armenian version of the letter uses . . . 'instead of the obnoxious phrase (Holy Catholic Church), the simple and primitive expression we meet with in the Acts; viz., the 'CHURCHES IN SUCH AND SUCH A REGION.'"

Again, dear reader, the question comes to mind . . . why did Brother T. misrepresent the historical issue? Brother T. referred to J. B. Thomas' work which I have just quoted and he knew about Dr. Conybeare's researches and proofs. Why did he ignore them and write with such falsehoods and blunders?

(Continued Next Week)

be none other than a Baptist but at least I have given you a 'thus saith the Word,' but you have given me nothing from the Bible on which you base your beliefs."

When I got to the third point it was a matter of wrapping a good sermon up with a single statement, i.e., if there is no church it is evident that there can be no baptism for there is no authority for such, and hence, the reason that we Baptists from the days of the apostles have rebaptized all that came to us with alien baptism. The man made his boast at the beginning about being a college graduate and a scholar, and at this point, I told him that if he would be truthful he would tell these natives that church history would prove that Baptists have died by the millions for not accepting alien baptism. He dared not open his mouth for while he would not admit it before all these natives he knew the truth—now they know it also.

Earlier I had made an offer of one hundred dollars, payable immediately if anyone of them could give me one single Scripture to back up what they taught for salvation and-or regarding being the Lord's Church. In a little over an hour's conversation not a single one of them laid claim to the one hundred dollars, and furthermore, not one single Scripture was quoted by any of them, including the white missionary. His only answer was, "I don't believe like you do." I replied, "I can readily see that,

Most people back in America think the dear old Protestants are so loving and gentle they would not harm a flea. Beloved, let me put you in the proper perspective regarding the daughters of the Old Whore. They are just as vicious and unrelenting, in proportion to their size, as the Old Whore herself. Every single Protestant group that we have come in contact with here in New Guinea has "had a go at us," and the only reason that we have always come out on top is, not because we are so much larger in number, but because we are the Lord's heritage and the battle has been His. We go out to do battle, not in our own strength, but in the strength and power of Him that has sent us forth into this battle. Pray for us, beloved, as we sometimes become discouraged and though while we are often down we are never out. May the Lord bless each of you.

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PAGE EIGHT