

Many are our wants; few are our needs.

# CALVARY TO HOST LABOR DAY BIBLE CONFERENCE

The response of our friends across the country relative to reviving our Labor Day Conference has been gratifying. Our church has voted to have the conference this year.

One June 3, Elders James Hobbs, Willard Pyle, Fred Halliman, and the Editor went to Monticello, Ky., to make the final arrangements for the meeting. Brother Richard Folger, pastor of the Immanuel Baptist Church, joined us and we traveled about 17 miles on Highway 200 from Monticello to the Mountain View Baptist Camp.

The Immanuel Baptist Church and pastor are continuing to make new facilities and to improve the camp grounds. The camp is located in the beautiful mountains of Southern Kentucky, near the Tennessee state line. I would say that it is an ideal place for Sovereign Grace Independent Baptists to gather, separated from the world system, for a time of great preaching and rich fellowship in the Lord. The preaching services will be held in the Cumberland Wood & Chair Activities Pavilion which seats about 400 or more. It is an open air building with a public address system.

The camp can sleep about 250 people in the cabins on the grounds. Each cabin has about 48 bunk beds. There are something like three showers, three commodes, and three lavatories. This will create some problems, especially in the case of the ladies. If each person will prepare for this circumstance by bringing mirrors, washbowls, electric razors, etc., we can greatly alleviate this problem. Then we plan to have some portable rest rooms brought in to further aid in this problem. Those staying in the cabins will be required to furnish their own sheets, bedding, pillows, towels and soap. Please make note of this. The men and boys will be in separate cabins from the ladies and girls.

I feel sure that some will want to stay in motels which are something like 15 to 20 miles away in either Monticello or Albany. Monticello has two motels and one hotel. The Anchor Motel (phone 1-606-348-8441) has the following rates: One person \$12.00, two persons \$14.00, three persons \$16.00, and four persons \$18.00. Then there is the Monticello Motel (phone 1-606-348-2356) which has slightly lower rates I am told. There is also the Hotel Executive Motor Inn (phone 1-606-348-3211).

There are only two motels in Albany. The Branham Motel (phone 1-606-387-6606) and the Conner Motel. The latter of these

## CALVARY BAPTIST CHURCH'S LABOR DAY WEEKEND CONFERENCE

SEPT. 3-6

ONLY

3

MONTHS  
AWAY

has two locations. No. 1 phone is (1-606-387-6691) and No. 2 phone is (1-606-387-9922).

Since the camp is near a resort area, I would suggest that you contact these places and make reservations immediately, if you desire such.

There is no bus service to Monticello, nor airport. The way to locate the camp is to come to Monticello and take Highway 200 and follow the signs which will lead you to the camp.

Brother Folger tells me that they can feed something like 350 people or maybe more without any problems. Calvary Baptist Church will pay the registration fee and camp insurance for each person. Our church will take care of all the speakers on the program. All others will be expected to send \$13.50 for each person who wants to attend directly to us, as soon as possible. Then we will assign you a cabin. If you stay in a motel and want to eat at the camp, you must also pay the \$13.50. This fee covers the meals from Friday evening, Sept. 3, to Monday noon, Sept. 6. The meals cost \$1.50 each. Those who eat may keep this in mind.

Send us the \$13.50 for each person who wishes to attend so we can begin to work out the details for the best interest of all concerned. We must have everyone registered and assigned a cabin long before the time of the conference. By doing this we will save time and each camper will be covered by insurance on the way to the camp and while there.

The Immanuel Baptist Church is developing a place for travel trailers. It should be complete by the time of our conference. Thus, they will be able to handle a limited number of these. If you desire to do this, let us know and we will assign you a spot. Those bringing trailers must also pay the \$13.50 for each person who will attend.

The camp has a rule that there be **NO SMOKING** and **NO SHORTS**. I would add to this, **NO PANTSUITS**, please. I do not believe they are proper clothing for church services. I do not ask that you agree with me on this, but I insist that you abide by these rules while at our conference. Since we will be enjoying country life, I would think all could dress casual. I know of no Scripture which makes wearing a tie or long dinner dress essential to public worship.

There will be some problems which will arise but I believe these can be worked out. Please let us hear from you, if you plan to come to the Bible Conference.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, JUNE 26, 1976

WHOLE NUMBER 2076

### THE ETERNAL DURATION OF PUNISHMENTS IN HELL

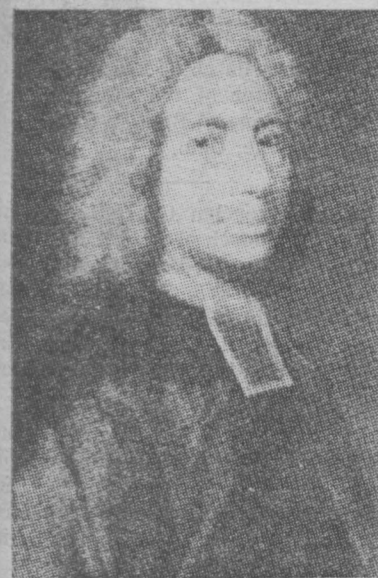
By ISAAC WATTS  
Preached in 1711

Isaac Watts (1674-1748) was an English theologian and hymn writer. He was born in Southampton and was educated at London. Watts was a brilliant student, but injured his health by too much study.

In 1702 he became a minister of the Independent Church in Mark Lane, London. Mr. Watts became famous as the best preacher of his time. His poor health forced him to retire in 1712.

He wrote some of the greatest hymns of all time. He versified the Psalms and is known as the inventor of English hymns. C. H. Spurgeon took special pleasure in singing the hymns of Isaac Watts. Some of his songs like "When I Survey the Wondrous Cross" and "Alas, and Did My Saviour Bleed" are still commonly sung in our churches even today.

There are some reasons for believing that he became a Baptist before his death.



ISAAC WATTS

"Where their worm dieth not, and the fire is not quenched" (Mark 9:46).

#### ARGUMENTS TO PROVE THE PERPETUITY OF HELL

When the great and blessed God had a mind to make known His wisdom, His power, and His goodness amongst creatures, He built this world as a theatre, in which those perfections of His nature might be displayed amidst the various work of His hands; He spread

it round with the blessings of life and pleasure, He overhung it with a canopy of skies and stars, and placed the glorious bodies of the sun and moon there, to appear in their alternate seasons; and even amidst the ruins which sin has brought into this world, yet still every eye may behold the traces of an Almighty, an All-wise, and a bountiful God.

When the same Divine and Sovereign Being designed to exalt and diffuse the wonders of His grace among the best of His creatures, He built a Heaven for them, and furnished it with unknown varieties of beauty and blessing: And we would hope in our appointed season to be raised to this upper world, and there to behold the riches of Divine magnificence and mercy, and to be sharers thereof among the rest of the happy inhabitants.

But since sin and wickedness have entered into His creation of men and angels, He saw it necessary also to display the terrors of His justice, and to make His

wrath and indignation known amongst rebellious creatures, that He might maintain a just awe and reverence of His own authority and a constant hatred of sin through all His dominions. For this purpose He has built a Hell, a dreadful building indeed, in some dismal region of His vast empire, where He has amassed together all that is grievous and formidable to sensible beings, and wicked spirits carry their own inward Hell thither with them, a Hell of sin and misery; and though He

(Continued on page 5, column 2)

TUNE IN TO  
THE INDEPENDENT  
BAPTIST HOUR  
EACH SUNDAY

WCMI \_\_\_\_\_ Ashland, Ky.  
7:30 - 8:00 a.m.

WFTO \_\_\_\_\_ Fulton, Miss.  
1:00 - 1:30 p.m.

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE BIBLE TEACHES CHURCH SUCCESSION, PERPETUITY

Church perpetuity is not so much a historical question as it is a Biblical one. Apart from any historical evidence there is ample proof of church succession in the Bible. Jesus Christ promised the church He founded continuity throughout the ages. I, for one, believe what Christ has promised He is able to perform. Therefore, I believe His church is in the world today and will continue to be until He returns for her. This is not beyond dispute, for church per-

petuity has always been an offensive doctrine to those who belong to religious societies of modern origin at the hands of men.

If it can be demonstrated that the Lord's church has existed in all ages since the first century, it will confirm our faith in the promise of Jesus Christ. If it cannot be shown that a church has come down uncorrupted through the centuries, it is enough to make infidels of us all. If the Lord has failed to keep His promise to the

church, then what confidence could we place in Him as to our salvation from sin?

#### CHURCH NEVER OVERCOME

While on earth Jesus Christ promised His church perpetuity. He said: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Here we not only see Christ as the Foundation and

(Continued on page 2, column 2)

us that he who believes shall be saved; so they speak of some who believe and yet are not saved. From whence it follows, either that the term itself has two different acceptations, or rather, that the faith of the one is accompanied with certain attributes or qualities different from that of the other; so that though they are both said to believe, their real characters are clearly and essentially distinguishable.

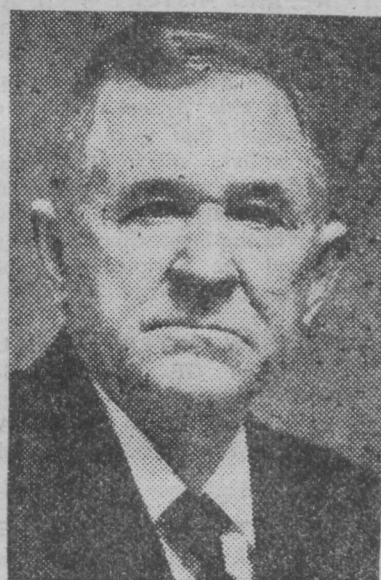
Now if we will spend a few moments in examining the definition of faith just given, we shall be

(Continued on page 7, column 4)

## THE INVISIBLE CHURCH

J. W. PORTER  
(In Mansions Above)

The Invisible Church is an unreal ideal, unorganized organization, that is intangible, inaudible and incomprehensible. It has never had a meeting and is without a local habitation, and minus a mem-



J. W. PORTER

bership. It does not preach the Gospel; does not baptize and gives nothing for the temporal or eternal welfare of a wrecked and ruined world. It has neither a mission nor a commission, and is without doctrine or deeds.

The only possible apology for this unfumigated figment of fancy is to make some one feel that he is a member of a church, when he is not. A Christian(?) Scientist(?)

(Continued on page 3, column 5)



## The Baptist Examiner

The Baptist Paper for the Baptist People

**MILBURN COCKRELL** --- Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box #10, Zip Code 41101.

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The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

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## NEW BOOKS IN OUR STORE

**THE REDEEMER'S RETURN**  
by A. W. Pink. Price \$6.95. One of the best books ever written on the second coming of Christ. Our book store has just reprinted this great book. We presently have 2,000 copies ready to sell.

A-millennialists did not want this book reprinted. They say that Pink went a-mill, but they fail to tell you that he returned to his original position before his death. Mr. Pink repudiated the universal church theory before his death, but our a-mill friends continue to print his books which contain a view which he did not believe when he died. We have never protested their right to do this; therefore, we are unable to understand why they would protest the republication of **THE REDEEMER'S RETURN** by us.

**STUDIES IN BAPTIST DOCTRINE AND HISTORY** by D. N. Jackson. Price \$1.50. While Brother Jackson was no lover of the doctrines of grace, he was one of the most able defenders of the local church that ever lived in modern times. All lovers of the local church will want to read this book. I do not agree with the chapter in the book where he tries to defend the Scripturalness of associations.

**THE NEW INTERNATIONAL DICTIONARY OF THE CHRISTIAN CHURCH** by J. D. Douglas, general editor. Price \$24.95. A new book which is good for general reference.

**THE BATTLE FOR THE BIBLE** by Harold Lindsell. Price \$6.95. A strong book in defense of the inerrancy of the Bible. Lindsell exposes the "limited inerrancy" that has crept into evangelical Christianity. Churches, denominations, conventions, seminaries, and individuals are cited. A book all should read and study.

**THE SALT-CELLARS** by C. H. Spurgeon. This is in a two-volume

THE BAPTIST EXAMINER

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set which sells for \$7.75. A collection of Proverbs and quaint sayings by the prince of preachers.

AN INDEX to the six volumes of **THE NEW PARK STREET PULPIT**. This covers the years 1855-1860 of C. H. Spurgeon's preaching. Price \$1.50.

## The Bible Teaches . .

(Continued from page one)  
Founder of the church, but we also see Him as the Preserver of His church.

Christ expressly said of the church: "The gates of hades shall not prevail against it." Though the powers of evil strive to overthrow the church it shall endure. All earthly things go down through the gates of death, but Christ's church shall never cease to exist. These words from Jesus Christ prove His church is still here in the world today, and that it has been here every single minute since Christ established it. If the church of God ceased to exist one single minute in any age since the first century, then the gates of Hell prevailed against it. To deny church succession is to make Jesus Christ a liar!

### AN UNFAILING PRESENCE

Just before ascending to His Father, Christ said to His church: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Though His bodily presence is about to be removed from the church, He assures her of His un-failing spiritual presence. The word translated "always" is literally in the Greek New Testament "all the days." The Lord cannot continuously be with an institution which does not have perpetual existence. If Christ's church does not abide "all the days," how can Christ possibly be with it "all the days"?

There has never been an hour since the personal ministry of Christ when He was not present with His church. He has been with her in days of strength and days of weakness, in days of joy and days of sorrow, in Sabbath days and week days, in summer days and winter days. Jesus Christ will be spiritually present with His church until the consummation of the age. When this Grace Age is consummated by the Redeemer's return, then His spiritual presence will become a visible presence.

### AN IMMUTABLE FOUNDATION

The Lord's church is build upon the eternal Rock of Ages. It rests upon a Foundation firm, strong and lasting which time cannot destroy. Jesus Christ is the Foundation of the church. According to the Amplified New Testament, Christ said in Matthew 16:18: "And I tell you, you are Peter (Petros, masculine, a large piece of rock), and on this rock (petra, feminine, a huge rock like Gibraltar) I will build My church, and the gates of Hades (the powers of infernal region) shall not overpower it—or be strong to its detriment, or hold out against it."

Peter was a pebble. He was not the foundation of the church. Christ used the demonstrative pronoun "this" indicating that He Himself is the foundation. Paul tells us the foundation of the church in I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul told the Ephesian church they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:20).


A building is as good as its foundation. Since Christ is the church's Foundation, the church shall exist to make disciples and baptize as long as Jesus Christ lives. It is worse than foolish to suppose a time in the Dark Ages when the Devil destroyed the superstructure and left only the Foundation.

**AN EVERLIVING HEAD**  
Ephesians 5:23 says: "Christ is

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## SAVED AND BLESSED AS WAS ABRAHAM

"So then they which be of faith are blessed with faithful Abraham"—Gal. 3:9.

I have a feeling that it does us good to go back to the Old Testament, and get the story of some individual, and use that story as a basis to learn New Testament truth. I have often said that the Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed. There is a very, very striking and definite relationship that exists between the two, and as I say, I think we can take an Old Testament story and from it learn much of New Testament truth. Tonight, I trust that God enables us to learn truth in this manner from the life of Abraham.

### ABRAHAM WAS AN IDOLATER.

When you come to read his life,

the head of the church; and he is the saviour of the body." Since Hebrews 7:25 tells us Christ is able to save evermore, we can see that Christ will preserve His church evermore. Her death would reveal a lack of power on the part of her Saviour. This cannot be said of Jesus Christ who has all power and all authority. If the church has ever been overthrown for one minute by the forces of evil since its birth, there was a time when Christ failed in His saving work. Yet the Bible says Christ "shall not fail" (Isa. 42:4).

### ETERNAL GLORY IN THE CHURCH

To the Ephesian church Paul wrote: "Unto him be glory in the church by Christ Jesus throughout

### NOW READY! ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL  
\$1.50

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 exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic 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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ASHLAND, KENTUCKY 41101

all ages, world without end" (Eph. 3:21). These inspired words make it plain that Christ is to have glory in the church to all generations of the age of ages. If this be true, then the church must live in all ages. Christ could have no glory in a dead church. The church did not ever apostatize, for there is no glory in an apostate church. Ephesians 3:21 establishes beyond all doubt the existence of Christ's church on earth.

### TILL HE COMES

To the local church in the city of Corinth Paul declared: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I

and especially when you come to study all that is said about Abraham, both in the Old Testament and in the New Testament — when you see how he is lifted so highly in both the Old Testament and in the New Testament, it would seem that in all probability Abraham was always an outstanding, upright individual. Certainly, beloved, it would be hard for us to think of Abraham as anything other than a good and unusually great spiritual character. However, may I remind you that though we may form such an opinion of Abraham from both the Old and the New Testaments, in reality, Abraham was originally an idolater.

We read:

"And Joshua said unto all the people, Thus said the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of

Abraham, and the father of Nahor: and THEY SERVED OTHER GODS"—Joshua 24:2.

Here is a statement which shows us that Abraham and his people served other gods. They were idolaters. They lived in the Ur of the Chaldees, quite some distance from Palestine, and there in the Ur of the Chaldees, they served other gods. Tradition has it that Abraham himself was a priest in a heathen temple in the Ur of the Chaldees, though the Bible doesn't say that. The Bible doesn't thus teach. The Bible does say that he and his people were idolaters, but tradition says that Abraham was a priest in a heathen temple and that God made His revelation to Abraham as he himself was serving as a high priest in a heathen temple in the Ur of the Chaldees. Whether that be true or not, one thing we do know (Continued on page 3, column 1)

Cor. 11:26). Our Redeemer placed the Memorial Supper in His assembly while He lived on earth. I Corinthians 11:26 discloses how there must be churches in the world to observe the Lord's Supper until the Second Coming of Christ. The Scriptures give no hint of a possible lapse of the church of God which is to show forth Christ's death until the Second Coming.

### NO SHEPHERD WITHOUT A FLOCK

In Acts 20:28 and I Peter 5:3 the church is called "the flock." Jesus said in John 10:11: "I am the good shepherd." Thus we see Christ to be the Good Shepherd to His flock, the church. If the church ceased to live during the Dark Ages, then there was a time in the history of Christendom when the Shepherd had no flock. Is it possible that the Devil overpowered the Shepherd and destroyed all the sheep? Such an idea is unthinkable, for there can be no shepherd without a flock. Jesus said of His sheep in John 10:28: "They shall never perish."

### NO HEAD WITHOUT A BODY

The New Testament teaches that the church is Christ's body. Addressing the church in Corinth, Paul said: "Now ye are the body of Christ, and members in particular." The New Testament likewise teaches that Christ is the head of the church: "And he is the head of the body, the church" (Col. 1:18).

A head without a body is a monstrosity. But if Christ's church did not have a succession across the centuries until today, there was a time in the history of the religion of Christ when the Head had no body. There can be no such thing as a living head and a dead body. Those who deny church perpetuity believe in a living Head with a dead body! Men have better sense than to believe this in the physical realm, why do they not display even as much intelligence in spiritual matters?

### NO DEAD BRIDE

The Bible sets forth the church as the bride of Christ. John the Baptist said: "He that hath the bride is the bridegroom" (John 3:29). In Revelation 2:19 John referred to the church as "the bride, the Lamb's wife." Ephesians 5:25-32 compares the spiritual relationship of Christ and His church to the human marriage relationship. The wedding of the bride-elect and the Bridegroom is

future. Paul told the Corinthian church: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

Was the Lord Jesus Christ at any time engaged to a dead bride? Has there ever been a time in the history of the Christian religion when there was not a local church in the world? God forbid that we ever entertain such a thought! If it were so, then all the churches of today are spiritual harlots—and Christ is now engaged to a dead bride. This cannot be true because there has never been any time since Christ's personal ministry on earth when there was not in existence a true church.

### NO NEW CHURCH BUILDER

Jesus Christ said: "I will build my church." In the Gospels and in the book of Acts we see Him (Continued on page 6, column 1)

## BRIEF NOTES

The King's Addition Baptist Church of South Shore, Ky., and Pastor James Hobbs will have revival services July 12-18. The speaker will be Elder Willard Pyle, pastor of the Mount Pleasant Missionary Baptist Church of Chesapeake, Ohio.

The Sovereign Grace Landmark Baptist Church of Marshall, Mich., and Pastor Medford Caudill will conduct a Bible Seminar Fellowship Meeting Saturday, June 26, at the Marshall Civic Center. The program is "An Exposition of the Epistle of Titus."

Elders J. C. Settlemyre, Wayne Gregory, and Hubert Sapp will speak in the morning. In the afternoon session Elders Richard Farnham, Jon Rule, and Martin Holmes will preach.

For further information contact Pastor Medford Caudill at 517-563-2579.

The Grace Baptist Church, 5708 SR 45, Rt. 2, Rome, Ohio, and Pastor Stanley Bugansky will host a Fellowship Service July 3. The services will commence at 9:30 a.m. and end at about 2:00 p.m. A lunch will be provided and accommodations will be made for as many as possible. For more information call 1-216-563-3474, or write to the Grace Baptist Church.



## Saved And Blessed . .

(Continued from Page Two)  
that he was an idolater. Certainly, beloved, it helps us know that Abraham was an idolater. It is a help and a blessing to see what God made out of an individual with such a background. Beloved friends, when I think about it, I am amazed at all the good things that God does. How wonderful is that God took Abraham as an idolater and made out of him what He did! Only God could have made out of an idolater what God made of Abraham. May I say, beloved, that what is true so far as Abraham is concerned is likewise true of you and me. If there is anything good about tonight, it is on account of the grace of God that has been given to us. There isn't anything good about us naturally. There wasn't anything good about us to start with. We were all depraved just like Abraham. He was an idolater. While it is true he was an idolater, you were just as bad in your depravity as Abraham was an idolater. Certainly it is true that Abraham became what he did because of the grace of God. When I think of this I am reminded of the Apostle Paul, because Paul himself said, "By the grace of God I am what I am." (1 Cor. 15:10). So far as you and me are concerned, we are what we are by the grace of God. I say, beloved, it does me good to look at Abraham as an idolater and to see what God made of him, and what he developed into later years. How marvelous it is to see what the grace of God did in his life!

### II

## ABRAHAM WAS CHOSEN OF GOD.

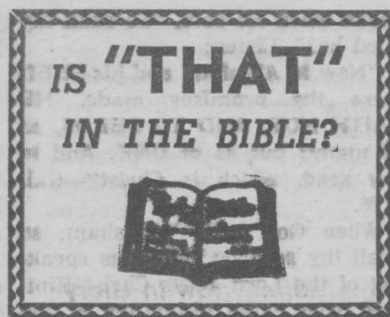
There is one thing certain about Abraham, and that is — Abraham did not choose the Lord. Listen: "Look unto Abraham your father, and unto Sarah that bare you; I CALLED HIM alone and blessed him, and increased him" (Isa. 51:2).

Notice, God says, "I called him alone." There wasn't anybody else that God called out of the Ur of the Chaldees in those days. Abraham was the only one out of all that heathen civilization that God called, yet it is a fact that he was called.

I look at Abraham as an idolater — maybe an idolatrous priest. When later I see him as a man of God, and I say, what is the reason for such a change? What changed Abraham from an idolater and made Abraham a man of God? Beloved, there was just one thing, God chose him; God called him from the Ur of the Chaldees. There is not an indication that Abraham turned to God of his own accord. There is not an indication that Abraham turned from being an idolater because of anything in himself. There is not a hint in the Bible that Abraham became a believer through his own efforts. Rather, beloved, Abraham became a man of God that he was because he was called definitely of God.

I say to you, beloved friends, if it had been left up to you and me, we would have remained where we were. There isn't a one of us that would have even been saved. We would have been just exactly like Abraham. We would have been serving our idols. Every one of us would still be doing the things that we did before the Lord called us if it hadn't been that we were called of God. Whenever I think of it, I am amazed at the goodness of God. He called you and me out of darkness — out of our depravity, and out of our depravity. I am amazed at God Almighty's goodness.

Isn't it wonderful to look at Abraham as an idolater and then realize the thing that made the difference is the fact that he was called of God. You will note that Abraham didn't take the



Question:

**"WHO HAD A CAR OF STATE WITH A PURPLE SEAT 'INLAID WITH LOVE'?"**

Answer: Solomon. "King Solomon made himself a palanquin (margin, 'car of state') of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof gold, the seat of it of purple, the midst thereof being paved (margin, 'inlaid') with love, for the daughters of Jerusalem" — Song of Solomon 3:9-10. Instead of palanquin the AV has "chariot" and Moffatt has "sedan." Just how it could be laid with love is not apparent. Moffatt has "inlaid with ebony," but the Hebrew and Greek texts both have plainly "love." It does not seem to have occurred to any of the reverend scholars to make the only translation consistent with both the Hebrew text and the well-known amorous propensities of King Solomon, namely, "the seat of it of purple, the midst thereof being pressed down by the love of the daughters of Jerusalem." Sedan petting-parties are evidently not so "modern" after all.

initiative. Abraham did nothing in himself. God took the initiative in every particular.

Beloved, the only thing that has ever made any difference in our life is the fact that God called you and God saved you. If God didn't take the initiative so far as you and I are concerned, we would all have died and gone to a Devil's Hell. There isn't a one of us that would ever be saved if God had not taken the initiative.

We have a preacher friend who visited us during our Bible Conference who lives in Dayton, Ohio. When he went home from the Conference, in some manner he felt impressed to put a Catholic priest on the mailing list to receive THE BAPTIST EXAMINER and every week now our paper goes out to that Catholic priest as a result of this Baptist preacher having put him on the mailing list. When I was writing this Baptist preacher some time ago, I made a statement something to this effect: "Only as God might take the things that we print and show them unto this priest, and reveal them unto him,

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will the priest come to the truth, and to a belief of the Lord Jesus Christ." I said to this preacher to whom I was writing: "That was your experience, and that was my experience." In fact, it is the experience of every one of us. If God hadn't revealed truth to us, there isn't a one of us that would have ever come to the truth. We love our sins, we love the things of the flesh, and we certainly would have no desire to learn spiritual things.

As I have often said, you can learn geography, and history, and literature with your brain, and you can learn the geography, and the history, and the literature of the Bible in that manner, but, beloved, you can't learn the spiritual truths of the Bible unless those spiritual truths are revealed to you by the Lord Jesus Christ.

I was talking to a man quite a while ago and he said, "Why, faith is the simplest thing in this world. Every day we exercise faith, and there is no reason why any man can't exercise faith in Jesus Christ." He went on to use an illustration that most Arminians have used for years. He said, "We sit in a chair, and that is faith; and we can believe in Jesus Christ with the same kind of faith."

Beloved, that is not so. When you sit in a chair, that is head-knowledge or sense-knowledge faith. When you sit down to a table and eat, believing that it is food rather than poison, that is a sense-knowledge faith which you have exercised. You get in your car and drive along the highway, and that is a sense-knowledge faith that motivates you to drive that automobile. Beloved, when you believe on Jesus Christ, that is a revealed faith that comes as a gift of Almighty God. Only as God makes a revelation unto the individual will any individual ever come to believe in Jesus Christ as Saviour. This, I say, was the experience of Abraham. He was chosen of God and called of God, and it is highly conspicuous to me that it was also the experience of the Apostle Paul. We usually think of Abraham as the great man of the Old Testament and Paul as the great man of the New Testament. When you come to think about the Apostle Paul it is highly conspicuous that he had the same kind of experience as the experience of Abraham. Listen:

**"But when it pleased God, who separated me from my mother's womb, and called me by his grace"** — Gal. 1:15.

Notice, Paul says, "My first birth was by God's grace. My second birth was by God's grace. It was God who separated me from my mother's womb. If it hadn't been for God, my mother's womb would have become my shroud and my tomb. There I would have been buried. But God gave me my first birth, and the same God that gave me my first birth gave me my second birth. He not only separated me from my mother's womb, but He called me by His grace."

What a marvelous statement whereby we can see that our first birth, or our natural birth, whereby we get into this world, and our second birth, or our spiritual birth, whereby we get into the kingdom of God, is all because of what God has done for us! That was Abraham's experience. That was Paul's experience. That was my experience. That was your experience.

### III

## ABRAHAM WAS SAVED BY FAITH.

I want you to notice that Abraham was an idolater, who was called and chosen of God, was saved by faith in the Lord Jesus Christ. Listen:

**"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he** (Continued on page 4, column 3)

THE BAPTIST EXAMINER

JUNE 26, 1976

PAGE THREE

# 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"**

AMERICAN BAPTISTS

Passing over into our land we find the Philadelphia Association and its 1689 English Confession. Read again T. T. Eaton's comments thereon. Also remember that the ideal or potential meaning of the term church is, according to T., not the true meaning of the UNIVERSAL, INVISIBLE CHURCH. It is a fact that the Baptists of the Philadelphia Association were Landmark-type of Baptists. See John Gano's biography for an example of this when he went preaching without church authority.

The Kehukee Association, formed in 1769 from churches from the Philadelphia and Charleston Associations, was at first a Missionary body. Today it is a Primitive or Hardshell body. Its Articles of Faith I now refer to are those from 1777 on page 356, Articles 12, 16 and 17. This confession is only Landmark. Note also 16.

The Sandy Creek Association of 1816 is found on page 358 and Articles 6-10 are only Landmark Baptist concepts. The same is true of the New Hampshire. Remember my comments on J. Newton Brown and T.'s wishful thinking that since there is no denial of the invisible church, that would mean that it was believed. There is no denial of INFANT BAPTISM AND SPRINKLING IN THE NEW TESTAMENT, BY T.'s REASONING THAT WOULD MEAN THAT INFANT BAPTISM AND SPRINKLING WERE TAUGHT IN THE N.T.

The same is also true of the Baptist Bible Union of 1923, under Articles 13 and 14 on page 388. This stands true of the A.B.A. and B.M.A. or the old N.A.B.A. confessions of 1924 and 1951. This is also true of the Southern Baptist Convention of 1952. See page 395 of Article 12.

Note well that the universal, invisible church is found in the Conservative Baptist Association of 1944, Article 6, and also in the earlier Free-Will Baptist Confessions.

## CONCLUSIONS TO BAPTIST CONFESSIONS

First, the Baptists of the ages from the N.T. to the Reformation knew nothing of any universal, invisible church which cut across all denominational lines. Second, the Continental Baptists up to 1600 had no distinction in the nature and matters of the church. To them the church and its work was all VISIBLE. Some of the Anabaptists like some of the old Waldenses sprinkled and some did not. BUT ONLY FOLLOWING the 1600's did we find the first mention and distinctions of the visible church and the invisible church. This was due to the influence of those who came out from the Reformed churches of the Presbyterians and Independents or Brownists.

Third, the English Anabaptists are next. In the first Arminian confessions there is found no INVISIBLE CHURCH CONCEPTS . . . LATER, YES! In the early and first confessions of the CALVINISTIC BAPTISTS THERE IS NOTHING BUT LOCAL AND VISIBLE CHURCHES. In the later confessions, there is no universal, invisible church but only the ideal or collective concept or what B. H. Carroll called the potential church of glory. T. said this is not true universal, invisible church. We agree with him on this one point.

The point is, in history there is never any mention of a UNIVERSAL, INVISIBLE CHURCH WHICH CUTS ACROSS ALL DENOMINATIONAL LINES to be found among the regular or Calvinistic Baptists. The early Brownists confessions were also innocent of this foolish concept. It is not found in the first se-baptist confession, nor their short confession of 1610 nor from the English confession of Amsterdam.

The first mention or distinction among the English anti-pedobaptists is found in the Propositions and Conclusions from Amsterdam. This being 1612. This is the confession which was incorrectly assumed by T. to have come from John Smyth. But if you will study well the setting and explanations you can see the error. It was from those of his party who were abandoned by the Helewys party and they waited for a union with the Waterlander Mennonite party. This confession may have brought about a union with the Arminian, sprinkling Mennonites. T. is welcome to it and its people, they were not Baptists!

The 1644, 1651, 1654, 1655 and Sommerset Confessions were all Landmark. This is also true of the Standard or 1660 confession.

Only in 1677 do we find the mention of the HOLY CATHOLIC CHURCH BY THE Regular or Calvinistic Baptists. Their total churches made up the HOLY CATHOLIC CHURCH. They had nothing to do with other denominations nor with John Bunyan who was the father of open-communion and low-churchism among Baptists. He tried to get John Owen to recommend his works, but out of respect to the Baptists and knowing that

(Continued on Page Five)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"How do you reverently put away an old worn-out Bible? Do you just throw it away?"

PAUL  
TIBER

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



One must first remember that we do not worship the Bible! The binding, cover, and printed pages are not, of themselves, sacred.

We worship the Father and Son who are revealed in the Bible.

How one disposes of his old Bible would probably depend upon his personal feelings toward it. Personally, I hate to "break in" a new Bible — my Bible becomes like an "old shoe," it is comfortable and familiar, therefore, I am loath to part with it. When it is too worn to be portable, I just unceremoniously retire it to storage or discard.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I am not a very good person to answer this question, for I haven't had the courage to do away with an old, worn-out Bible. They hold a place of reverence in my thoughts. We have a number of old Bibles stuffed together in book cases. There is one good use to which I've been able to put some of these to. When I have written an article where lengthy Bible quotations are needed, or when sermon notes require Scripture references, I get out one of the old Bibles and clip the necessary quotations, then paste them where they are needed. They can be very useful when used in this way. I think if I had to dispose of all the worn-out Bibles around my home, I would dig a grave and I would reverently bury them. I couldn't bear to tear them and burn them up.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



I have taken old Bibles and burned them. Some of my old Bibles I have kept because they have marked passages with references written down for study. As long as we have a Bible for study, that's what is important.

If we are not careful we get to the place that we worship material things instead of God. We ought to keep our Bible in respect for its teachings, but we must not worship the paper that is used for the printing. In other words, we are to worship the Christ of the Bible and the words of the Bible are to be held as sacred, but the book itself is not our God.

People are prone to substitute symbols for worship instead of

God. A necklace with a cross should not be thought of as something with miraculous power. I have known people who would not allow a man to preach because he had a Bible with a red cover instead of a black one. The color of the cover doesn't mean anything. I have known other people who have a brand new Bible and would not use it because it was a gift from someone special. If I give a Bible to someone, I don't want them to keep it new, I want them to read it and learn from it.

If you have a worn out Bible that is no longer of use, thank God for the truths that have been revealed from it and then burn it.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



In my elementary school days I recall that some man came to our school to speak to us. I do not remember his name, nor the occasion that brought him there. However, he made one statement that has stuck with me for some sixty-five years. That statement was "An educated man is not

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one who knows everything, rather he is one that knows how to find everything."

The question before us is just another of the many things I have been confronted with through the years that proves beyond a shadow of a doubt that I am not a very well educated man. I do not know the answer to it, and neither do I have the least idea as to how, or where to start looking for a Scriptural answer. It is a serious question. It is not one to be taken lightly. But how to find the right answer to it poses a real problem to me.

A highly respected pastor of mine who is now with the Lord used to tell us that the proper way to dispose of a worn-out Bible was to burn it. I am inclined to agree with him. I would not want to throw one out to the whims of the elements. I sure would not want to see it become a plaything for the puppy to chew on, drag around, and tear to shreds. And I most certainly would not want to see that which is food for our souls become food for termites. I have some worn-out Bibles that really should be disposed of, but I keep thinking that if I wait a few more days my Lord will come for me, and that would relieve me of that responsibility.

However, if I do dispose of them I feel that I will burn them.

## Saved And Blessed ..

(Continued from page three)  
said unto him, So shall thy seed be. And he BELIEVED IN THE LORD: and he counted it to him for righteousness"—Gen. 15:5,6.

This took place sometime after God called him and sent him out of the Ur of the Chaldees. In fact, I would say that it was close to eighty years after God sent him out of the Ur of the Chaldees before Abraham was saved. I am not positive as to time, but it was a long time. God called him from the Ur of the Chaldees and he left that country, and he went to Haran and settled there until his old father Terah died. Then he moved on, into the land of Canaan. Still later, he had this experience when it says that "he believed in the Lord: and he counted it to him for righteousness"—Gen. 12:13.

In fact, in the meantime, Abraham had separated from his nephew Lot. Lot had gotten in trouble. He had been carried captive, and Abraham sent out in the night time with 318 servants — not soldiers, but servants out of his own house, and struck a surprise attack at night upon the enemy who had carried Lot away. He recovered Lot, he recovered all of Lot's possessions, and he struck consternation in the hearts of the enemy by striking them at night. Then Abraham settled down the next day to meditate and to think over what had been done. I suppose it dawned on Abraham then as to what a pitiable plight that he himself was in. Abraham reasoned seriously and soberly that if that group that he had fought would turn against him, they could wipe him out in a moment's time. He realized that he had struck at night. He realized that it was a surprise attack whereby he had been able to win the battle and recover Lot and his possessions. He knew if that group that he had fought against, would attack him they would wipe him out very quickly. Abraham was afraid. In fact, if ever a man was almost scared to death, it was Abraham. At that time God came to him when Abraham thought that there was no hope for him. God came and said:

"Fear not, Abram: I am thy shield, and thy exceeding great reward"—Gen. 15:1.

If ever a man needed a shield it was Abraham. He realized that those enemies that he had fought the night before in a surprise attack were doubtlessly rallying their forces, and would strike against him. Abraham was literally scared out of his wits. God said, "Fear not."

Then God said to Abraham, "Let's take a little walk." So God and Abraham — God the Father, and Abraham who became the father of a nation — walked hand in hand that night beneath the starry sky. God said, "Abraham, look up and count the stars." I can see Abraham obedient unto the Father and he began to do so. I can hear him when he gets up to 100, then 200, then 300 and 400, and he said, "Oh, God, that is too great a task. I can't do it." God said, "Abraham, so shall thy seed be."

Now you say, "Brother Gilpin, that meant that Abraham was going to have descendants that would be innumerable; that Abraham was going to have a great number of physical and material posterity that would be scattered all over the world — so great that it would be impossible to count them."

No, no, beloved, let Scripture interpret Scripture. What did God

mean when He said, "So shall thy seed be?" Listen:

"Now to Abraham and his SEED were the promises made. HE SAITH NOT, AND TO SEEDS, as of many; but as of ONE. And to thy seed, which is Christ"—Gal. 3:16.

When God said, "Abraham, so shall thy seed be," He was speaking of the Lord Jesus Christ Himself, who came ultimately of the loins of Abraham.

We read that Abraham believed in the Lord and it was counted unto him for righteousness. Up to that time Abraham had been a believer in God; now he became a believer in the Lord Jesus Christ. Up to that time Abraham was a typical Jew; now he became a believer in the Son of God. Up to that time Abraham was what we would say was an unsaved church member. He believed there was a God; he believed in God; he took God at His word. Now he believed that Jesus Christ was God. As this verse says, "He believed in the Lord: and he counted it to him for righteousness."

I tell you, beloved, it thrills my soul when I read this Scripture to see that this man who was an idolater, was chosen of God, was called of God, and then was saved by faith when he saw that the Son of God was his Saviour.

## IV GOD MADE A COVENANT WITH ABRAHAM.

We read:

"In the same day the Lord made a COVENANT with Abram, saying"—Gen. 15:18.

Notice, if you will, God made a covenant with him. To be sure, God had already given him that covenant in detail. When he left the Ur of Chaldees God told him what he was going to do. Listen:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed"

Now, beloved, that which God had prospered in the 12th chapter of Genesis becomes a reality in that God definitely made a covenant with Abraham. What a covenant it was! It was a covenant whereby God was going to make of Abraham a great nation. Beloved, God has done that very thing. Every time you see "Ikey" and "Jakey" — every time you see a Rachael or a Sarah or a Rebekah — every time you see an individual who has the map of Israel written over his face, you

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can say that God has kept the first part of the covenant proposed to Abraham, because God has made Abraham a great nation.

Then God said also, "I am going to bless you to the extent that thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee."

Beloved, God has kept that part of this covenant down through the years. There never has been a man yet who has lifted his voice against a Jew but that God has put a curse upon him. In contrast, there never has been a man who has blessed a Jew but that God has blessed him.

Back in the 1920's, Henry Ford, in his paper known as THE DEARBORN INDEPENDENT, had some scathing denunciations by way of editorials published relative to the Jew, almost making it appear that the Jew was not a fit person to live upon the face of the earth. Out on the west coast there was a sharp, shrewd lawyer who took up the cudgel against Henry Ford, with the result that Henry Ford retracted, and retracted, and retracted article after article, and paid an indemnity of approximately two million dollars to the Jews as a result of what he said. I tell you, beloved, you can't lift your voice against a Jew and expect God to bless you.

A few years ago there was a little fellow, who had a little mustache on his upper lip, who goose-stepped all over Europe and who said that the Jew was not fit to live on this earth. He suggested bundling them up as so much freight, and shipping them off to the isle of Madagascar. He did everything he could against them. Beloved, the Jew is still here today, and that little goose-stepping paper hanger in Germany is only a name or a by-word to hiss at. Beloved, you can't lift your voice against a Jew if you expect God to bless you.

Would you believe me when I tell you that there is not a civilized nation in the world other than the United States but what has stained its statute books with laws against the Jews? Eight different times France expelled every Jew from the country. Four different times England has done likewise. What are England and France today? At best, they are but second or third rate powers. I tell you, beloved, you can't lift your voice against a Jew and expect God to bless you.

Go back to the days of Babylon if you want proof of that. You will find some folk at Babylon who tried their best to destroy the Jew. They threw Shadrach, Meshach, and Abednego into the fiery furnace, but the Lord Jesus Christ walked with those Jews in the fiery furnace. God took care of them, and destroyed the country of Babylon.

Several years ago there was a Jew here in Ashland, whom I suppose, wasn't liked by anybody. Nobody liked him, and he realized he was a most unpopular individual. He was in the clothing business. One day I was in his store on a matter of business. We were doing a job of printing in his behalf. He said, "Why do you take time to come here to check copy and proof, to see if this is right?" He said, "No other printer would do that. They would go ahead and print it, and if it were right, all right; and if it were wrong, I would have to pay for it." I tried to tell him that we always hoped to do that which was right about our printing. I said, "Furthermore, I feel that I am under obligation to you." He said, "Why are you under any obligation to me?" I said, "Simply because God said that He will bless the man that blesses the Jew, and He will curse the man who curses the Jew." I never saw a change come over an individual's countenance like that change which came over the face of that Jew. He wanted me to get a Bible, and come back, and read that to him out of the Bible. He wanted to (Continued on page 8, column 1)



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## "THE NARROW WAY"

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

There is a sense that the road-way to Heaven is very safe and secure. There is also a sense in which it is filled with slippery places and pitfalls. Sometimes we get hemmed in by the narrowness of it. The broad way is lined with neon lights of pretty colors. There are a lot of people there. Gay light-hearted people. Often our flesh feels compelled toward that broad way. How well we can identify with the Psalmist when he said, "My feet were almost gone; my steps were nigh well slipped." If we were sure footed mountaineers perhaps we wouldn't have so many problems. But alas, how we do stumble. Sometimes when the road is smoothest we stumble at the least pebble.

The Lord has never tried to deceive us. He has reminded us many times the way is narrow and sometimes steep. But though we may reel and stumble like a drunken man, we shall not be utterly cast down, for the Lord upholdeth us with His right hand. Selah! Pause and think of that.

How prone we are to sin. We walk along our narrow path rejoicing in His goodness toward us and before we know it our lustful eyes are wandering toward the bright lights. Besides the flesh drawing us away there are enemies lurking in every bush along the way. Sometimes our friends become our foes and try to push us down. The devil is busy hindering, provoking, and deceiving. Only an Almighty arm can keep us from falling. One of our greatest comforts we have is that we are not walking this road alone. He sticketh closer than a brother.

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

## Eternal Duration . . .

(Continued From Page One)  
has sent His own Son to acquaint us with the distresses and agonies of that doleful world, and to warn us of the danger of falling into it: yet if any of us should be so unhappy as to continue in an obstinate state of impenitence and disobedience to God, we shall be made to confess, by dreadful experience, that not one-half hath been told us.

Therefore hath God set before us these terrors in His Word, that we might fly from this wrath to come, and avoid these sufferings: And therefore do His ministers, by His commission, proceed to publish this vengeance and indignation of the Lord, that sinners might be awakened to lay hold on the hope that is set before them, and might be affrighted from plunging themselves into this pit of anguish, whence there is no redemption.

We have taken a short survey of these miseries, in the kind and nature of them, in some former discourses, and we are now come to the last thing contained in our Saviour's description of Hell, and that is the perpetuity of it: The misery is everlasting in both the parts of it, for "their worm dieth not, and the fire is not quenched." The arguments which shall be employed to prove it, are such as these.

### ARGUMENT I

The express words of Christ and His Apostles pronounce these punishments eternal; and surely these words are given to be the foundation of our faith and practice, and the rules of our hope and fear. My text seems to carry plain and unanswerable evidence in it: "Their worm dieth not, and the fire is not quenched." And it is many times repeated in this chapter, and that with a special accent on the eternal duration of it, to make that circumstance of it more observed, and to aggravate the terror. Such an awful repetition from the lip of the Son of God should make the sound of the vengeance dwell longer on the ear, and the threatening sink deeper into the soul.

Let us next observe the final sentence which Christ, as Judge, pronounces against impenitent sinners among the sons of men, as well as against fallen spirits, in Matthew 25:41. It is this, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." And as soon as the sentence is pronounced, it is immediately executed, as our Saviour foretells, in the last verse: "These shall go away into everlasting punishment, and the righteous into life eternal." What He pronounces as a Judge, He foretells also as a Prophet, that it shall be put in execution.

The express Word of God, in describing the punishment of sinners by the pen of His two Apostles Paul and John, declares the same thing: "They shall be punished with everlasting destruction from the presence of the Lord" (II Thes. 1:9). And the book of Revelation gives us assurance that these miseries shall have no end. The antichristian idolaters, "who worship the beast, shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of His indignation, and shall be tormented with fire and brimstone in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever" (Rev. 14:10-11). Jude the Apostle tells us that the damned spirits, who kept not their first station, are said to be cast down into Hell, and bound in chains of everlasting darkness (Jude 6). Now, suppose a man plunged into a pit of thick darkness, by the command of God,

and bound there with everlasting chains; what hope can he ever have of deliverance?

And if Christ, and His Apostles who were taught by Him and by His blessed Spirit, assert this punishment shall be eternal, who shall dare to contradict them? Who is there so rash and confident as to say, "This torment shall not be everlasting, this worm one day shall die, and this fire shall be quenched?" Does it not approach to the crime of contradicting the Almighty, and the true God?

### ARGUMENT II

There is a sort of infinite evil in sin, arising from the consideration of the person against whom it is committed, i.e., the great and blessed God: for every crime, according to the law of nations, and the common sense of mankind, takes its aggravation from the dignity of the person offended, as well as from the heinousness of the act; so reproaches or assaults against a king, or a father, are much more criminal and heinous than the same assaults or reproaches cast on an equal or an inferior; but all sin being an offence against God, an infinite object, and a violation of His law, is a dishonour of infinite Majesty, an affront to the Divine authority, and therefore its aggravations arise in that proportion to a sort of infinity, and require an equal punishment. But because the na-

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ture of a creature cannot suffer infinite punishment in the intensity of the pain, therefore he must bear it to an infinite duration, i.e., to all everlasting.

When Divine justice pronounces a sentence against the sinner, equal to the demerit of sin, it must be infinite, i.e., eternal; and the sinner shall never "be released from the prison" and the punishment, "till he has paid the utmost farthing" (Matt. 9:25), and till he has made satisfaction to God, equal to His demands, and the demerit of the offence.

I know this argument is treated with much contempt and derision among those of the moderns, who would diminish the evil of sin, and shorten the punishment of it. But it is much easier to ridicule it than to answer it: A jest is no refutation. And after my best survey of it, I think, without prejudice or partiality, the force of it seems to me unanswerable as to the desert of sin; and I am not ashamed to employ it in the support of this truth.

It is but a very feeble opposition can be made to it by those who say, that if sin be counted an infinite evil, and must have infinite punishment, then all sons are equal, and will require equal punishment, for there are no different degrees of infinity, or in things which are infinite.

But our Saviour has taught us, that there are certainly various degrees of punishment as well as of sin: He assures us that "it shall be more tolerable for the inhabitants of Sodom and Gomorrah, in the day of judgment, than it shall be for Capernaum and Bethsaida," where he had preached and wrought his wonders (Luke 10:12), and the reason is plain, viz., because the sins of Sodom were less than theirs.

And it is very easy to answer this pretence or objection about the equality of all sins, for sins may have different degrees of guilt and aggravation as to the act, where the object is the same, whether this object be finite or infinite; as the murder of a father or a king, is a much greater crime (Continued on page 6, column 3)

### THE BAPTIST EXAMINER

JUNE 26, 1976

PAGE FIVE

## A Review Of Baptist Ecclesiology

(Continued From Page Three)

Bunyan didn't represent their views, he refused to recommend Bunyan's works. This ideal concept is also found in the 1679 and 1689 confessions of faith as well.

Coming to the American Baptists we find that Dr. John Clarke, the founder of the First Baptist Church in America in 1638, left a confession and it is only Landmark. The Philadelphia Baptists were Landmark Baptists. This is true of the other confessions of history.

The Baptist confessions which are universal and invisible church are few and far between. Its first mention by any anti-pedobaptists was in 1612. The American anti-pedobaptists who believed in this ghost church were the Free-Will and Conservative Baptists. In history, the regular Baptists had nothing to do with these Baptists. T. can find the universal, invisible church only among the low church, open communion Arminian streams of anti-pedobaptists. In history, the low church Baptists were all Arminians with the lone exception of John Bunyan.

### WORKS TO CHECK THIS OUT

Since I have been accused of lying by some Reformed Baptists when I spoke of the murdering Reformers and their killing of Baptists, I would like for you to check out the sources which I have given. Don't take my word for anything. Check me out and if I have made a mistake I will admit it and correct it. I have made many before and have corrected them as well. If you can prove me wrong then I beg you to do so. But I request that you check the material and walk where I have walked before you try to do so.

I ask you to read *The Martyr's Mirror*, Crosby's *History of the English Baptists*, the same also by Iviney and Evans. Read Benedict's *History of the Baptists*, for an account of American Baptist sufferings, read Backus' *History of New England with Reference to the Baptists*. You can see some of this suffering from Graves' and Adlam's *History of the First Baptist Church in America*. Most of these works have been reprinted except those of the English Baptists.

You can find comments vindicating my statements even in C. H. Spurgeon's own *History of the Metropolitan Tabernacle* in which he gives about three pages to the way the Presbyterians of the Westminster era killed our Baptist forefathers.

By reading these histories you can see the murdering and butchering spirit that our Baptist forefathers lived under from the hands of the Presbyterians and Lutherans. You will see that Luther, Calvin, Zwingli and John Knox were just as bloody and murdered the Baptists just as much as any Roman Catholic ever did. They would rival the infamous BLOODY MARY OF ENGLISH HISTORY.

By a study of Crosby you can see that the first slaves in America had among them OUR BAPTIST FOREFATHERS and were forced into slavery rather than to affiliate with the Reformed churches. T. tells us that our forefathers ran with the Reformers, then he should have told them that they did. It would have saved them a lot of trouble. Tell the mothers who saw their children sold by the Reformed crowd. Tell the children who saw their mothers drowned by the Reformers and their fathers burned because they would not join in and affiliate with the Reformers. Tell it to the Baptists who were locked up to die in cold prisons in Europe by the REFORMERS BECAUSE THEY WOULD NOT AFFILIATE! Yes, tell it to those who lived and died by the hands of your great Reformed people . . . tell it to them before you tell us things which the blood of our historic Baptists affirms to be untrue. If you can convince them that they didn't die or suffer from the Reformed then you can do the same with us. We stand with them! Thousands were murdered by the Reformers and their churches SIMPLY BECAUSE THEY WOULD NOT AFFILIATE WITH THE REFORMED CHURCHES!

### DID HISTORIC BAPTISTS AFFILIATE WITH THE REFORMERS?

I will close this letter with evidence to show that they did not. I will give you a sample of the spirit and attitude of the REFORMED PEOPLE WHO WROTE UP THE WESTMINSTER CONFESSION OF FAITH. READ IT YOURSELF AND JUDGE OF THE MURDERING SPIRIT OF THOSE GREAT (?) DIVINES WHO FRAMED THE CONFESSION WITH ONE HAND AND MURDERED BAPTISTS WITH THE OTHER HAND.

This is taken from Crosby's *History of the English Baptists*, Vol. 1, p. 198, 1738:

"Among the errors specified are these, viz., 'That the baptizing of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized: that the church government by presbytery is antichristian or unlawful.'

"This being the most shocking law I have met with and plainly proving that the governing Presbyterians in those times would have made a terrible use of their power,

(Continued on Page Six)



## MIDLAND CITY BAPTIST TO HOLD ALL DAY MEETING JUNE 26

Pastor Harry Balmer of the Midland Baptist Church of Midland City, Ohio is announcing the services of their all day meeting to be conducted on Saturday, June 26, 1976.

The program and speakers scheduled are as follows:

**STARTING TIME—10:00 A.M.**

"THE ETERNALNESS OF CHRIST" ————— Willard Pyle  
SOUTH POINT, OHIO

"THE LIFE OF CHRIST" ————— James Hobbs  
McDERMOTT, OHIO

**LUNCH—12:00 NOON**

"THE DEATH OF CHRIST" ————— Don Pennington  
COVINGTON, KENTUCKY

"THE RESURRECTION OF CHRIST" ————— Oscar Mink  
CRESTLINE, OHIO

"THE INTERCESSORY WORK OF  
CHRIST" ————— Milburn Cockrell  
ASHLAND, KENTUCKY

**SUPPER—5:00 P.M.**

"THE SECOND COMING OF CHRIST" ————— Kim Calia  
McDERMOTT, OHIO

## The Bible Teaches . .

(Continued from page two)  
doing what He purposed to do. In I Corinthians 3:9 Paul called the church at Corinth "God's building." Christ has never ceased in the work of building His church, since one cannot be engaged in the work of building if there is no building of some sort. Hence, Christ's church must have perpetuity.

Some religionists hold that the Devil destroyed Christ's building some time after the first century by heresy. The opponents of church succession believe the church died out and had to be revived by some man during the Protestant Reformation or at some later time.

Did Martin Luther revive the church in 1530 A.D.? Did John Wesley bring it to life in 1729 A.D.? Did Alexander Campbell bring back into existence the supposed non-existent church in 1827 A.D.? Perish the thought! In Matthew 16:18 Christ did not say Martin Luther or John Wesley or Alexander Campbell will build His church. Instead, He said: "I will build my church." Christ never gave any man the authority to start or revive His church. If the church which Christ established ever perished from the earth, then there can never be another true church until He returns to earth and starts one.

### SOMEONE TO TELL IT TO

Our Saviour said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church . . ." (Matt. 18:15-17).

Here our Lord makes it clear if an offending party fails to be reconciled to the offended party, the matter must be told the church. Since this is the case, there must have been a church in the world in every age since Christ spoke these words in order that faithful followers of Jesus might obey His instructions. To say the church ceased to live after Christ instituted it, is to say there was a time when it would have been impossible to obey this command of Christ.

### CHURCH TO HOLD FAST

Christ told the church at Thyatira: "But that which ye have already hold fast till I come" (Rev. 2:25). Verse 29 of this chapter reveals that these words can be applied to "the churches." How could the churches hold fast

the faith until Christ comes, if there were not churches in the world from the first century until Christ's return? Again I see the glorious truth of church continuity.

### CHURCH SUCCESSION A MIGHTY FORTRESS

In view of these twelve proofs of church perpetuity from the infallible Word, I believe the Lord Jesus has kept His promise to the church. To deny church succession is to impeach the integrity of Christ, to contradict the Scriptures, to gainsay history and to impugn the scholarship of some of the world's greatest men. If there is no church continuity, then the truth perished from the earth. There are no Scriptural ordinances or ordained ministers in the world today. Christ is not a sufficient Saviour of sinners since He has failed to save the church from the forces of evil. The world is abandoned to death and destruction.

Thank God that this is not the case! The gates of Hades have never overcome the church. The old ship of Zion sails on in spite of dungeon, fire and sword. There has never been a day since Christ ascended in the presence of His church that He has not had a church in the world just like the one which saw Him ascend to Heaven. The church still lives today. She is still the pillar and ground of the truth in our generation as she has been in every generation since John the Baptist, Jesus Christ and the apostles.

I believe that the church organized by Jesus Christ was in doctrine and practice essentially the same as true New Testament Baptist churches of today. I further believe that there has never been a day since Christ founded the church when such churches were not in existence to make disciples, to baptize and to indoctrinate these baptized disciples. I also hold that true Baptist churches of today are the historical descendants of the apostolic churches and that these churches will continue to exist until time be no more.

This message might be summarized by a poem which I have written. I call it "The Invincible Church."

"While on earth Christ founded His church,  
And declared the forces of evil could do her no hurt;  
Since Jesus spoke these words on earth

The world has always had a New Testament church.  
Priests, pagans and popes sought her destruction,  
But she survived because of Christ's instructions;  
Dungeon, fire, and sword against her could not prevail,  
Yea, not even the gates of Hell!  
Through her Christ is to have eternal glory,

Thus the church endures to tell the old, old story;  
She ever lives to shew forth Christ's death,  
To tell salvation's story and all the rest.  
Come, forces of error, and do your worst,  
You can never destroy the New Testament church;  
Let critics speak of her invisibility,  
She will always still retain her invincibility!

## Eternal Duration . . .

(Continued from page five)  
than a reproach or slander cast on the same person. So the wilful hatred of God and blasphemy against Him, with continued malice and public violent opposition to His name, or law, or gospel, are far greater sins than a single neglect of His daily worship for fear of persecution, or a distrusting of His providence, though both have the same infinite Being, i.e., God, for their object; and in this sense there is a sort of infinity in each of the crimes.

And, accordingly, punishments may be proportioned to every crime, for they may differ greatly in the degree of severity and torture, though they may all be equal or eternal in the duration. Sodom and Gomorrah, Capernaum and Bethsaida, may all suffer infinite or everlasting sorrow, and yet the degrees of their pain may be exceedingly different all the while. They may have the same infinity of duration, though very different as to the intensity or degree of the pain.

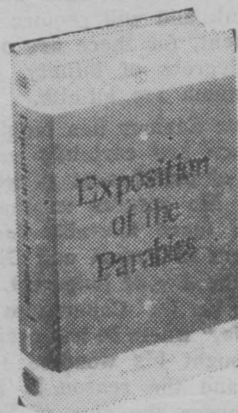
### ARGUMENT III

If the iniquities committed in this life were not punished with torment which is everlasting, yet the damned in Hell are ever sinning against God, and therefore they provoke the vengeance of God to continue His punishing hand upon them forever. The law of God, in all its demands of duty, its prohibitions of sin, as well as in its sanctions of punishment, continues forever in force in Heaven, and earth, and Hell, and we see not how it can be abrogated where it arises from the very nature of God and a creature: "And cursed is he that continues not in all things which the law requires" (Gal. 3:10). Every new sin demands a new curse and a new punishment, and there is no reason which forbids a righteous governor to cease punishing, while the rebellious creature will not cease to offend, and especially, while he maintains an everlasting enmity and rebellion against the law of God his Creator.

If there were any humble melt-ings of repentance in the guilty (Continued on page 7, column 2)

## EXPOSITION OF THE PARABLES

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## A Review of Baptist Ecclesiology

(Continued From Page Five)

if it had been supported by the sword of the civil magistrate. I shall therefore oblige the reader with a transcript of the whole."

The entire ordinance covers from pages 199 to 205. I will place it in the book when it is printed, but not in these articles due to space. This ordinance from the loving Westminster divines came out in 1648. Yes, the hand that drew up the Westminster Confession of Faith also drew up the most inhumane law in the history of England, even unmatched by Roman Catholic butchery! Now, notice the following comments.

As you read these statements, ask yourself, did Baptists of history run with the Reformed people? Did they affiliate or were they Landmark Baptists?

First, only following the turn of the 1800's did the Baptists develop the loose tendencies which J. R. Graves corrected.

"At that time, 1800, the exchange of pulpits between the advocates and the opponents of infant baptism was a thing of very rare occurrence, except in a few of the more distinguished churches in the northern states. Indeed, the doctrine of non-intercourse so far as ministerial services were concerned, almost universally prevailed between Baptists and Pedobaptists."—*Fifty Years Among the Baptists*, 1860; David Benedict, Baptist historian.

"Extreme as the views of Dr. Graves have by many been regarded as being, there is no question that they have powerfully contributed to the correction of a false liberalism that was current in many quarters thirty years ago."—*The Baptist Encyclopedia*, Page 486.

Second, our older Baptists considered this position of everybody's baptism and church as good as each others, as a false liberalism:

"Extreme as the views of Dr. Graves have by many been regarded as being, there is no question that they have powerfully contributed to the correction of a false liberalism that was current in many quarters thirty years ago."—*Ibid.*

Third, our older Baptists would not recognize the baptism, even by immersion, from other denominations:

"Up until less than one hundred years ago (said in the 1930's) the Baptists of America, as a denomination, stood solidly against the reception of Alien Immersion. Within the first half of the nineteenth century, the contrary sentiment began to assert itself, until today, numbers within the denomination will apologize for it, while some openly espouse the cause of alien immersion."—*Alien Baptism and the Baptists*, page 88.

Fourth, our older Northern Baptists did not go for alien baptism, even though the Northern Baptist churches as a whole were the first following the turn of the past century to go for alien baptism:

"Should one previously immersed on a profession of faith in Christ, apply for membership in one of our churches be received on their baptism, administered by one who was not baptized himself by immersion?"

The ANSWER GIVEN:

**WE DEEM SUCH BAPTISM NULL AND VOID!**

From a Query from First Baptist Church in N.Y. City to the Philadelphia Association in 1787.

In 1845, Dr. Spencer H. Cone, pastor of the First Baptist Church, in New York, stated:

"... in my opinion, valid baptism could only be administered by a duly authorized minister: and stated by impression also that the regular Baptist churches of England and the United States had held the same sentiment."—*Alien Baptism and the Baptists*, page 89.

Fifth, the historic principle of rebaptism has characterized our older historic Baptists, and still characterizes the Landmark Baptists. Dr. John Owen, 17th century Puritan, stated:

"The Donatists rebaptized those who came to their societies, because they professed themselves to believe that all administration of ordinances, not in their assemblies, was null, and that they were to be looked on as no such thing . . . Our ANABAPTISTS DO THE SAME THING."—*Works*, Vol. 13, page 184.

Dr. J. S. Reynolds, teacher in North Carolina University, stated in 1843:

"The conclusion is irresistible, that they (Baptists) did not consider even immersion valid when it was the act of an unimmersed administrator. The principle of action, doubtless, was, that there could be no valid baptism unless the administrator was authorized to baptize by a properly constituted church."

Henry Bullinger, great Protestant writer and theologian stated:

"The Anabaptists think themselves to be the only true church of Christ, and acceptable to God; and teach that they, who by baptism are received into their churches, ought not to have communion with evangelical, or any other what"

(Continued on page eight)





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



Our official permanent National Debt is presently \$400 billion. Congress has consistently voted increases which have lifted it far above that figure. On February 15th the House voted (212 to 189) to increase (by \$32 billion) the "temporary" debt limit to an incredible \$627 billion through June 30th of this year. This is about \$2,000 for every man, woman, and child in the country.

What is more distressing is that Secretary of State Henry Kissinger has promised a grant of \$12.5 billion from the pockets of the American taxpayers to Marxist Mozambique. The Communist government in Mozambique is training guerrillas to murder Rhodesians and white tourists.

WASHINGTON, D. C. (EP) — Hearings on a congressional resolution calling on the Soviet Union to release Baptist Pastor Georgi Vins from prison will be held in early part of June, it was reported here.

Furthermore, a delegation of congressmen is considering making a personal visit to the Soviet Embassy here to underscore concern for the plight not only of Pastor Vins but of all believers, Christian and Jewish, who are being persecuted in the Soviet Union because of their faith.

House Concurrent Resolution 606 was first introduced in the House on April 6 by Rep. John H. Buchanan (R-Ala.) with 24 cosponsors, who now total 71.

The resolution, which Mr. Buchanan and his colleagues hope will be "persuasive on Soviet authorities," would be a "sense of Congress" measure asserting that the Soviet Union "should immediately release Georgi Vins from imprisonment and allow him and other Christians and other religious believers within its borders to worship God freely according to their own conscience."

NEW YORK (EP) — A decentralization of the Greek Orthodox Archdiocese of North and South America is expected to be finally approved by July.

Under the reorganization, which is authorized in principle by the Ecumenical Patriarchate in Istanbul in April, the most populous Eastern Orthodox jurisdiction in the Western Hemisphere would be administered by an archbishop sitting in a synod with eight diocesan bishops.

## THE BICENTENNIAL ALMANAC

Edited by  
CALVIN D. LINTON



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This book tells what happened in America from 1776 to 1975. Each of 200 years described in The Bicentennial Almanac is covered in 2-4 pages. The significant events of each year are spelled out day-by-day, month-by-month in crisp, easy style reading almost like a collection of one-page news headlines out of the past. Hundreds of black and white illustrations, including historical paintings and famous photographs, all with descriptive captions, help to highlight significant happenings throughout the entire volume. The book contains 448 pages.

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Diocesan headquarters would be in New York, Chicago, Boston, San Francisco, Atlanta, Detroit, Buenos Aires, and Toronto.

WINONA LAKE, Ind. (EP) — Pastor Carl Koerner of the Alpena, Mich., Free Methodist Church was arrested one Sunday morning in April as he preached a challenging message on "Our Freedoms." Halfway through the message, the stunned congregation sat in disbelief as an officer of the sheriff's department marched to the podium, handcuffed and led the preacher from the church.

Finally, one of the men in the congregation arose and asked if somebody wasn't going to do something and, with the backing of several other men, went in pursuit of the pastor. They returned from their mission successfully, and Pastor Koerner continued his message with a meaningful emphasis on how easily our freedoms can be lost.

The dramatic message and unusual service made a lasting impact and left those who attended with a greater appreciation of freedoms too often taken for granted. The arresting official had the permission of Pastor Koerner and the sheriff's department.

## Eternal Duration . . .

(Continued from Page Six)

soul, if there were any sincere mournings in the sinful creature for having offended his Maker, if there were any softness of heart, relenting under a sense of the evil of sin, and returning to obedience and duty, even this would not oblige a righteous and wise governor to forgive the criminal; repentance is no compensation for a sinful offence; nor is it thought unrighteous or unwise for a prince to punish even a penitent offender with death.

But let us propose the case in utmost favour to a sinner against the blessed God, let us imagine that Divine wisdom and Divine mercy perhaps might be supposed to contrive and to offer some proposals to justice in a way of compassion, and might enquire whether the sentence of punishment could not be reversed, or the terror of it relieved, or some new state of trial proposed. Let it be added in favour of the criminal, that we do not find through all the book of God the actual practice of true repentance beginning among men, but it has been always followed with proportionable degrees of compassion from God: But, on the other side, when there is nothing found in the heart of a sinner but obstinacy, and malice, and revenge, cursing and blasphemy against the Almighty, without the least moving or melting into a genuine penitence or holy sorrow, without any meek submission to the majesty and justice of God, or humble imploring His mercy, what reasonable hope can such wretches have, that their chains of darkness should be broken, and the prisoners released from the vengeance? When they shall curse His justice, because it punishes their crimes, when they shall curse His mercy, because it did not save their souls, and curse and blaspheme the blood of the blessed Jesus, because it has not washed away their sins, what possible excuse can be made for such creatures? Or what possible expectation can there be for such criminals, but an everlasting continuance of the fiery indignation?

Here it will be replied, but why should we suppose, and much more, why should we affirm, the damned will never repent? Are they not free in the other world from this flesh and blood, wherein there are so many unruly passions and appetites? Are they not far remote from all the tempta-

tions of flesh and sense, of intemperance, ambition, and covetousness? Have they not understanding to see Divine truths more clearly than in this world? Have they not reason to distinguish good and evil, and free-will to cause that which is good? Will they not hate all sin, since they have been so long taught the mischief of sin by their sufferings? And is there anything fitter than their agonies and torture by fire, to make men know and feel the dreadful evil of sinning against God, and awaken them to repentance?

To this I answer, let us judge a little concerning the sinners in Hell, by the practice of sinners on earth. How many wretched creatures are there who have been long imprisoned, and perhaps punished for crimes against the state, and yet persist in their rebellious temper, and are never convinced they were in the wrong, so far as to change their treason into sincere submission, repentance, and obedience? Was not Pharaoh, king of Egypt, an instance of the stubbornness and impenitence of human nature, when in opposition to ten dreadful plagues he would still pursue the flying Israelites, and destroy a people beloved by God? Is not hardness and enmity against the governor often increased by the severe punishments that criminals lie under? Have these punishments any sufficient power to soften their hearts into true repentance?

What though they do not live in the midst of sensual temptations, yet who knows how far their spirits, having been immersed in flesh and blood, may carry with them inward raging appetites to those sinful sensualities and defiling pleasures, of which they are forever deprived?

Let me ask again, have the devils ever repented in almost six thousand years? Are they not the same enemies to God, and His glory, and His image through all ages? And though the damned spirits of men are absent from this world, and their evil companions on earth, yet are they not in the fittest company to teach them pride, and rage, resentment and malice, and the most unfit to teach them humility, repentance, and obedience to God? And when they have perversely sinned away all the means of grace in this life, is it reasonable to imagine, that God will powerfully soften their hearts by His sovereign grace, since He has never given the least hint or instance of it in all the discoveries made in the Bible? And has it not been often one way of God's punishing sinners here in this world, by letting them go on in their iniquity and madness to the end? And why may not the wisdom and justice of God see it fit to treat sinners, who have been incorrigible in this life, by the same method in the world to come?

## ARGUMENT IV

The natural effects and consequences of sin living in the soul, are misery and torment so long as the soul lives, i.e., forever. Sin, though it be a moral evil, as it is committed against God, yet it is such an enemy to the nature of man, that where it has established its habit and temper in the soul, it naturally prepares constant anguish of conscience and certain misery. A wicked spirit all over averse to God and goodness, gone from this world and all the soothing or busy amusements of it, intense in its desires of happiness, and yet a stranger to all that can make it truly happy, and at the same time shut out by God's righteous judgment, from all the means and hopes of grace, must needs be miserable, and has prepared a state of endless misery for itself, because its nature and duration are immortal. An unholy creature who loves not God, and cannot delight in things holy and heavenly, but derives its chief joy from sinful pleasures, can never taste the felicity, can never relish the satisfactions that come from the knowledge, and love, and enjoyment of God; and when it is torn away, the banished from all

the sensible amusements of this life, it must and will be a wretched creature in the world of spirits, and that by the very course of nature: And God cannot be obliged to change the established course of nature to relieve this misery which the sinner had wilfully brought on himself; nor can God make him happy without giving him a new temper of holiness, which he is not obliged to do by any perfection of His nature, or any promise of His grace.

If the souls of men are immortal, such will their passions be, their desires, their fears, and their sorrows. Now their natural desires of happiness, as I have said, will be intense and strong, when God, the spring of all happiness, who hath been renounced and abandoned by them, hath now forever forsaken them, and separated himself from them. What can there remain for them but everlasting darkness and despair, without a dawn of hope through all the ages of eternity? Their guilty consciences, with the views of God's unchangeable holiness, will forever fill them with new fears and terrors, what shall be the next punishment they are to suffer. Such is the state of devils at this time, who expect a more dreadful punishment at the great day, as several places of Scripture make evident. Their being immersed in the guilt of sin, and under the constant and tyrannical dominion of it, will overwhelm them with present grief, with cutting sorrows, and horror unspeakable, which will sink into the center of their souls, and make them an eternal terror and plague to themselves.

Again let us consider their immortality of soul will be spent in thinking: And what comfortable or hopeful object is there in Heaven, earth, or Hell, on which they can fix or employ their thoughts for one moment, to give a short release from their extreme misery? So that they are left in endless successions of most painful thoughts and passions from the very nature of things.

Again, suppose this body of mine were by nature immortal, and was designed by my Creator in its constitution to live forever; and suppose by my own folly and madness, my own wilful indulgence of appetite and passion, I had brought some dreadful distemper into my flesh which was found to be incurable, whether it be the gout or the stone, or some more terrible malady of the nervous kind, must not this gout, by necessity of nature, become an immortal gout? Must not these distempers be immortal distempers, and create eternal pain? And is the God of nature bound to work a miracle to cure and heal these diseases which I have wilfully brought upon myself by my own iniquities, and that after many warnings? Is it unrighteous in God to let me languish on amidst my agonies and groans as long as my nature continues in being, i.e., to immortality? And especially, when there are valuable ends in Divine Providence, and God's government of the world, to be subserved, by suffering such wilful, rebellious, and impenitent creatures to become sacrifices to their own iniquity and His justice, and perpetual monuments to other worlds of their own madness and His holiness. Such is the case of a sinful spirit, and therefore, a God of justice may pronounce upon it, and execute the eternal misery.

## Saving Faith

(Continued from page one)

enabled to draw the line between the mere nominal and the genuine Christian, the man who believes to no valuable purpose, and him "who believes to the saving of the soul" (Heb. 10:39).

The real Christian believes. But what does he believe? I answer the pure unadulterated gospel; the sum and substance of which is this, that "God is in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:19); or, in other words, that of His free mercy, for the

sake of what Christ has done and suffered, He pardons, justifies, and saves the believing penitent sinner. This plain truth He clearly apprehends, though a stranger to a thousand curious questions that have been agitated about it.

But upon what ground does he believe the gospel? It is replied, the testimony of God. The external evidence of Christianity, I mean that of miracle and prophecy, strikes him upon a general view of it as clear and convincing. But if he has neither ability or leisure to enter so fully into it as others may have, yet that defect is supplied by the internal evidence of it, brought home to his own perception, reasoning, and experience. He sees it is a doctrine according to godliness, tending to make men holy and happy; and he finds that it has this effect, in a degree at least, on his own heart; and from thence he concludes that it is Divine. And this I take to be the witness of which the apostle John speaks: "He that believeth on the Son of God, hath the witness in himself" (I John 5:10).

It is natural further, as faith admits of degrees, to enquire what degree of assent he yields to the gospel? Not a faint, feeble, wavering assent; but a firm assent, agreeable to the clearness, strength, and energy of the evidence. He may indeed be assaulted with doubts, nor does he wish to suppress them by unlawful means, such as sound reason condemns. He is open to enquiry, ever ready to follow where truth shall lead. But his doubts, having had in this case their full effect, serve rather in the end to confirm than weaken his faith; just like a tree, whose roots having taken fast hold on the ground, becomes firmer by being shaken of a mighty wind.

Again, the gospel which he thus believes, he believes also to be most important. It is not in his apprehension a trifling uninteresting matter. On the contrary, as it involves in it the most serious truths, which affect his well-being both here and hereafter; so it rouses his attention, and calls all the powers of his soul into action. Like a man whose house is on fire, and is at his wits end till he has found means to extinguish it; or like one who has a large estate depending, and uses every effort to get his title to it confirmed; so he treats this gospel which he is persuaded is Divine.

His belief, too, of the gospel is accompanied with a cordial approbation of its gracious proposals. He readily falls in with that scheme of salvation which Divine Wisdom has contrived, and Almighty Power has carried into effect. At the altar of propitiation he is disposed to sacrifice both pride and pleasure, and at the feet of the adorable Saviour "to cast down imaginations, and every high thing that exalteth itself against the knowledge of God" (II Cor. 10:5). While some, "ignorant of God's righteousness, go about to establish their own righteousness, he submits himself to the righteousness of God" (Phil. 1:29). And while others, under a pretense of doing honour to the free grace of God, throw the reins on the neck of their vicious inclinations, it is his object to be saved as well from the dominion of sin as the guilt of it. To the instructions of Jesus, the all-wise prophet of the church, he devoutly listens; on His sacrifice, as his great high priest, he firmly relies; and to His government, as his only rightful sovereign, he cheerfully yields obedience. And from hence it may be naturally concluded, that the general course of his life is holy, useful, and ornamental.

In fine, upon this view of the matter, we clearly see with what propriety the Scriptures affirm, that "they who believe on the" (Continued on page 8, column 3)



## Saved And Blessed . .

(Continued from page 4)

know if the Bible really taught what I had said.

I take for granted one reason why God has been so good to me down through the years, and why God has blessed me, and cared for me materially and spiritually — one reason why God has given me the family that He has — one reason why God has given me the church that He has — one reason why God has given me the friends that He has is because I have lived in the light of this promise. He said that He will bless the man who blesses the Jew and He will curse the man who curses the Jew.

But that isn't all there was in this covenant. God went on to say, "And in thee all families of the earth shall be blessed." Now how could every family of this earth be blessed through Abraham? Beloved, it is obvious. Abraham gave rise down through the years as the generations came and went, to the Lord Jesus Christ. How are all the families of the earth blessed today? They are blessed in Jesus Christ, which came from the loins of Abraham.

I tell you, beloved, it thrills my heart every time I read this Scripture and see the covenant that God made with Abraham. It blesses my soul just to see how God has blessed the nations of the earth. He has blessed the families of the earth through Jesus Christ who came to us by way of the ancestry of Abraham.

### V

#### ABRAHAM, OUR EXAMPLE.

We read:

"And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead"—Rom. 4:22-24.

Back yonder a long time ago when Abraham walked hand in hand with God and counted the stars — when Abraham believed the Lord and it was counted to him for righteousness — when Abraham saw Jesus Christ as his Saviour and believed on the Son of God and was saved — that night became a memorable experience in the life of Abraham. Now when

Paul writes this fourth chapter of Romans, he refers to it, and he tells him Abraham believed in God and it was counted to him for righteousness. Then Paul says, "Now it wasn't just imputed for Abraham's sake alone, but for us also if we believe on Him that raised up Jesus our Lord from the dead."

I tell you, beloved, the experience of Abraham was put in this book to be an example for us. It was put in this book for us to believe on Him. If we believe that God raised up Jesus Christ from the dead, then we are going to have righteousness imputed to us just the same as Abraham had the righteousness of God imputed to him the night he believed in the Lord, and saw Jesus Christ as his Saviour. I tell you, this is a great example.

If you ask me why I think the story of Abraham is in the Bible, I would say for one purpose — that John R. Gilpin might read it, and might see that Jesus died for his sins, and might be saved just like Abraham was. This text in Romans 4 says that it wasn't just written for his sake alone, but for us also, if we believe on Him that raised up Jesus our Lord from the dead. Thank God for this truth. Abraham stands as an example.

Saved? Certainly, we are saved just like Abraham was saved. Blessed? Yes, blessed just like Abraham was blessed. Kept? Yes, kept just exactly like Abraham was kept. Imputed? Yes, the righteousness of God is imputed to us just like it was imputed to Abraham. My experience and Abraham's experience is an identical experience. How I thank God for this truth! How I rejoice for the fact that Abraham stands as an example to you, and to me, and for all others, to show us how to be saved!

Abraham wasn't saved by being a good man. He wasn't saved as an idolater. He wasn't saved when he believed God. He wasn't saved when he followed God out of the Ur of the Chaldees. He wasn't saved when he followed God over into the land of Canaan. He wasn't saved when he followed God out of Egypt and back up into the land of Canaan. He wasn't saved until he saw the truth that Jesus Christ was the Son of God, and when he believed in the Lord Jesus Christ, it was counted unto

him for righteousness.

Now why did God put that in the Bible? Just for one purpose. Not for Abraham's sake only, but for ours also if we believe on Him that raised up Jesus our Lord.

I tell you, beloved, this is a precious story. This is a precious truth. We are saved like Abraham, and we are blessed like Abraham. God gives us the story so that we can see that salvation in Abraham's day, and salvation in our day are one and the same. It has always been since the Lord Jesus died for our sins, and rose again for our justification. May God bless you, and help you to see this truth.

### VI

#### LIFE UNDER GRACE.

I might go on and give you some other thoughts. I might tell you how God blessed Abraham after he was saved. I might tell you how Abraham lived after he was saved. He didn't live perfectly, and you don't either. I might tell you how Abraham prayed over the city of Sodom, and that you ought to be a man of prayer. I might tell you how Abraham was a tithe payer, and how you ought to be a tithe payer. I might tell you that in his life under grace Abraham was happy in the Lord. Listen:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad"—John 8:56.

Beloved, Abraham was happy when he saw Jesus, and that ought to be your experience, too.

Abraham's life under grace is identical to the life you ought to live. However, we ought not to live as poorly as he did. We ought to live better than he lived, for he certainly was anything but an example to us from the standpoint of his living. We ought to pray like he prayed. We ought to tithe like he tithed. We ought to be happy in Jesus like he was happy. But we ought to live a whole lot better life than Abraham lived as a child of God, back there in those days long ago.

May God help you to see the truth that Jesus Christ is your Saviour, and may you believe Him, and begin to walk with Him, just like Abraham did two thousand years before the coming of the Son of Man.

May God bless you!



## Saving Faith

(Continued from page seven)

name of Christ, are born of God" (John 1:12-13); that "faith is the gift of God" (Eph. 2:8); that "it is of the operation of God" (Col. 2:12); and that "it is given unto us in the behalf of Christ to believe on him" (Phil. 1:29). So that there appears good ground for the natural and usual distinction between a mere historical and a Divine faith.

And now if we reverse what has been said, we shall plainly see the difference between the two characters of the real and the speculative Christian; and how it happens that the latter is said in Scripture to believe, though he believes not to the saving of his soul.

If it be enquired, then, of the man of this character what it is he believes, it will perhaps be found that his idea of the gospel is a very mistaken one, or however that a great deal of error is mingled with the truth.

Or if this is not the case, and his notions are in general agreeable to Scripture, yet there is a defect in the grounds of his faith. It is not the result of impartial enquiry, and a serious regard to the authority of God; but of a concurrence of accidental circumstances. "The Christian religion is the religion of his country; he was born of Christian parents; his neighbors, friends, and relatives are of this profession; and many good and learned men have told him, he may depend upon it — the

## A Review of Baptist Ecclesiology

(Continued from page six)

soever; for that our churches are not true churches, any more than the churches of the papists (Roman Catholics). Sixth, our historic Baptists would not even have fellowship with other churches as Christian societies let alone receive their baptism and ordinations as valid:

"They do many of them hold it necessary, as I said, to RENOUNCE COMMUNION WITH ALL CHRISTIANS THAT ARE NOT OF THEIR WAY. Many of them are so promptory in this, that if they be in the chamber of a sick man, and any pedobaptist minister or other, come in to pray with him, THEY WILL GO OUT OF THE ROOM. AND IF THEY BE INVITED TO THE FUNERAL OF ANY PEDOBAPTIST, THEY WILL GO TO THE HOUSE, AND ACCOMPANY THE CORPSE WITH THE REST OF THE PEOPLE TO THE CHURCH DOOR; BUT THERE THEY RETREAT: THEY CALL IT THE STEEPLE-HOUSE. THEY SEEM TO JUDGE THUS: THOSE THAT ARE NOT BAPTIZED ARE NOT CHRISTIANS (Wall is wrong in this judgment) AND NONE ARE BAPTIZED BUT THEMSELVES. So they make not only baptism itself, but also the time, or age, or way of receiving it a fundamental."—*History of Infant Baptism*, William. Wall. Vol. I, pp. 534, 535; London, 1862.

Now, brethren, consider how the Reformed people tried to force Baptists to attend their churches in the 1600's:

"Meanwhile, the aforesaid brethren and sisters asked permission several times to leave the country, (taking their property with them), but it was not granted them; but two proposals were made, either of which they might choose:

1) To go with them to church or—

2) To die in prison — to the first they would not consent; therefore they had to accept the second."—*History of the Baptists*, Benedict, 1848, p. 114.

(Continued Next Week)

gospel is true." I mean not by this to insinuate, that these considerations may not properly create a presumptive evidence in favour of Christianity, and that they ought not to serve as inducements to further enquiry. But surely a faith that stands on this foundation alone, is not a Divine faith, nor that faith to which the promise of salvation is so solemnly made in the New Testament.

Further, his assent to what he calls the gospel, though it may have in it all the obstinacy and tenaciousness of bigotry, is yet destitute of that manly firmness which is the result of free examination and full convictions. So that his creed, be it ever so orthodox, and his zeal for it ever so flaming; is after all rather his opinion or sentiment, than the matter of his sober and serious belief.

And then in regard of that deep sense of the importance of Divine truth which always accompanies a Divine faith, he is a perfect stranger to it. His character is the reverse of that of the Thessalonians, "to whom the gospel came not in word only, but in power and in the Holy Ghost" (I Thess. 1:5). It makes little other impression on his heart, than that a man receives from an idle tale he hears, and almost instantly forgets: unless indeed, the eagerness and pride of party zeal happens, as was just observed, to create in his breast a warm and obstinate attachment to his profession.

To which it must be added, that however through various indirect causes or motives he is induced to assent to the gospel, he does not heartily fall in with its gracious proposals. He neither relies entirely on Christ as his Saviour, renouncing all merit of his own; nor yet cordially submits to His authority, approving of all His commands as most holy, just, and good. And from hence it is to be concluded that his external conduct, in regard of humility, meekness, temperance, benevolence, and the other Christian grace, hath little in it to distinguish him from the rest of mankind.

Thus have we contrasted the two characters of the real, and the merely nominal Christian; the man who believes to the saving of the soul, and him who though he may be said to believe, yet

believes not to any salutary or valuable purpose. And hence, I think, we may collect a just idea of the nature and properties of saving faith.

And now, Sirs, let us examine ourselves upon this important question. We have heard the gospel. Have we believed it? Have we received it in the love of it? And are our hearts and lives influenced and governed by it? We know not what true faith is, the great concerns of religion do not strike us as infinitely more interesting and important than the most weighty affairs of the present life; if we do not feel and acknowledge our guilt, depravity and weakness; if we do not most cheerfully entrust our everlasting concern to the hands of Jesus Christ, as our only Saviour and friend; and if it is not our ardent desire to conform to His will, and to copy after His example.

And how deplorable will our condition be, should we at last be found in a state of unbelief and sin! But I hope better things of you, Sirs, and things that accompany salvation, though I trust speak. There are many, I trust, among us who do believe in the sense of the New Testament. Give me leave, my friends, to congratulate you on your happiness: while at the same time I tenderly sympathize with those who are weak in faith; but who yet, amidst all their doubts and fears, join issue with him in the gospel, who "cried out, and said with tears, Lord, believe, help thou my unbelief" (Mark 9:24).



## The Invisible Church

(Continued from page one)

would say it is an "illusion of mortal mind," or, to speak more accurately, a suggestion of the lack of a mind.

There is one thing about this ethereal phantom that may commend it to some people — it never exercises any discipline. In fact it is somewhat after the simulation of a cemetery — those who are out don't want to get in, and those who are in can't get out, or be turned out. Really, the tantalizing money it known as the invisible church reminds us of the man who said "If you were I, and I were you, and we were both of us, which one would you be?" We give it up.

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