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"If you are not kind, you are the wrong kind."

# The Baptist Examiner

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

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WHOLE NUMBER 2222

## THE ROCK THAT FOLLOWED THEM

H. A. SAWTELLE  
(1832 - ???)

I wish to maintain that the rock which Moses smote at Meribah in Horeb, in the sight of the elders, and from which the waters gushed out, literally followed or accompanied the children of Israel in their wilderness journeyings.

It seems to me that the language of Paul, in the tenth chapter of I Corinthians, declares this simple fact, incredible as it may appear to many. Paul says of the fathers, that "they drank of that spiritual rock that followed them," or rather, as the Greek demands, "following them," as a continual or customary act. This is the plain statement of an inspired apostle. "It is hardly possible here, without doing violence to the words and construction," says Alford, "to deny that the apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way."

The fact that the rock is called spiritual, in Paul's statement, by no means casts a doubt upon this position. So is the meat, or manna, spoken of in the same connection, called spiritual. But the manna was a material food, visible and tangible, and was literally eaten by the people. The drink, too, is

called spiritual; nevertheless, it was a material water that quenched the people's bodily thirst. The truth is, the apostle is recalling literal events and objects in Israel's miraculous history. He says: "I would not have you ignorant how that all our fathers were under the cloud, and all passed through the sea;" two outward historical facts; "and did all eat of the same spiritual meat"—that is, of the manna sent down from Heaven—"and did all drink of the same spiritual drink"—that is, of the water as miraculously given as was the manna—"for they drank of that spiritual rock that followed them."

Now, I contend that if, on account of the adjective spiritual, or for any other reason, you can deny that the rock is the literal one that Moses smote, then you can explain away all the historical instances or objects in the connection. Literal cloud, sea, manna, and water call for literal rock. Why was the manna called spiritual? Doubtless for two reasons: First, because it was given by the miracle-working divine Spirit; and, secondly because it typified or represented the spiritual verity, the true bread that came down from Heaven, Christ Himself. So indeed, was the rock that Moses smote

called spiritual, first, because it was wrought upon by the miracle-working divine Spirit; and secondly, because it was a representation of Christ. It was a literal rock, but was a type of spiritual things. Paul applies the term spiritual to a literal body; may He not also apply it to a literal rock?

But says one, Does not Paul himself tell us what the rock is? Does he not say it was Christ? Is it not then the pre-existent Christ and not any literal rock, which Paul says followed the people? So Dr. Hodge claims. He ad-

(Continued on Page 6, Column 1)

## The Means Of SALVATION

DON SCHUNCK  
Jonesboro, Georgia

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14). The apostle Paul, in these verses written to the church at Thessalonica, gives thanks continually to God for the salvation of these saints. This ought to be the prayer of thanks on our lips also for our brethren in Christ for truly "salvation is of the Lord" (Jonah 2:9). These saints were from before the world began ordained to eternal life through the vicarious sufferings of their Surety, Jesus Christ. However, much more is contained in these verses than an eternal election to glory.

How many parrot these verses in support of their hardshellism, not realizing that God not only ordains the end, but also the means? To affirm that God saves sinners apart from the preaching of the gospel of Christ denies these and many other plain scriptures of Holy Writ.

The Bible speaks of salvation from many different angles. For instance it could be said we are saved when we first believed in Christ. (II Tim. 1:9). Then there is the process of salvation that takes

(Continued on page 8, column 1)

Woman was created from the rib of man;  
Not from his head, to be over him,  
Nor from his feet, to be trampled upon;  
But from his side, to be next to him,  
Under his arm, to be protected,  
And near his heart, to be loved.

... copied ...

## Needed - Self - Examination

DONALD MIKITA  
Red Wing, Minnesota

"Let a man examine himself, and so let him eat of that bread, and drink of that cup."

"The unexamined life is not worth living" (Socrates).

When we study I Corinthians 11, we are aroused to notice that Paul delivered unto the body at Corinth a challenge to "keep the ordinances as I delivered them to you" (v. 2). The word ordinance here is the term PARADOIS elsewhere translated tradition. So we look into the remaining chapters of Paul's first letter to the New Testament saints at Corinth and observe the many traditions.

Chapter 11 commences by describing the tradition of the man's authority over his wife and her subjection and obedience being signified by having her head covered. Next Paul declared to those doubting this tradition "... if any man seem to be contentious, we have no such custom, neither the churches of God" (v. 16). Observing this we must examine this tradition via the context and we must not question the tradition set forth. Contention causes strife, and we shall observe that strife is discord, which disrupts the unity of a church, and is not to be found in God's local organizations.

Continuing to read we observe verses 18-34 declares the proper observance of the Lord's Supper, and it encompasses our text verse, "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (v. 29). Es-

poused in the observance of this

grand church ordinance we notice the words "examine" and "himself" which leads us to consider the doctrine of self-examination and its place in each local body.

I have noticed for sometime that when brethren are discussing the Lord's Supper we immediately examine the cup, whether it be wine or grape juice, whether it be one cup or many, be they large or small, or even should it be store bought or homemade fruit of the vine. (I wonder when they will start examining what kind of grapes are used, as there are many kinds in the grape family). Of course then we must examine the bread, is it unleavened, but again is it homemade, should it be made from whole wheat flour or bleached, enriched flour, and of course we must take note if it be a loaf or broken up before the observance? We examine the procedure, especially from what his-

(Continued on page 7, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### REVIVAL OF THE ROMAN EMPIRE

PART I

(Preached on the Independent Baptist Hour April 22, 1979).

At the beginning of the Christian Era the entire civilized world, with the exception of the kingdoms of the east, was under the domination of the capital city of Italy, Rome. From the Atlantic Ocean on the west to the Euphrates River and the Red Sea on the east, and from the Rhone, the Danube, the Black Sea and the Caucasus Mountains on the north to the Sahara on the south, there stretched the one vast empire under the dic-

tatorship of the Roman Emperor. Even Palestine was a province of the Roman Empire. Many people living in the empire worshipped the emperor as Dominus et Deus (Lord and God).

Centuries before the armies of Rome subjugated most of the known world, Daniel the prophet had foretold the rise of the kingdom of Rome. He had written in 603 B.C. these words: "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these,

## WHO SHOULD BAPTIZE?

J. M. PENDLETON  
(1811-1891)

This is a strange question, in view of the fact, that the ordinance of baptism was instituted more than eighteen centuries ago, and has been observed in different parts of the world till now. It does seem wonderful that it is not a settled question, outside of the realm of debate, but it is not. Conflicting opinions are held concerning it, and it appears to be destined to periodical, if not constant agitation. If I mistake not, there is as much interest in the subject now as at any former time.

It will probably be easier to show who should baptize, by first showing who should not baptize. This, then, indicates the plan I adopt:

The administration of baptism is not committed to the world. By the world, I mean men of the world, who "mind earthly things," who "have their portion in this life," who are unregenerate and impenitent. "The carnal mind is enmity against God," — and that one of the ordinances of the Gospel should be placed in the custody of the world, transcends all rational belief. Baptism is administered "in the name," that is, by the authority of Jesus Christ, and wicked men have no right to act in His name. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee" (Psa. 50:16-17).

Baptism, too, is the symbol of regeneration, expressive of the believer's death to sin and resurrection to a new life. What has an unregenerate man to do with baptism either as its subject or administrator? Surely I need not enlarge on this point, for no man of sane mind will seriously insist that the world has been made custodian of an ordinance appointed by Him whose "kingdom is not of this world."

The administration of baptism is not committed to those who have not themselves been baptized. If any one, in opposition

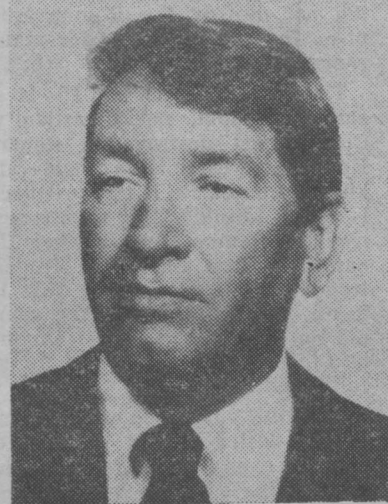
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## THE "SPECTRE"

RAY HIATT  
Hollywood, Florida

PART II

"Ye have not spoken of me the thing which is right" (Job. 42:8). ("Refined policy ever has been the parent of confusion, and ever shall be so long as the world en-



RAY HIATT

dures." Edmund Burke, Conciliation With America).

"The Priesthood Of The Church" has been refined in the compress of human reasoning and distilled by the intellect until it is without form and void of spiritual content. It is attractive, but void. It is a very reasonable doctrine and this should tell us something.

Paul cautioned his young friend Timothy to avoid genealogies and fables which "minister questions" (I Tim. 1:4). Fables and genealogies are not the only point of danger. Any doctrine that generates more questions than answers has some very serious inborn problems. I don't pretend to understand all Bible themes but I do have more answers than questions. On the "Priesthood" I have only questions ... questions that never seem to get answered.

We are told in the book that the commission found in Matthew 28 necessitates the existence of a priesthood just as in the Old Testament. We are not told why we are just told that it does. Is not a New Testament commission somewhat different than an Old Testament command? If it is then why does it require a priesthood? No one can say. The "Priesthood" seems to be a fascination with futility. It is very refined but extremely futile.

I am going to take the ASSUMPTIONS found in the book as I come to them and if my references are somewhat confused at times please remember that I cannot make exact quotations from the book.

Early on we encounter the expression "in church capacity." No one ever defines this term but it keeps emerging none the less. We are never told what it means. We are referred to James 5:16 and told that this applies only to those "in church capacity." My question of course is "can we not confess our faults to one another or pray unless we are 'in church capacity'?" Unless words are no longer words but have become potatoes we are told that you cannot pray or confess your faults unless you are a church member. Do the brethren believe this? I cannot believe they do BUT THEY SAY THIS.

We are referred to I Corinthians 9:24-27 and II Timothy 2:5. The one is about a race and the other about striving. We are told these verses are only valid to those in "church capacity." Do they say this? Only if you have a fictive mind. Does their context say this? Does the book in which they appear say this? Does the Bible in which they appear say this? Why do they make these verses apply to church membership (if that's

(Continued on Page 3, Col. 3)

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## BRIEF NOTES

The Dessie Baptist Church of  
Clem, W. Va., and Pastor C. C.  
Dobbins will conduct revival serv-  
ices May 14-20. Bro. Jon Rule of  
Taylor, Mich., is the speaker. The  
church and pastor invite all within  
driving distance to attend these  
services.

## Roman Empire . . .

(Continued from page one)

Empire was one of the wonders of  
the ancient world, mighty Rome  
fell in A.D. 476. The Eastern  
Roman Empire survived until cap-  
tured by the Turks in A.D. 1453.  
Many historians think of this em-  
pire as being like Humpty Dumpty  
after his fall. But prophetic Scrip-  
ture discloses a revival of the  
Roman Empire.

### DANIEL 2:41-45

In Daniel chapter 2 we have the  
record of Nebuchadnezzar's  
dream. The king saw a great me-  
talic man. The prophet Daniel in-  
terpreted the image to represent  
four great successive kingdoms on  
earth. The head of gold repre-  
sented the Babylonian Empire  
(Dan. 2:36-38). The breast and  
arms of silver symbolized the dual  
kingdoms of Media and Persia  
(Dan. 2:39). The belly and thighs  
of brass pointed to the Grecian  
kingdom (Dan. 2:39).

Having already described the  
rise and fall of three world-wide  
kingdoms, Babylon, Medo-Persia  
and Greece, Daniel goes on to  
speak of a fourth empire. This  
fourth kingdom is Rome. He wrote  
in verses 41-43: "And whereas thou  
sawest the feet and toes, part of  
potters' clay, and part of iron, the  
kingdom shall be divided; but there  
shall be in it of the strength of the  
iron, forasmuch as thou sawest  
the iron mixed with miry clay. And  
as the toes of the feet were part  
of iron, and part of clay, so the  
kingdom shall be partly strong,  
and partly broken. And whereas  
thou sawest iron mixed with miry  
clay, they shall mingle themselves  
with the seed of men: but they  
shall not cleave one to another,  
even as iron is not mixed with  
clay."

The two legs of the image sug-

gest the division of the Roman  
Empire into eastern and western  
sections. The number of toes ap-  
pears to imply a tenfold division.  
The toes reveal that in the last  
stage the Roman Empire will be  
ten separate independent king-  
doms. These kingdoms will exist  
at one time, not through a period  
of several centuries. History has  
not ever recorded this ten-king-  
dom stage of the Roman Empire.

Verses 44 and 45 following make  
it plain that this ten-kingdom  
federation must exist at the time  
of the setting up of the Stone  
Kingdom or Millennial Kingdom.  
The toes are part of iron and  
part of clay. This is a very un-  
natural mixture. It must mean  
this federation is brought about  
by mutual consent rather than  
force. It doubtless also suggests a  
political weakness in the last stage  
of the empire. This probably is  
the diverse social, economic, re-  
ligious and political elements found  
in these ten federated nations.

This fourth kingdom of Rome,  
in its ten federated stage, will be  
destroyed by the Stone Kingdom.  
Daniel 2:44-45 reads: "And in the  
days of these kings shall the God  
of heaven set up a kingdom, which  
shall never be destroyed: and the  
kingdom shall not be left to other  
people, but it shall break in pieces  
and consume all these kingdoms,  
and it shall stand for ever. For-  
asmuch as thou sawest that the  
stone was cut out of the mountain  
without hands, and that it brake  
in pieces the iron, the brass, the  
clay, the silver, and the gold; the  
great God hath made known to the  
king what shall come to pass  
hereafter: and the dream is cer-  
tain, and the interpretation there-  
of sure."

This Stone Kingdom is a literal  
kingdom as much as the other four  
kingdoms are. The stone Daniel  
speaks of is Christ and His Millen-  
nial Kingdom (Rev. 11:15). Christ  
is often set forth as a stone in the  
Bible (Matt. 21:44; 1 Pet. 2:4,6-  
8). Daniel's prophecy about the  
Stone Kingdom means that Christ  
will destroy the Roman Empire  
and establish His Millennial King-  
dom on earth. Spiritualizers claim  
that this stone is Christianity. But  
remember the stone smites and  
demolishes the image with one  
blow (Dan. 2:34-35). Christianity  
did not destroy the Roman Em-  
pire. The two co-existed for many  
centuries.

This stone is Christ and His Mes-  
sianic Kingdom, not Christianity.  
Christ must destroy the Roman  
Empire and establish a world-wide  
kingdom on earth, if this prophecy  
is to be fulfilled. Did Christ des-  
troy the Roman Empire when He  
came the first time? No. It des-  
troyed Him by sentencing Him to  
death. So the falling of the stone  
did not occur at the first coming  
of Christ. It must have a future  
fulfillment.

Non-millennialists ignore the time  
of the destruction of the image.  
Daniel expressly says: "In the  
days of these kings shall the God  
of heaven set up a kingdom." The  
phrase, "These kings," refers to  
the ten kings of the ten federated  
kingdoms. The Amplified O.T.  
translates this passage: "And in  
the days of these final ten kings."  
This is the only interpretation  
which makes sense. The Gentile  
world system still exists, so the  
smiting stone has not fallen and  
cannot until the appearance of the  
ten kings of the revived Roman  
Empire. We can be certain that  
the prophecy about the revived  
Roman Empire and the establish-  
ment of the Millennial Kingdom on  
earth will be fulfilled as accurate-  
ly as those about Babylon, Medo-  
Persia and Greece. May God be  
merciful to those who spiritualize  
these prophecies and attempt to  
invent an escape hatch from pre-  
millennialism.

### DANIEL 7:15-28

In the 7th chapter of the Book  
of Daniel there is the record of his  
vision of the four beasts. These  
four beasts again present the four  
great successive kingdoms on  
earth before the Millennium. The  
first beast was like a lion (Dan.  
7:4), which symbolizes Babylon.  
The second beast was like a bear  
(Dan. 7:5), which pictured the  
Medo-Persian Kingdom. The third  
beast was like a leopard (Dan.  
7:6), which typified the kingdom  
of Greece. The fourth beast is not  
named but said to be "dreadful and

## HISEL TO HOLD REVIVAL AT CALVARY BAPTIST

Bro. Berlin Hisel, pastor of  
First Baptist Church, Harrison,  
Ohio, will be the speaker at the  
special services at Calvary Bap-  
tist Church in Ashland May 21-25.  
Elder Hisel is one of the greatest  
preachers in America today and  
a ready scribe with his pen. He is  
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BERLIN HISEL

College, Lexington, Ky., editor of  
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the Bible.

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tance to come and be with us at  
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will be unable to attend our serv-  
ices, then talk about us when you  
are on your knees.

terrible, and strong exceedingly."  
This fourth beast symbolizes  
Rome.

The fourth beast had iron teeth  
and ten horns (Dan. 7:7). The  
iron teeth corresponds to the iron  
legs of the image and the ten  
horns to the ten toes of the image  
in Daniel 2:41-43. In verse 8 ad-  
ditional information is given about  
the fourth beast which was not  
mentioned in chapter 2 about the  
image: "I considered the horns,  
and, behold, there came up among  
them another little horn, before  
whom there were three of the first  
horns plucked up by the roots: and,  
behold, in this horn were eyes  
like the eyes of man, and a mouth  
speaking great things."

In giving the interpretation of  
this fourth beast it is written:  
"Thus he said, The fourth beast  
shall be the fourth kingdom upon  
earth, which shall be diverse from  
all kingdoms, and shall devour the  
whole earth, and shall tread it  
down, and break it in pieces. And  
the ten horns out of this kingdom  
are ten kings that shall arise: and  
another shall rise after them; and  
he shall be diverse from the first  
and he shall subdue three kings.  
And he shall speak great words  
against the Most High, and shall  
wear out the saints of the Most  
High, and think to change times  
and laws: and they shall be given  
into his hand until a time and  
times and the dividing of time"  
(Dan. 7:23-25).

In the ten horns of the fourth  
beast, there is another revelation  
of the final form of Roman rule in  
a union of ten nations. It is clear  
from Daniel 7:24 that these ten  
kings are the heads of ten king-  
doms located in the land area of  
the old Roman Empire. Daniel  
said: "And the ten horns out of  
this kingdom are ten kings that  
shall arise . . ." Since the ten rise  
"out of" the fourth kingdom, we  
see that the fourth is not viewed as  
having passed out of existence.  
These ten horns grew out of the live  
beast. Thus the kingdom of Rome  
continues in some form today  
even though it has lost its imperial  
power. In its final stage it will  
merge into the ten kingdoms un-  
der a Roman Emperor.

The little horn arises after the  
ten kings, and he shall subdue  
three kings. He is said to speak  
against God. Antichrist is said to  
do this (Dan. 11:36, Rev. 13:5).  
This little horn is none other than  
the final Antichrist, the king of  
Rome in the tribulation period.  
But note the little horn does not  
bring the ten kingdoms together.  
They form their own confederacy

before he appears. Then he arises  
among them and conquers three  
of these ten kings in the land  
area of the old Roman Empire.

The reign of the little horn is to  
be ended by the rule of the second  
advent of Christ to the earth and  
the establishment of the Messianic  
Kingdom on earth. The Father,  
the Ancient of days, shall bestow  
upon Christ "a kingdom, that all  
people, nations, and languages,  
should serve him: His dominion is  
an everlasting dominion, which  
shall not pass away, and his king-  
dom that which shall not be des-  
troyed" (Dan. 7:14).

In Daniel 7:27 it is written of  
Christ's kingdom: "And the king-  
dom and dominion, and the great-  
est of the kingdom under the whole  
heaven, shall be given to the most  
High, whose kingdom is an ever-  
lasting kingdom, and all rulers  
shall serve and obey him" (mar-  
gin). The kingdom of Christ and  
His saints is said to be "under  
the whole heaven," yet amillen-  
nialists teach that Christ's king-  
dom is in Heaven and that the  
saints will reign in Heaven. The  
saints and Christ are to rule over  
the kingdom of the little horn and  
all nations on earth, not in Heaven.

It is erroneous to apply the  
words of Daniel 7:27 to the church.  
When did the kingdom "under the  
whole heaven" become the king-  
dom of the saints of the most High?  
Are all dominions serving Christ  
and obeying Him? Is there an in-  
telligent Christian anywhere who  
will affirm that this is so? If not,  
then why do men teach the non-  
millennial tradition of Augustine?

Please also observe that the rule  
of Christ and the saints ends the  
rule of the little horn. The little  
horn is to rule until God the Fa-  
ther, the Ancient of days, gives  
Christ "A kingdom, that all people,  
nations, and languages should  
serve him: his dominion is an  
everlasting dominion, which shall  
not pass away, and his kingdom  
that which shall not be destroy-  
ed" (Dan. 7:14). When Christ sits  
in judgment the little horn shall  
have "his dominion" taken away  
and "consumed" (Dan. 7:26).  
Christ cannot reign until the  
fourth beast is "slain, and his  
body destroyed, and given to the  
burning flame" (Dan. 7:11).

### REVELATION 13:1-7

The Apostle John saw a beast  
which resembled Daniel's. He wrote  
in Revelation 13:1-7: "And I stood  
upon the sand of the sea, and saw  
a beast rise up out of the sea, hav-  
ing seven heads and ten horns, and  
upon his horns ten crowns, and  
upon his heads the name of  
blasphemy. And the beast which  
I saw was like unto a leopard,  
and his feet were as the feet of a  
bear, and his mouth as the mouth  
of a lion: and the dragon gave him  
his power, and his seat, and great  
authority. And I saw one of his  
heads as it were wounded to death;  
and his deadly wound was healed:  
and all the world wondered after  
the beast. And they worshipped  
the dragon which gave power unto  
the beast: and they worshipped  
the beast, saying, Who is like unto  
the beast? Who is able to make  
war with him? And there was giv-  
en unto him a mouth speaking  
great things and blasphemies; and  
power was given unto him to con-  
tinue forty and two months. And he  
opened his mouth in blasphemy

against God, to blaspheme his  
name, and his tabernacle, and  
them that dwell in heaven. And it  
was given unto him to make war  
with the saints, and to overcome  
them: and power was given him  
over all kindreds, and tongues,  
and nations."

The comparison between Dan-  
iel's beast and John's beast are  
striking and enlightening. Both  
beasts came up out of the sea. Dan-  
iel's beast was dreadful and ter-  
rible, and strong exceedingly; and  
had great iron teeth, and nails of  
brass. John's was like a leopard,  
with feet of a bear, and the mouth  
of a lion. It would seem that Dan-  
iel's beast describes more the  
characteristics of the old Roman  
Empire. John's beast describes the  
future characteristics of the re-  
vived Roman Empire, which shall  
embody all the distinguishing qual-  
ities of Babylon, Medo-Persia,  
Greece, and Rome. This is indi-  
cated by John's beast having  
crowns on his ten horns while Dan-  
iel's did not.

Both beasts have ten horns  
which reveal that both beasts are  
to exist at the time of the ten toes  
of Daniel's image. According to  
Daniel 7:24, the ten horns repre-  
sents the kings. John's beast also  
had ten horns which represent ten  
kings, according to Revelation 17:  
12. Both John and Daniel foresaw  
the Roman Empire would eventu-  
ally divide into ten federated king-  
doms.

Both beasts make war on the  
saints of the most high. Daniel's  
beast prevails against the saints  
"until a time and times and the  
dividing of time" (Dan. 7:25).  
John's beast is "to continue forty  
and two months" (Rev. 13: 5).

The beasts differ in that John's  
has seven heads, while Daniel's  
has but one. Among the ten horns  
on Daniel's beast there came up  
a little horn which John's beast  
did not have. The little horn in  
Daniel 7 I said is the final Anti-  
christ. But is the meaning of the  
seven heads upon which are the  
names of blasphemy? They indi-  
cate the blasphemous character of  
the revived Roman Empire. Since  
they are seven in number, the  
number of completeness, it would  
seem that they speak of the ful-  
ness and completeness of the gov-  
ernment with which the Dragon  
invests the Antichrist during the  
Tribulation period (Rev. 12:3).

### CONCLUSION

The nations which constituted the  
Roman Empire as to their land  
area have never ceased to be.  
The imperial form of Roman rule  
has ceased. But the prophetic  
Scripture portrays a restoration  
of the imperial form of the Ro-  
man government over a federated  
empire of ten kingdoms. This ten-  
kingdom empire will eventually  
extend its rule to the whole world  
(Rev. 13:7).

There is soon to arise ten dis-  
tinct kingdoms in western Europe  
ruled by a Roman emperor. Any  
attempt to enumerate them or  
allocate exactly their territorial  
limits would be guess-work at best.  
But when the fulness of time has  
come their identification will be  
simple enough when God in His  
providence brings them into view.  
The Roman Empire has never ex-  
isted yet in a ten federated char-  
acter; however, when it revives  
these ten kingdoms will be formed  
within its territorial limits.

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## WHO SHOULD BAPTIZE?

(Continued from Page One)

to this view, says that John the Baptist was not baptized, I of course reply that his was a special commission from Heaven, and that his case, in the point referred to, supplies no precedent. That it does not is seen, as clear as the light of day, in the fact that Jesus Himself was baptized before He made and baptized disciples, as we are taught in John 4:1-2. If Jesus did not administer baptism through His twelve disciples, also called apostles, till after His personal immersion in the Jordan, I ask in the audience of the whole human race, what authority has any unbaptized man to baptize other men?

Will it be said that there are good men among the unbaptized? I do not deny it. A good man, in the sense in which I now use the phrase, is a regenerate man, and Baptists, above all others, insist on regeneration as prior to baptism. They say with strongest emphasis that baptism should be administered to the regenerate alone. I concede, then, that men may be good, in the sense of being regenerate, who are not baptized, for they ought not otherwise to be baptized at all.

But does it follow that these men ought to baptize? Evidently not. I do not care, so far as this argument is concerned, how good they are. It cannot be incumbent on them to baptize (immerse) others, till they themselves have been baptized (immersed). I do not say that their baptism would of itself sufficiently qualify them to administer baptism; but I do say that it is indispensable in the qualifications of a baptizer that he has himself been baptized.

Baptism has been called a thousand times "the initiatory ordinance." No one, so far as I know, objects to this form of expression. What does it mean? Obviously that baptism is the ordinance by which persons are introduced into a visible church. It is the appointed rite of induction. Very well. Then it follows that no one is in a visible church of Christ who has not been baptized. Men may talk as much as they please about what they call the "invisible church"; but it, of course, has no organization and no ordinances. Even if it had, they would be as invisible as itself, and baptism is a visible ordinance.

It inducts into a visible church. Now can this ceremony of induction be performed by a person who is not himself in a visible church? Can one who is outside of a visible church put another who is outside inside of a visible church? I can understand how he who is inside can initiate him who is outside; but how one who is outside can initiate another who is outside, defies my comprehension. I am sure the possibility of the thing would be denied by "lodges" and "societies" technically so-called. I have no experimental acquaintance with these organizations; but I express the opinion that no one outside of a "Masonic Lodge" can initiate anyone into the Lodge. So of an "Odd Fellows' Lodge," and of various other "Societies." The attempt of an outsider to do what can be done only by one within would excite thoughts concerning the propriety and necessity of lunatic asylums.

The view I oppose makes havoc of governmental analogies. For example, all civilized nations have some process of naturalization and citizenship. In our own nation the naturalization oath is indispensable. Who administers this oath? Not a foreigner surely, but a citizen appointed by the rightful authority. No man without citizenship, unless laboring under mental aberration, ever claimed the right to administer the oath of naturalization.

In view of these illustrative analogies may I not say that it is absurd to suppose that an unbaptized man can perform the right of initiation into a visible church? Pedobaptists will not object to this position. They say, as I do, that those who baptize must be first baptized. They, however, say that any one of several acts is baptism, while I affirm that there is but one baptismal-act. But as this article is written specially for Baptists, I need not refer to Pedobaptists.

There are some Baptists who claim for Pedobaptists what the latter do not claim for themselves — namely, the right as unbaptized persons to administer baptism. It is humiliating to know that the most striking specimens of spurious charity are to be found among those who wear the Baptist name. They believe, of course, that the subjects of baptism are regenerate persons, and that immersion alone is the act of baptism. Whether they believe in the old Baptist doctrine that a "visible church is a congregation of baptized believers," etc., I will not undertake to say. If they do, they seem also to believe that a church may likewise be a congregation of unbaptized persons. That they believe this I will not affirm, for I do not positively know. I will say, however, that if they do, they are not more inconsistent than in believing that unbaptized men may baptize others. In this latter dogma inconsistency very nearly exhausts itself, and there remains but little more for it to do.

Let the reader look at the matter for a moment. Christ commands the Gospel to be preached, and for those who believe to be baptized. There are two prominent commands to those to whom the Gospel is addressed — believe and be baptized. Some believe and are baptized; others believe, but for reasons it is not my business to divine, they are not baptized. Still, it is said,

(Continued on Page 4, Columns 4 and 5)



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For May 20, 1979

I Peter 4:12-19.

Intro.: The relationship of the children of God to the world and their reaction in view of persecutions and sufferings.

#### VERSE 12

"Beloved, think it not strange." Do not be taken by surprise at the enmity manifested by the world as a result of imitating the Lord Jesus Christ.

"Concerning the fiery trial." On the part of the world the furnace is heated seven times hotter in order to remove the saints, but on God's part, it is to refine and to remove the dross. These trials are manifold and intense (Chapter 1:6,7). Consider (II Cor. 11:23-28; Heb. 11:33-39).

"Which is to try you." They manifest the depravity of the wicked and also reveal the reality of

### The "Spectre"

(Continued from page one) what "in church capacity" means when the Scripture doesn't say so? Who says that "lawfully" means "in church capacity"? Who? Why, the brethren do. God doesn't and the Scriptures do not. Only they do.

Someone once asked Daniel Boone if he had ever been lost in the woods. He replied, "I've never been lost in the woods but I was once bewildered in the woods for three days." I have not lost myself in this doctrine but I have been bewildered in a score of days thrice over. What bewilders me as much as anything is the constant, recurring use of that curious, elusive term "in church capacity." What in the world does it mean?

As I have said, the English language is broad and vast and enables you to formulate thoughts and ideas in many different, wondrous ways. I don't care how a term is expressed in English as long as it is understandable and ACCURATE. I soon tire of hearing the same thoughts expressed in the same tired, bland way.

I can only assume that "in church capacity" means that people are members of Christ's church. If I have misunderstood the expression please forgive me. It might be well if the brethren would publish a "priesthood" dictionary to explain priesthood terms. I present this as a modest proposal but as a serious one.

Although the term is not clear it is startlingly clear that the brethren wish to convey the impression that the only people who serve God acceptably are those who do it "in church capacity." This leads me to a more serious ERROR. I emphasize error because error it is. If you ASSUME that the priesthood resides only in the church you must likewise ASSUME that every epistle was a church epistle and that every saint was a church member (and is a church member). This is what the brethren do and what the book does in particular.

Are the Bible epistles "church epistles"? The first time I heard that, I thought the person was surely joking. The brethren are at least consistent. Once they embark on a course they would rather throw themselves over a precipice than admit that they have fused together a fulminating doctrine that will explode at the least touch. This doctrine is dangerous.

Are the New Testament epistles "church epistles"? We are told they are. In fact we are told more than that. I must be careful lest I give a quotation but we are told that WE SHOULD READ ALL NEW TESTAMENT EPISTLES AS BEING WRITTEN TO OR ABOUT CHURCHES. We are told that even TIMOTHY AND TITUS should be read this way. We are told that if

the saints.

"As though some strange thing." This is neither unusual nor uncommon in the experience of the saints, as it has taken place consistently since the Garden of Eden.

"Happened unto you." These events take place under the watchful eye of God, therefore are working together for good (Rom. 8:28).

#### VERSE 13

"But rejoice." Therefore instead of being alarmed or saddened by these events the child of God is to look upon them as blessings in disguise (Acts 5:41).

"Inasmuch as ye are partakers of Christ's sufferings." As being partakers of His nature, we partake of the world's hostility against Him. We share His sufferings not expiatory, but experimentally. It is a proof of our relationship to Him and of our conformity to Him. As Stephen preached Christ and portrayed Him, the enemy gnashed on Him (Acts 7:54).

"That, when His glory shall be revealed." After Christ became obedient unto death, even the death of the cross, He was given a Name which is above every name. However this glory is veiled at the present as far as the world is concerned, but soon His glory will be clearly seen publicly, first to the saints when He shall come in the air, and then to the world when He shall come to rule and reign. This glory was manifested on the Mount of Transfiguration (Matt. 17:1-5).

"Ye may be glad also with exceeding joy." There is a special joy for those who suffer with Christ because of their faithfulness, not only now, but as they share in His reign (Rom. 8:17-18; Rev. 20:4). It also means that as the Captain of our salvation is exalted and magnified, it produces joy in His followers.

#### VERSE 14

"If ye be reproached for the name of Christ, happy are ye." To bear the banner of Christ brings rejection and ridicule by the world, but it brings approval and blessings from the Throne of God. That which the world uses to discourage and to bring dissolution to the saints, God uses to produce joy.

"For the Spirit of glory and of God resteth upon you." As the persecutors of Stephen looked on Stephen, they saw his face shining with the glory of God. Just as the glory of God abode on the Mercy Seat in the Tabernacle and Temple, it also abides on the individual Christian and on the church. It is seen or demonstrated to the world by the faithfulness of the child of God, and especially as he joyfully endures persecution for the name of Christ.

"On their part He is evil spoken of." The world of the ungodly seeks to discredit the name of Christ by all means and manners. Christ is therefore despised and rejected of men. He is scoffed and mocked by the world. He is set aside as unclean and unworthy.

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"But on your part He is glorified." Glorified by your patient enduring wrongfully, and in your returning good for evil. As men see your good works they glorify the Father and the Son (Matt. 5:16).

#### VERSE 15

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." How much David suffered because of his disobedience and this has been true, sad to say, in most of the lives of Christians. Yes, we are all prone to wander. This is something therefore we need to heed very closely and seek by the power of God to overcome, for this brings reproach on our Saviour (Rom. 2:24).

#### VERSE 16

"Yet if any man suffer as a Christian." That is, if it is evidenced that the suffering is because of our relationship to Christ and because of our manifestation of this relationship to the world, and they scoff at us as being followers or imitators of Christ, thereby calling us Christians in ridicule. However it really is a name of honor to the child of God.

"Let him not be ashamed." We, like Paul, should say, "I am not ashamed of the gospel of Christ," nor ashamed to suffer for this gospel.

"But let him glorify God on this behalf." It is a privilege, not a grievous burden placed on us. Instead of hanging our heads in shame, we should hold them high, as we are servants of the Most High God.

#### VERSE 17

"For the time is come that judgment must begin at the house of God." God's children are not appointed to wrath, but they are appointed to chastening in order to be corrected, cleansed, and sanctified (Heb. 12:5-11).

"And if it first begin at us, what shall the end be of them that obey not the gospel of God?" How this emphasizes the wrath of God to be executed against the ungodly (II Thess. 1:5-9). God deals righteously, both with His children and with the lost.

#### VERSE 18

"And if the righteous scarcely be saved." It was with much work that God's people were saved. This work was accomplished by Christ. Consider His sweating as it were great drops of blood, and His cry on the cross, "My God, My God, why hast thou forsaken Me?" (Luke 22:44; Matt. 27:46). This also has to do with the work involved in making everything work together for our good who are the called according to His purpose (Rom. 8:28).

"Where shall the ungodly and the sinner appear?" Language which can only reveal the unending suffering of the ungodly in Hell (Luke 16:23-25).

#### VERSE 19

"Wherefore let them that suffer according to the will of God." Since the sufferings of the children of God are in order to correct and not in condemnation, we can therefore be content.

"Commit the keeping of their souls to Him in well doing, as unto a faithful Creator." Knowing that nothing can separate us from the love of God which is in Christ Jesus (Rom. 8:39). "For we are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). Yes, Jesus "is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy" (Jude 24, 25). Our God is faithful.

Conclusion: God's dealings with saint and sinners are to be carefully considered.

THE BAPTIST EXAMINER

MAY 12, 1979

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Please explain the Scripture concerning the publican and the Pharisee. Was the publican justified as to his salvation?"—  
Red Bay, Alabama.

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I think the Lord spoke this parable not to teach men how to be saved but to teach the humility salvation produces. The publican represents genuinely saved individuals who recognize their total dependence upon God; they recognize they deserve not the slightest of His favors; and, they know they must continually plead the blood of Christ for the forgiveness of their everyday sins. The Pharisee, on the other hand, is typical of those "which trusted in themselves that they were righteous" (v. 9) and were condescending toward the tax collector, feeling that they in some way were better. He was not justified because his attitude of pride and self-sufficiency are not fruits of the Spirit. He does not realize that the type of Christian God wants is represented in the publican (Psalm 34:18). God still deals most closely with those like the publican. Of course the man was saved, but there is more here than just salvation or condemnation. God despises the arrogance of some professing Christians who think they are in some way on a higher plane than other Christians.

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"I tell you, this man (the publican) went down to his house justified rather than the other" (Luke 18:14). It appears to me the justification referred to here is that act of God whereby a guilty, Hell-deserving sinner is declared righteous. These two men represent law works and free grace. The Pharisee proudly delineated his supposed good works whereby he assumed favor with God. The publican refers to his sinful state, and petitions the Lord to be propitious toward him. He acknowledges his sinful state and conduct, and only a regenerate person will of a truth do that. The publican was not justified as a result of his prayer, but his prayer was a result of his justification before God. His prayer was short on words and time, but full of confession and humility. The Pharisee was claiming salvation by his character, the publican owned his just condemnation, and was given salvation by Christ.

The publican was "justified . . . through the redemption that is in Christ Jesus" (Rom. 3:24). There is no salvation by character, what men need is salvation from character. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin" (Rom. 3:20). The law had done its work in the life of the publican; that is, it had stopped his mouth and declared him guilty before God. (Rom. 3:19, 20). And now his plea is for mercy, mercy not justice, for it was justice that condemned him. The publican was judicially pardoned or justified by

God, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). The publican was meritoriously justified by Christ (Isa. 53:11). He was justified mediately by faith (Rom. 5:1); and evidently by his confession, which was a good work (James 2:14).

Let us not make the mistake that one S.S. teacher made at the close of her lesson on this Scripture. She said, "Now children let us be glad that we are not like that Pharisee."

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The Scripture in Luke 18:11-12 shows clearly that the Pharisee was depending wholly, and altogether upon his own goodness for his salvation. He felt no need of Christ. In fact, he had no place in his thinking for any help apart from his own ability to take care of the situation.

In verse 13 we see an altogether different picture. The publican did not so much as feel worthy of looking up toward God. And his expression "God be merciful to me a sinner" has great significance. Not only did he feel unworthy, he realized that he was a sinner. No self-righteousness can be seen here. The word "merciful" here comes from HILASKOMAI which means to expiate.

In I John 2:2 and also in 4:10 the word "propitiation" comes from HILASKOMAI which means to cover and remit. The word "remit" comes from APHEMI which means to send away. The words HILASKOMAI and HILASKOMOS both come from the same root word. So the publican is not only admitting that he is a sinner, he is also pleading for his sins to be covered and carried away. Certainly this publican was a saved man. No totally depraved, lost sinner ever has this attitude concerning his sins.

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I am not so sure this passage is dealing with salvation. The Pharisee is a religious hypocrite who thinks of himself as better than everyone else. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners,

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unjust, adulterers, or even as this publican" (Luke 18:11). The publican, on the other hand is one of God's children who knows how unworthy he is. "And the publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Vs. 13). He comes before God in humility and looks only at himself. I see two men who came to worship, one who is proud of himself—the other who gives God the glory.

No where does it say that the publican was saved because of this. Instead it says he went away justified (see vs. 14). He was already a saved man.

## The "Spectre"

(Continued from Page Three)  
we do this that we will then have a proper understanding.

When I first read and heard this I couldn't believe what I was hearing. I still can't quite believe it. However, I woke up the next day and the book still said the same thing, so I assume the author means it. I have read the writings of every religion on earth that I could find literature on. But, in my readings here and in Metaphysics and Existentialism I have never found an expression that matches this for originality and the ability to shock. I am glad the book is a copyrighted document because an expression like that should be preserved in its original purity for all to see. I wouldn't have that expression changed for anything, not one jot or tittle, for the entire doctrine hangs on it.

I simply cannot believe that our brother means what he says when he tells us to read all the epistles as being written to or about churches. Brethren, where will such a methodology lead us? You can obviously read anything any way you like but that doesn't change the internal content of what you read. Simply saying that an epistle is written to or about a church doesn't make it so. The internal content determines this.

You can read Jude as being a MacDonald's menu, a schematic for an Atlas rocket, or being written to a church but it isn't. You can read the epistles of Timothy, James, Peter, John, Philemon or Titus as being recipes for fondue, dissertations on roast pig, Russian poetry, Chinese maxims or church epistles but they are not. You can read Hebrews as being a church epistle or a lesson in Renaissance art but it is neither. What church was Jude, Timothy, Titus, etc., written to? We know clearly which church Corinthians, Galatians and Thessalonians were written to but what about the other epistles that the brethren label so capriciously as being written to or about churches?

On the question at hand we must use some sort of discernible order or we are going to find ourselves reading Isaiah as a "Medes" book simply because the word is mentioned there in 13:7, or reading Daniel as a "leopard" book, 7:6. Is James a "moth-eaten" book simply because the word is used in 5:2? Is John a "Cain" epistle, 3:12? Is Colossians a "philosophy" epistle, 2:8 or is I Peter a "war" epistle, 2:11?

If you follow the brethren's advice you can read Genesis as a play and Lamentations as a jest. You can read any Bible book any way you want to regardless of internal content.

By one fatal stroke of his pen the author has reduced the Bible to a vast confusion and has cast us upon an endless sea without anchor, without power, without compass and without direction. If you must wrest the Scriptures so far out of line to prove the "Priesthood" it simply isn't worth proving at all. NOTHING IS WORTH (Continued on page 5, column 2)

## WHO SHOULD BAPTIZE?

(Continued from Page Three)

that their personal non-compliance with the command to be baptized, is no bar to their legitimate administration of baptism to others! Surely this theory must break down under the weight of its own absurdity.

There is another view which should not pass unnoticed. It is, in substance, this — that God calls Pedobaptists to preach, and that in the call to preach is involved authority to baptize. It is said, sometimes, that Saul of Tarsus was called to preach before his baptism, etc. However, this may have been with Saul, it is historically true that he did not preach till he had been baptized; and I do not see why baptism should not precede preaching now as well as in apostolic times. But this by the way.

What about the call of Pedobaptists to preach as involving authority to baptize? Many absurd things have been said concerning the call to the ministry, — but there is doubtless such a thing. This is not the place to attempt its definition. Every man is not called to preach who thinks he is, or whose partial friends thinks he is. How is it to be known that a man is called to preach? Some say that the success attending his labors is the proof. This is not a satisfactory view; for success is often apparent and not real.

I know of no better way of deciding that a man is called to preach, than the old-fashioned Baptist way, namely — that a church of which a brother is a member shall decide the point. If it is said that a church is not infallible, I reply, even so; and, therefore, the churches are liable to make mistakes. But, after all, the church to which a brother belongs, is the best judge of his ministerial qualifications — can best decide whether he comes up to the scriptural standard given in the first epistle to Timothy. The call of God must be recognized by the church. Unless this is done, there is danger of the greatest disorder and confusion.

Hence, Baptist churches, as a rule, have ever exercised their authority in recognizing God's call to any of the members to preach and to administer the ordinances. This has been their plan, and I know of no better plan. Now it strikes me as very singular, that any Baptist should admit the right of Pedobaptists to administer baptism when the right is not believed to be in a Baptist till it is conferred by the church of which he is a member. Why this capricious discrimination in favor of Pedobaptists and against Baptists? Why practically say that an unbaptized man may do what a baptized man is not allowed to do till his church gives him authority?

Will it be said that "Pedobaptist churches" have given their ministers authority to baptize? What does this amount to? "Pedobaptist churches" so-called, are not scriptural churches. There is, there can be, no ecclesiastical connection between Baptists and Pedobaptists. The Baptist who does not understand this, does not know why he is a Baptist.

If there are not fundamental differences between Baptists and Pedobaptists on what may be called emphatically "the church question," Baptists have no right and title to denominational existence. But if there are fundamental differences and if Baptists hold the New Testament view of a regenerate church membership, and of the ordinances of the Gospel, then their denominational existence is a great necessity; for it is essential to the purity of church life and the integrity of the ordinances of Jesus Christ.

Having indicated who should not baptize, I shall attempt to show who should baptize. Before I refer to the scriptural argument, I will present what has been, as I think, the general views of Baptists. I go back to the Confession of Faith, put forth in London in the year 1689, by the "ministers and messengers of, and concerned for, upwards of one hundred baptized congregations in England and Wales," etc. There was a previous Confession in 1643, but as only "seven congregations" were concerned in it, I make no special reference to it. The moral influence of the Confession of 1689, in the making of which such men as Hansard Knollys, William Kiffin, Benjamin Keach, Andrew Gifford and others took part, is far greater than that of the Confession of 1643.

But the supreme reason for referring to the Confession of 1689 is, it was adopted by the first Baptist Association in America, and is in this country called the "Philadelphia Confession of Faith." I suppose it may be said that all the Baptist Associations of the United States have a historical connection with the Philadelphia Association. One thing is certain, namely, that while the utterance of the Philadelphia Confession in the quotation I am about to make, is not authoritative, it may be regarded as the best exponent of the Baptist view of the matter referred to. I make this statement because it has been recently intimated that there is scarcely a Baptist in New England who holds the view advocated in this article. If this be so, I have only to say that New England has, in this particular, apostatized from the Baptist faith, and so much the worse for New England.

The extracts I make from the Confession of 1689, now the Philadelphia Confession, are these:

"A particular church gathered and completely organized, according to the mind of Christ, consists of officers and members (Continued on page 5, columns 4, 5)





The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "THE LIFE THAT YOU LIVE"

BRUCE ALLEN  
Louisville, Kentucky

"Blessed is every one that feareth the Lord; that walketh in his ways" (Psalms 128:1).

Every where you look today new things are coming up. New invention, new ideals and new ways in doing and living our lives. All things seem to change. It seems nothing is safe from this ever changing world. Many of us who profess to be God's children accept this without question and because of this many times we walk according to the world's directions, ignoring God's Word. Scripture says that if we forsake God that He will forsake us (II Chron. 15:2). We lean to our own understanding and strength forgetting that Christ said, "For without me ye can do nothing" (John 15:5). We have become proud and boastful, because we are so sound in our doctrines. Do you not know that, "pride goeth before destruction" (Prov. 16:18)?

You may say, well this may be true of many, yet it is not of myself. How often do you "study to show thy self approved unto God" (II Tim. 2:15)? Have you continued to hold before God's throne your church, pastor and family in prayer? Should we not, "pray without ceasing" (I Thess. 5:17)? Can we say as the Book of James exclaims, "be ye doers of the word, and not hearers only" or do we witness with our mouths, yet deny our words with our testimonies from our daily walk, "deceiving our own selves"? Instead of finding or always looking for the wrong in the walk of other Christians, let us stop and examine our own selves first (II Cor. 13:5).

Brethren, consider that we are the salt of the earth (Matt. 5:13), "and that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put

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on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:11-14).

So he died for his faith. That is fine. More than most of us do. But say, can you add to that line That he lived for it too? In his death he bore witness at last As a martyr to truth. Did his life do the same in the past From the days of his youth? It is easy to die. Men have died From bravado or passion or pride. Was it harder for him? But to live every day to live out All the truth that he dreamt, While his friends met his conduct with doubt, And the world with contempt. Was it thus that he plodded ahead, Never turning aside? Then we'll talk of the life that he lived, Never mind how he died.

—Ernest Crosby

## The "Spectre"

(Continued from page four)

PROVING IF YOU MUST DO THIS. We have all been guilty of misunderstanding a Scripture and misapplying it out of wrong mindedness, pride, stupidity or just plain ignorance. But there is a vast difference between misapplying a Scripture and MISAPPLYING SOME 15 OR SO BOOKS OF THE BIBLE.

The "Priesthood" necessitates (the author's word) an undue emphasis on church membership and this in turn necessitates an unalloyed assumption that every epistle and every person in the New Testament that were of any worth were worthy only as they were "in church capacity." Do you believe this dear reader?

We are told by the brethren that the principles whereby God dealt with Israel are the same principles whereby He deals with us. This is the most frail kind of ASSUMPTION and it won't stand the scrutiny of light. This statement is the life of the "Priesthood" but the death of Bible theology. I don't like invidious comparisons but more than that I don't like INACCURATE ones. Typology is a valid study no doubt but I tire of it very quickly when it wanders far afield into the dank swamps of supposition. I use types sparingly if at all and I particularly object to people being typed as an effigy of my Lord.

The brethren usually pull out a few selective principles in order to establish similarities but let's not be so selective. Does God deal with us like He did Israel? How long since you've circumcised your male children? Is that not a principle in the Old Testament? How long since you've seen a blood sacrifice? How long since you've been a member of a physical tribe of Israel? How long since you've stoned a disobedient son or an unfaithful wife? How long since you've married a dead brother's wife to raise up seed to your brother? How long since you've lived in the land of Caanan? How long since you were under the law? How long since you observed the dietary laws? How long? Does God deal with us by the same principles He dealt with Israel? I could make a book of these questions but why go on? If you believe that God deals with us like He dealt with Israel then please feel free to believe it but don't say the Bible says it.

Does not the term "new testament" (Heb. 9:15) mean anything?

Nothing could be more dissimilar under creation than God's dealing with us and His dealing with Israel. Was every Israelite a free, born-again Son of God and consequently a spiritual being? We are all created by the same God but we are not of the same caste as Israel. This is where the "Priesthood" inevitably breaks down. We are Gentiles. New-born Gentiles. How many Gentiles were priests in God's temple?

The church is designed to be mobile unto "all nations" (Matt. 28:19) but Israel was only mobile in the desert journey. When settled in the land as a nation she was never designed to function anywhere else as a nation. Baptists have been scattered over the earth in obedience to God's command but Israel as a nation cannot be obedient anywhere in the world but in the land of Caanan. Is this the same principle? Israel isn't the church and the church isn't Israel. No one can possibly tell what great harm has been wrought by people who simply are unable to distinguish between Israel, the kingdom of God, the family of God, and the church. Libraries could be filled with tomes of error that were written by men who could not make this simple distinction.

I fear that the book on the priesthood will outlive its author unto the breaking down and destruction of long sealed fellowships and long standing unity. If the dear brother had only preached that the epistles were all written to churches the harm would have been limited. If he had only preached that God deals with us as with Israel his words would hopefully be soon lost in the sweep of time. If he had only preached that you only receive God's name at baptism. If he had only preached that all saints and disciples in the Bible were church members, if he had only preached that Christ received His birthright and priesthood from Levi rather than from God, if he had only preached that the church has a birthright and can lose it, if he had only preached that the anointing is only in the church and if he had only preached the dozen or so other grievous errors in the book then the effect would have been devastating but limited to scope. HOWEVER SOME STRANGE DESPERATE NECESSITY COMPELLED HIM TO WRITE THESE OPINIONS OUT AND THE WRITING OF THEM HAS CAUSED (AND WILL CONTINUE TO CAUSE) CONFUSION FROM CALIFORNIA TO THE SWAMPS OF FLORIDA.

When I reach my dotage (if by God's grace I ever do) I pray even now that God will break either my arms or my typewriter before I write an intemperate, unstudied book. We read in Job 32:9 that "Great men are not always wise; neither do the aged understand judgment."

Brethren, when we are faced with the defection of good men and true from the ranks of the faithful unto the banner of the "priesthood" we cannot be sparing. We must be loving but our voice must be heard. Think, my brethren, think. Think before you embrace a dogma that has no substance. Think before you give vows to a system that has no foundation. Think.

The doctrine of the priesthood of the church is the most inconsistent dogma that I believe I have ever encountered. If you remove one building block from it the entire structure will shivel up. It is like an inverted pyramid. It sits on one point and is precariously balanced at best. Remove that one point and the entire structure tumbles to ruin and to the ruin of those who are sheltered under it. The "priesthood" (unlike a true pyramid) sits on several frail points, but the main point is the "Birthright."

It is on the subject of the "birthright" that the entire structure is built and it is upon the "birthright" that I shall hopefully cast it down before this overview is completed. Please give much thought to the subject of the "birthright" (Continued on page 8, column 1)

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MAY 12, 1979  
PAGE FIVE

## WHO SHOULD BAPTIZE?

(Continued from Page Four)

bers: — and the officers appointed by Christ to be chosen and set apart by the church (so-called and gathered) for the peculiar administration of ordinances, and execution of power, or duty, which he entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

"The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in the church, is that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of the hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands."

"Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

"These holy appointments are to be administered by those only who are qualified, and thereunto called according to the commission of Christ."

These extracts are made from chapters 26 and 28, and may be verified by a reference to CUTTING'S HISTORICAL VINDICATIONS, pp. 168, 171.

I call attention to the fact that "the peculiar administration of ordinances" is referred to as pertaining to the "officers" of a church, "bishops or elders," no doubt, being meant. These "ordinances" are declared to be "baptism and the Lord's Supper," and they are "holy appointments," to be "administered," not by everybody, not by every church member, but "by those only who are qualified, and thereunto called, according to the commission of Christ."

This is Baptist doctrine, brought into this country at an early day, and which found expression in the formation of the Philadelphia Association in the year 1708. It will be observed that no line of discrimination is drawn between the ordinances; that is to say, it is not intimated that there might be men competent to baptize, but not to administer the Lord's Supper. No, this is an intensely modern theory, adopted, no doubt, for the support it is supposed to furnish in a certain exigency. Our Baptist fathers believed that the authority to administer the two ordinances of Christ is precisely the same. It seems never to have entered into their minds that a man might be qualified to baptize, but not to preside at the table of the Lord. It is now said by many that a Pedobaptist preacher may baptize, but that he cannot be allowed to administer the Lord's Supper! Our fathers believed that the officers of the churches, chosen by the suffrages of the churches, and set apart by ordination, were the men to administer the ordinances of the Gospel. This was the old doctrine; and when I am asked to interpret the new I answer in the language of Scripture: "No man also having drunk old wine straightway desireth new; for he saith, The old is better" (Luke 5:39).

But it will be said that the views of Baptists of former generations are not authoritative and binding on us, unless those views are in accordance with the Word of God. I concede this. Far be it from me to recognize anything but the Holy Scriptures as the supreme standard of faith and practice. Is the Word of God appealed to? Then to the Word of God we go.

The prominent thought possessing my mind when I formed the purpose to write this article was, that there is no scriptural authority for the administration of baptism by an unbaptized man. This I solemnly assert. He who says that an unbaptized man has this authority, must prove it. On him rests the burden of proof. He will find it a burden; for, to say nothing of Baptists, no Pedobaptist, Romanist or Protestant will render assistance. The practice of infant baptism, so-called, renders it impossible for any Pedobaptist to touch the burden with one of his fingers. What is called baptism among Pedobaptists is inevitably administered by those who have received it. It cannot be otherwise: for the reception of baptism by the infant inexorably precedes the administration of baptism by the man. No more concerning Pedobaptists on this point.

I refer, as did our fathers in the Confession from which I have quoted, to Matthew 28:19: "Go ye, therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." All the authority on earth to administer baptism is traceable to this commission. Should this commission be expunged from the New Testament, the administration of baptism being wholly unauthorized, would be nothing better than an act of will-worship. How this commission was understood and carried into effect, we learn from the Acts of the Apostles.

I surely take it for granted that the commission was given to baptized persons. That Jesus, though Himself baptized, chose as His apostles unbaptized men, can be believed by no man of sane mind. The commission then, was given to baptized men, and they were required to disciple the nations. When the process of discipleship took place, baptism, the outward profession (Continued on Page 6, Columns 4 and 5)



## Rock That Followed

(Continued from page one)

mits that the meat is the manna, and the drink is the water, but asserts that the expression about the rock is wholly figurative! He seems to be conscious that this interpretation gives a tremendous wrench to the passage, in the sudden leap from literal manna and water to a figurative rock, and he concedes that thus the term spiritual, as applied to the rock, must have a different sense from that which it has as applied to the manna and water. He says that as applied to the manna and water it expresses their supernatural origin; but as to the rock, it expresses its supernatural nature; a difference of sense practically infinite. Is Paul, is any sober writer, likely so greatly to change the meaning of words and the manner of speech in the same brief passage? A common law of language suggests an altogether different purpose of the expression, "And that rock was Christ."

There is a picture of Washington on the wall of my room. A foreigner enters and pointing to the picture, says, Who is that? I answer, That is Washington. Every one feels that this is a natural way of speaking, and that precisely the same ideas are conveyed as if my visitor had said, Who is represented by that picture? and I had answered, That represents Washington. Again, and again, and again, in human speech, the word is, in such connections, has the force of typifies, stands for, represents, or is represented by.

The Scripture gives instances, not a few, of this method of speech. When the disciples asked Jesus to declare unto them the interpretation of the parable of the tares, He said he that soweth the good seed is the Son of man, the field is the world, etc., meaning that the sower in the parable represented the Son of man, and the field represented the world. Paul, in the Epistle to the Galatians refers to the bond woman and free woman, and says, "These are the two covenants," meaning these represent the two covenants; and then he adds, "This Hagar is Mount Sinai in Arabia, answering to Jerusalem which now is;" as if he had said this Hagar is a figure of Mount Sinai or stands for it.

The same manner or principle of language occurs, as we understand of course, in the formulas of the Lord's Supper, on which I need not dwell. And I think it is precisely the same usage of language that we have in the words, "And that rock was Christ." That rock, that rock in the wilderness, from which the water came, represents Christ; it is His emblem or figure. See that and you see what stands for Christ,—not for the pre-existent LOGOS, but for Christ as He now is, the Anointed One, the Messiah. If Paul means, as Dr. Hodge alleges, that the Israelites in drinking drank literally from Christ without asserting anything about the rock that Moses smote, then just as well we may say that Hagar was literally the mountain, and the bread of the Supper is literally Christ's body.

The question might arise, How is it, then, that Paul tells us what the rock typified, and says nothing in this way of the manna and the water? Because the manna had already been fully explained as typifying Christ in the known language of Christ Himself; and He had shown the water, at least water in general, to be a symbol of the Holy Spirit. But what did that rock that followed the people symbolize? Paul throws in a crisp remark that gives helpful, perhaps needed, light upon that point. And what a shining, suggestive word it is in the midst of his historical recollection. From that point we know—and how it instructs and refreshes the spiritual mind to know—that not only the meat represents Christ, and the drink His Spirit, but also that the rock itself from which the drink came is a divinely chosen figure of Christ, for Christ, like the rock, gives forth the water for man's thirst. He must be smitten in order to give it, and He goes

with His people from station to station.

Let us now turn to the Old Testament record of the wilderness journeyings, to find there what may confirm, or at least harmonize with, the view thus far maintained as to the movement of the rock which Moses smote.

Who has not seen, in children's books, a picture of Moses smiting the rock? He is represented as standing before the outcropping rock of the side of a mountain, with the rod in his hand, and the water gushing obediently to its stroke already inflicted. The picture, of course, has just about the same authority as the capital letter with which the printers have begun the word rock in the record of Paul already discussed; nevertheless it has helped to fasten in our minds a certain conception of the smitten rock, as if it were the immovable part of a mountain. I do not know of anything, however, in the Old Testament narratives, that demands this particular conception. The term rendered rock in the narrative of the first smiting at Rephidim, enters into Isaiah's expression of the "stone of stumbling" and Job's phrase of the "stones of the brooks." The term rendered rock in the account of the smiting many years later in the wilderness of Zin, corresponds to PETRA in Greek and SILEX in Latin, and may, as these words suggest, be the name of a rock that is moveable, but yet once, it may be, forming a part of a fixed crag or mountain. Both terms bring to our minds most naturally, no doubt, the idea of a great rock, but do not forbid the idea of a detached rock.

Now is there anything in the Old Testament accounts favoring the view that this rock, which may have been a detached rock, followed the journeying people? There are points in the narrative of the second smiting, in the wilderness of Zin, that to my mind are much in favor of this view, the view that Paul has so evidently sanctioned.

Many years had elapsed since Moses brought water out of the rock at Rephidim. The people had been long led about for their trial and instruction. They have come to Kadesh. There was no water for the congregation, for cattle, or for plant. The people violently complain. Moses and Aaron are in a dire strait, and fall on their faces at the door of the tabernacle of the congregation. The Lord appeared in a mass of glory and said to Moses, "Take the rod," most naturally the rod he had used when the people cried for water before, "and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water." "The rock that is before their eyes." This expression seems to mark a rock well known to the people, and standing in some close relation to them; a rock in their presence, as it were a familiar witness. Then the water it is to give forth is spoken of as his water, as if it were water characteristically belonging to that particular rock, peculiar to it, and at sometime more or less habitually given by it. Now, if by the facile power of God the rock, smitten by Moses at Rephidim, had gone with the people, always standing before the camp when they halted, giving forth water when needed, as constantly as the manna was given from Heaven, but just now, for some unknown cause, withholding its usual supply, all this, and just this, would not only harmonize with the account I have read, but best explain some of its peculiar expressions. The references to the rock before the people's eyes, and to its own water would seem in the highest degree natural.

But again, it is further said in the same account, that Moses took the rod and gathered the people before the rock, and having petulantly chided the people, lifted up his hand, and with his rod he smote the rock twice. The Lord was displeased with him; and why? Because, as we are told, he did not believe God, to sanctify him in the eyes of the people, or as it is elsewhere said, because he rebelled against God's commandment in the desert of Zin. He showed an impatient spirit towards the people; but in what point did he disobey God's commandment; in what did

## IS "THAT" IN THE BIBLE?



Question:

**WHAT MEN WORE "GOODLY BONNETS OF FINE LINEN"?**

Answer: Aaron and his sons, Exodus 39:27-29 RV—"And they made the coats of fine linen of woven work for Aaron, and for his sons, and the mitre (margin, "turban") of fine linen, and the goodly head-tires of fine linen, and the linen breeches of fine twined linen, and the girdle of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer; as Jehovah commanded Moses."

he act as if he believed not God? It was in smiting the rock once and even twice, when God had only told him to speak to the rock. He violated the strict terms of God's charge to him. If God says, smite, He means smite; but if He says speak, He means speak, and neither Moses nor any other has a discretion to alter the command. This Moses sorely learned.

But why did God now say to him, speak to the rock, when He had said smite it, in the first instance, when the people were at Rephidim? If it were the same rock, that had been before smitten, then we should hardly expect any act to be authorized that would mark a second opening. The one fissure would naturally be sufficient according to divine law of economy. But if it were not the same rock, then we should expect it to be now smitten the same as the other had been, if water was to be brought miraculously from it.

But He only said, speak to it. Moreover, on the supposition that it was the same rock, but not otherwise, there is still more cogent reason why God would not have it smitten. It was a type of Christ. That rock was Christ. Christ was not smitten under the Father's direction but once; the rock ought not to be. Hence God said, in the second instance, speak to it. And Moses' smiting the rock as he did in that second case, in his own willfulness, has its antitype, if at all, in the act of backsliding believers that crucifies the Son of God afresh, and puts Him to an open shame.

If the rock of the wilderness, giving forth water, is a type of Christ as the giver of the Spirit, then we should look for only one rock; and when it said that rock, that particular rock was Christ, which of the two is meant, if there were two? All these considerations favor the view that the rock at Kadesh was the same one as that at Rephidim, and, if so, that it had, by God's secret impulse, followed the people.

Paul's statement and the Mosaic narrative being what it is, in relation to this subject, it is pleasant and surely somewhat assuring to find the old Jewish tradition distinctly and uniformly asserting that the rock of Rephidim followed the people. This is conceded even by those who reject the view maintained in this paper. "Such," says Dr. Hodge, "was the tradition of the Jews, as is abundantly provided by the quotations from their writings (made) by Wetstein, Schoettgen, and Lightfoot. According to the local tradition, as old at least as the Koran, the rock smitten by Moses was not part of the mountain, but a detached rock."

It is well known that Erasmus, Beza, Estius, Grotius, Lightfoot, Calvin, Henry, and others maintained that the water and not the rock continued to follow the people; that the stream gushing from the stationary rock in the first instance continued to flow, and followed the people as they journeyed, supplying whatever need there might be. When the matter of a channel is considered, and the varieties of high and low ground over which the people journeyed, it is easy to understand that this (Continued on page 8, column 4)

## WHO SHOULD BAPTIZE?

(Continued from Page Five)

of discipleship was to be administered. The baptizers had themselves been baptized. There could be no open profession of faith in Christ without baptism. Hence, all the thousands of converts mentioned in the New Testament were baptized, and the New Testament churches were congregations of baptized believers.

It may be said that the apostolic office was extraordinary and temporary. This is true; but it was made the duty of the apostles to teach the baptized disciples to observe all things commanded by Christ. Among the "all things" we may be sure was included the appointment of "bishops or elders" in the churches; for we know that there were elders in the church at Jerusalem. See Acts 11:30; 15:2. When Paul and Barnabas were sent out by the church at Antioch, on a missionary tour, they visited many places, and "appointed elders in every church" (Acts 14:23). Doubtless the appointment was made in every instance in concurrence with the suffrages of the membership. That there were elders in the church at Ephesus we know from the affecting interview Paul had with them (Acts 20). In the epistle to the Philippians "bishops and deacons" are named, while in the epistles to Timothy and Titus the qualifications of bishops or elders are specified. James refers to "the elders of the church" and Peter exhorts the "elders" among the brethren to whom he wrote.

In view of these facts it is as indisputable as an axiom that elders or bishops were officers of the churches in apostolic times. So our Baptist fathers declared in their London Confession of Faith in 1689, which is, in this country, called the Philadelphia Confession. They said, moreover, that to these officers pertained "the peculiar administration of ordinances." This commends itself to every man's common sense, for the officers of any organization are naturally expected to administer its rites.

The responsibility of the officers of a church to its members is unquestionable. The supreme responsibility is, of course, to Christ, but there is a subordinate responsibility to the membership. This follows invariably from the independency of churches, a doctrine always dear to Baptists, and, therefore, held by them with unyielding tenacity. If officers of the churches are, under Christ, created by the churches, they are amenable to the churches.

The opposite view is an absurdity. How is it possible for the creature to be free from obligation to the Creator? Every church—I mean every local church—is responsible to Christ for the preservation of His ordinances in their original integrity and purity. The administrator of these ordinances, then, is responsible to the church of which he is a member. If this were not the case, and the administrator of the ordinances should change or mutilate them, where would be the remedy? There would be none. Manifestly the churches cannot maintain the ordinances in their purity unless they have control of the officers who administer the ordinances. This point seems to me too plain to need elaboration.

Possibly I may make it plainer to some by saying that when a church officer acts unworthily of the Christian name, he is excluded from membership, and with the termination of this membership ends his official existence. The church gives him his official character, and, in the case supposed, takes it away. It is under Christ, competent to create and competent to annihilate. Church authority is not the trivial thing which some imagine it to be; and it is to be hoped that there is no church in our denomination that would suffer its authority to be trifled with. I do not believe there is. That is to say, if a Baptist pastor should so far surrender the faith and practice of the Gospel as to believe sprinkling and pouring, as well as immersion, baptismal acts, and to administer baptism, so-called, to speechless infants, we have no church that would hesitate to exclude him. His official authority would be taken away and no respect would be given to anything he might do. But, "tell it not in Gath!" we may find here and there a Baptist church that will accept as valid an immersion performed by a Pedobaptist preacher, when if that preacher could, by any possibility, be a member of that church, he would be excluded at the first business meeting! Dr. Cone, a great man in our Baptist Israel, well wrote in 1845 as follows:

"In the early part of my ministry I was intimately acquainted with Gano, Baldwin, Holcombe, Staughton, Williams, Richards, Fristoe, Mercer, and many others, now gone to glory, and I never heard one of them drop a hint that baptism by a Pedobaptist minister opened the door into a regular Baptist church. I must be made over again before I count that to be 'valid baptism' when neither the administrator nor those who ordained him believed immersion of believers any part of their commission, and never submitted to it themselves, in obedience to the command of the King in Zion."

What is the conclusion of the whole matter? Clearly this: The commission of Christ, from which comes all authority to baptize, was given to baptized men. They were, to say the least, either a church or the nucleus of a church. They were divinely appointed to act a special part in the establishment of Christian- (Continued on page 8, columns 4, 5)



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

In Iran Ayatollah Khomeini's kangaroo courts are continuing their nightly executions. More than 100 people have been put to death and as many as 20,000 more prisoners still await trial. So far only one who has stood before these religious-civil bodies has not been taken out and shot. Surely Mohammed did not say that any man influenced by Zionism or by the United States and Britain must be shot within 24 hours, after which the firing squad must shout exultantly, "Allah O Akbar."

Khomeini recently said: "There is no reason why a criminal should be tried in the first place. Once his identity is established, he should be killed right away." I assume that Khomeini thinks he is carrying out the saying of Mohammed who said: "Slay the infidel if he attacks you and will not let you practice your religion." Iran today is proof that false religions are always persecuting anyone who opposes them. Do you want to see how things go in a country which has a union of church and state, with the church calling the shots? Then look at Iran. By the way, where are all those people who scream so much about "human rights"?

WASHINGTON, D.C. (EP) — The U.S. Senate unexpectedly passed an amendment sponsored by Sen. Jesse A. Helms (R-N.C.), which would remove cases involving voluntary prayer in public schools from the federal court system and place the issue exclusively under the jurisdiction of state courts. The amendment, passed by a vote of 47-37, was attached to the Carter Administration's proposed bill to establish a Cabinet-level Department of Education. It had been defeated many times in the past.

Supporters of the cabinet bill expressed fear that the addition of the controversial prayer amendment may kill chances for passing the bill which is under strong attack as a threat to state and local control of schools. The prayer amendment adopted by the Senate specifically denies the U.S. Supreme Court jurisdiction to act on any state law, ordinance, rule or regulation concerned with voluntary prayers in public schools.

NEW YORK (EP)—Theological author-commentator Robert Short says the doctrine of a literal, superheated hell is a "monstrous misunderstanding" which has led to "countless other heresies" in the history of western civilization.

Mr. Short, known for his 1965 non-fiction bestseller, *The Gospel According to Peanuts*, gave a presentation based on his newest book, "Something to Believe In," to the 50th anniversary convention here of the Religious Public Relations Council. Subtitled, "Is Kurt Vonnegut the Exorcist of Jesus Christ Superstar?" the presentation, as is the book, was laced with cartoons from *Peanuts*, *Doonesbury*, B.C., *New Yorker* magazine, and other sources, to make its points.

Hell "properly understood," Mr. Short said, is an important way to "undercut all false confidence we have in the future" and warn people against a variety of false gods which offer no real security. He suggested that a "literal hell" blunts the Christian message that God has power to overturn false gods in the present. He also suggested that "the monster God and his literal hell" are "most responsible for western atheism."

Mr. Short said that because the doctrine of a literal hell, "stoked up by our loving heavenly Father," is so largely responsible for western atheism and nihilism, it is time to get rid of the traditional teaching with its "denial of the gospel."

"We can't be too quick or too clear in getting out God's good news that there is reconciliation through Jesus Christ," Mr. Short affirmed. In that regard, he said,

the doctrine of the literal hell gets in the way.

So Mr. Short does not believe in Hell. Neither did Col. Robert G. Ingersoll nor Thomas Paine. But both of these men are now firm believers in Hell. Mr. Short does not have long before he too will be compelled to admit the reality of Hell. When he arrives at the place he denies he will gladly concede that the gospel according to Christ is far superior to The Gospel According to Peanuts.

MINNEAPOLIS (EP)—He admits he was "rather late" in coming to the conviction, but Billy Graham now regards the \$400 billion-a-year global arms race as "insanity" and "madness." And he believes he typifies "a vast change" of thinking now taking place among his fellow conservative evangelical Christians in this country.

"I don't think that they were aware of the potential horror of what a nuclear war with present weapons could do to the human race," Mr. Graham said, in a recent interview on the CBS Evening News with Walter Cronkite. "I think they are awakening to the fact that they have a responsibility to speak out."

Are Russian officials preparing another trial for Baptist leader Georgi Vins? Vins was moved from the Yakutsk forced labor camp in Siberia to Lefortov Prison in Moscow, and it was assumed that he was to be "tidied up" there in order to appear in good shape upon his scheduled release in February. But when his wife, Nadezhda Vins, visited her husband in Lefortov she was told that a new trial may be in the works.

Meanwhile, Georgi's son Peter is in a corrective labor camp in the Ukraine. He has been threatened with a new charge of "anti-Soviet agitation and propaganda." He could face a further sentence of seven years in the labor camp plus five years of internal exile. Peter reportedly has been badly beaten by camp officers on two occasions and is on a hunger strike.

For a number of years, the Southern Baptist Home Mission Board in Atlanta has been endorsing ordained women to serve as chaplains in the military, in institutions, and industry.

The new staff chaplain at the Anna, Illinois, Mental Health Center is Kathleen Thom, age 28, a native of St. Joseph, Missouri.

"I was ordained in 1977 by the Wyatt Park Baptist Church in St. Joseph," Miss Thom said, "and I was endorsed by the chaplaincy division of the Southern Baptist Home Mission Board" (THE SOUTHERN BAPTIST JOURNAL, 3-4, 1979).

STOCKHOLM (EP)—The Swedish Parliament, by an overwhelming vote, passed a law prohibiting parents from striking their children or treating them in any other humiliating way. The bill goes into effect July 1. The bill clearly prohibits such punishment as slapping, whacking, or spanking children, but the area of "humiliating treatment" is more vague, possibly including such actions as sending them to bed without supper.

Opponents of the law had raised arguments in favor of corporal punishment, citing the Old Testament laws. According to Allan Akerlind, one of the few who voted against it, and the father of five, "It is a totally absurd, ridiculous law, the kind of thing that means nothing and cannot be interpreted or enforced." He said he plans to continue his own form of family discipline.

ALBANY, N.Y. (EP)—The New York Legislature has approved a \$1.27 billion state budget, which included a controversial \$20 million appropriation for Medicaid abortions. A deadlock on the Medicaid abortion issue had caused the

Legislature to miss the April 1 deadline for adopting the new budget.

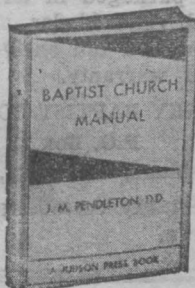
The Senate had adopted a budget which would have cut off abortion funds. The Assembly had approved a budget including the Medicaid appropriation, and refused to change its position. Some of the anti-abortion senators switched their votes and allowed the budget to pass with the Medicaid abortion appropriations included. The final vote was 33 to 23.

A comment made by a preacher at the burial of Terri Mahon, who was killed in a tornado, keeps ringing in my mind. He said at the funeral of this 17-year-old girl: "This was not the will of God, but it has given us a greater respect for nature and a greater respect for God." I do not see how such an unscriptural statement could have been any comfort to the sorrowful family who stood by. This preacher implied that nature killed the girl, and that God did not want her to die.

God is in sovereign control of the wind. "Fire, and hail; snow,

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and vapours; stormy wind fulfilling his word" (Ps. 148:8). In Psalm 104:3 Jehovah is said to walk "upon the wings of the wind." It is within the realm of God's power to restrain the winds: "He stayeth his rough wind in the day of the east wind" (Isa. 27:8). God sent a strong east wind to dry up the Red Sea for Israel to cross (Ex. 14:21; Ps. 66:6) and another wind to bring quails (Num. 11:31).

Evidently this liberal preacher was not acquainted with the One Who "arose and rebuked the wind, and said unto the sea, Peace be still" (Mark 4:39).

### Self-Examination . . .

(Continued from Page One)

torical statements we can obtain and even question the terminology used when we discussed the observance, but how often do we challenge ourself and our assemblies to "let a man examine himself"?

Self-examination is declared and emphasized by Paul here, "For he that eateth and drinketh unworthily eateth and drinketh damnation (judgment) to himself, not discerning (having examined) the Lord's body. For this cause (lack of examination) many are weak and sickly among you and many sleep. For if we would judge ourselves, we should not be judged" (vs. 29-31). Paul has emphasized elsewhere the need of the assembly examining and disciplining itself, but here he uses "himself" to drive home the truth of personal examination prior to observing the Lord's Supper.

Today we have medical professionals who attempt to instruct people to "know thyself" and to understand the world around them. Here Paul stated it simply as examining oneself. Christ taught in the Sermon on the Mount as it is recorded in Matthew 7, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a

beam is in thine own eye"? (vs. 3-4).

In these scriptures we would observe that a mote is a speck of dust or a splinter, and a beam is in comparison much larger. Christ here teaches the necessity of one having good sight before he attempts to help improve a brother's sight. "Thou hypocrite, first cast out the beam out of thine own eye" (v. 5). Brother Will Bang and our deacon, Brother Dale Hoium would both concur with Christ, as they work in the vision care field, that when you have something in your eye, which irritates your vision and then it is removed you can see clearly. This would mean one should examine himself before he corrects a brother (Gal. 16:1-2).

In I Corinthians it seems they had not been examining themselves and some were "weak and sickly and many sleep." (Euphemism for dead) . . . So I think that our full understanding of self-examination need be refreshed.

Now in the second letter to the Corinthians we read, "Examine yourselves whether ye be in the faith" (II Cor. 13:5). And it would seem that only by self-examination does one know personally of his experience of the grace of God that has been wrought effectually for him. Beloved, one may know all about the doctrines of salvation, one may have read after Brothers Gill, Spurgeon, Gilpin, Cockrell, and Wilson or just read the Bible. But knowing about salvation is not sufficient to save anyone!

When God told Noah to build the ark one brother has queried the possibility of inspectors giving the ark a final inspection before declaring it seaworthy. The inspector would check the grade of gopher wood and its ability to float. They could determine the pitch's inability to dissolve, so as to not cause leaks. They could measure the ark, and check the hinge on the door. But with all of this knowledge, if these inspectors were not on the ark when the rains began (as a matter of fact, seven days prior), they perished with all else. Likewise, those who know the truth and not Him Who is true, shall perish. Paul said, "Therefore if any man be in Christ . . ." (II Cor. 5:17), and not if he know of Him historically.

When one has examined his faith, then he should examine himself as his assembly prepares to observe the Lord's Supper. When we examine our service as part of a local assembly we assure ourselves of a sweet fellowship and unity in the church. Such unity is God-honoring and most appropriate for our observance of the aforementioned ordinance.

To examine ourselves, we should start by invoking God's help. David, in the 139th Psalm said, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (vs. 23-24). David previously exploited God's omniscience, omnipotence and omniscience. Being fearfully and wonderfully made he knew that God's searching of him would help improve his service for Jehovah.

We also might notice an increased reading of God's Word will instruct us in our righteous service. Paul instructed us to "study to show thyself approved" (II Tim. 2:15). If we examine ourself and find ourself lacking, but desire to be approved, then the same book is used for "instruction in righteousness" (II Tim. 3:16). Yes, beloved, our true desire in serving God through the local body is that a "man of God may be perfectly, (mature) thoroughly furnished (fully equipped) unto all good works" (II Tim. 3:17).

Furthermore we might be able to observe the Old Testament practice of fasting in helping us to prepare for the Lord's Supper. You might not be able to abstain from food for medical reasons, but, beloved, there are areas where we could abstain from worldliness and "draw nigh to God" (Jas. 4:8).

As our world goes on, beloved, consider the idea that if you would not examine yourself then God may have to do it for you. Notice I Cor-

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inthians 11:31-32, "For if we would judge ourselves, we should not be judged, we are chastened of the Lord, that we should not be condemned with the world."

God's check valve on our self-examination is taught throughout the Scriptures. Jeremiah was taught, "I the Lord search the heart, I try the reins." "Am I a God at hand saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and the earth? saith the Lord" (Jer. 17:10; 23:23-24).

God likewise taught Solomon, "My son, despise not the chastening of the Lord, neither be weary of His correction" (Prov. 3:11-12).

Beloved, how can one expect to "see Jesus" without examining himself. We are unprofitable servants to the eternal Servant, Who died for our sins. We are not perfect, but we are the ones, the elect, the redeemed, to whom Christ said, "Let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

He provided the salvation, and through our remaining life we are being sanctified, remembering that, "Therefore if any man be in Christ, he is a new creature, old things are passed away and behold, all things are become new" (II Cor. 5:17). We are growing in grace and knowledge but we should not do this by becoming proud and self-sufficient in our service.

So, beloved, God has provided a way to check our service, self-examination. May we use it for the honor and glory of Christ and observe in the Lord's Supper how He suffered and died for us. We have the responsibility to examine ourselves and assure ourselves that our assembly would be convicted of being followers of Jesus Christ the Lord. Examined like this we will be honest to God in all we practice at the Lord's table.

Beloved, I Corinthians 11 was given to brethren of like faith and order. Their proper observance of the Lord's Supper helped them to practice the other traditions set forth in the remaining chapters of I Corinthians. May we, having refreshed our minds of this need of self-examination, likewise observe all of the traditions set forth by Paul to the praise of the God who set this forth.



## The "Spectre"

(Continued from page five)  
as these articles continue and observe with me the frailty of the system that the brethren have constructed around this one point of thought. I say point of thought because it is supported by a single point of Scripture.

I perceive in the doctrine of the "priesthood" a small pocket sewn into a scholarly robe where praise is to be stored. I see in the "priesthood" a pedantic quality that exists to vindicate scholarship and for nothing else. I see God diminished and man elevated while man says "praise the Lord." I see this with sorrow and I wish that I were wrong but I see it none the less.



## Means Of Salvation

(Continued from page one)

place all during the Christian's life. (Phil. 2:12) And then finally at the resurrection of the saints when our bodies will be redeemed. (Rom. 8:23) In our text, the word salvation is used to describe the initial work of grace in the soul of a sinner which is the actual means of his justification before God. However, the word we want to pay attention to in verse 13 is "through."

First, we are saved through—sanctification of the Spirit. Needless to say the initial act of salvation is from God. The Holy Spirit of God must convict a sinner of his lost estate and convince him of his sinfulness in order to reveal the grace of God in Christ. No one has ever seen "the glory of God in the face of Jesus Christ" until he has thus been set apart by the Spirit of God. However, God is pleased to use his Word as a means to conviction towards sinners. (Gal. 3:24) It is the Word of God that is the "sword of the Spirit," and it is in this way God separates His elect from the world. There can be no salvation apart from the conviction and new birth of the

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Holy Spirit. (John 3:3) The new birth is accomplished by the preached Word being made effectual by the omnipotent power of the Holy Spirit. (I Thess. 1:4-5) There can be no such thing as a "new creature in Christ" when that person has never heard of Christ! This brings us to our next point.

We are saved through—belief of the truth. This isn't an option in the salvation of a sinner . . . it is absolutely mandatory. God never has and never will justify an unrepentant, unbelieving rebel. The operation of the Spirit brings about an actual response in a sinner's heart. We are justified (actually) by faith in the sinless, crucified, and resurrected Son of God. Not that faith is merit, for Christ is all our righteousness. But, faith is the channel whereby we appropriate the work and person of Christ. Remember, "it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21) Believe what? Why, the Gospel of Christ, of course!

Thus we are saved by—the calling of the gospel. The only way any one can believe is to hear the glorious gospel of Christ. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gos-

pel of peace, and bring glad tidings of good things!" (Rom. 10:13-15).

The preachers of the New Testament have an enormous responsibility to preach the gospel. Paul counted his own life second to the preaching of the gospel. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord

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Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Philip, the evangelist, when confronted with the convicted Eunuch "preached unto him Jesus." On the day of Pentecost, Peter preached a sermon which exalted a risen Saviour. God was pleased to save three thousand souls on that day through that one gospel message. Truly, the gospel is "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

The Churches of Christ have only one real message to the lost world. "Repent ye and believe the Gospel." New Testament preachers are committed with the Word of reconciliation. It is through these means which God has ordained that sinners are called unto the only Saviour, Jesus Christ. That's why they are said to bring glad tidings of good things through the gospel of peace.

As Paul told the Corinthian Church, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. 3:6-7). All believers, but especially preachers are only tools of God's grace. He uses men to plant the gospel seed and others to water that seed. But we must always remember that only God can give the increase. There are no lasting results unless God's mighty hand is with us. Nothing short of a miracle in a sinner's heart will cause a life-long Christ hater to repent of his sins, throw down his weapons of warfare, and believe on the Christ of the Bible. Yet none of this will occur unless the gospel of Christ, along with the warning to "flee from the wrath to come" is faithfully proclaimed. All of the elect of God will certainly be saved, and just as surely will all be saved God's way! "As many as were ordained to eternal life BELIEVED" (Acts 13:48).

Jesus Christ commanded His infant church to, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). A real New Testament Church has no choice but to preach or die. Baptists must preach the gospel to stay alive because we don't admit unbelievers or infants into our church fellowship. Without spiritual births we would soon fade away like the morning mist. Thank God "the gates of hell shall not prevail against his church"

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PAGE EIGHT

## WHO SHOULD BAPTIZE?

(Continued from Page Six)

ity among Jews, Samaritans and Gentiles. As apostles, in the technical sense of the term, they have had no successors, but the church order which they, under the guidance of the Holy Spirit, established, has been authoritative till now, and will be to the end of the world.

We have seen what that order is — churches composed of baptized believers, and the officers of these churches, bishops, elders or pastors (equivalent terms) and deacons. It is evident from the Acts of the Apostles and from the Epistles that such churches were formed, each one "the pillar and ground of the truth," and clothed with authority from Christ. To the custody of these churches were committed the ordinances of the Gospel. The churches, therefore, appointed elders to preach and administer the ordinances. This, I think, has been demonstrated, and, in fact, it results by inexorable necessity from the independence of the churches.

But for the sake of argument I waive all this, and now present this point, namely, that no administrator of baptism, with the exception of John the Baptist, was an unbaptized man. I suppose all Baptists will concede this. The question now is not whether baptism administered by a baptized man, a church member, is valid. This is not a practical question. Laymen in our churches do not baptize, and I would not have them to do so. There is no necessity for it; but I must say, in my judgment, a baptism administered by a Baptist layman would be far better than an immersion performed by any Pedobaptist minister under the heavens. The New Testament administrators of baptism had been themselves baptized, and the baptisms performed by them were valid.

Those Baptists who oppose the position advocated in this article will grant this, but what then? They will at once say, in substance, that Pedobaptist administrators of immersion have not been immersed, but that immersions performed by them are valid! What sort of reasoning is this? The validity of baptism conceded because the administrator has been baptized, and its validity conceded because the administrator has not been baptized! O shades of Aristotle and Whately! Is this logic?

I must close my article leaving a great deal unsaid. I make a suggestion before I close: If irregular baptisms (that is, baptisms performed by Pedobaptist preachers, and I call them baptisms only by courtesy), have been tolerated by any of our churches till now, from this time let there be a new departure. I would not offend any in Baptist churches who have received immersion at the hands of Pedobaptists, though if I were in their place I should, to say the least, seek a better baptism; and I have in several instances administered it.

Certainly the best way to have peace is for those baptisms only to be received which all the members of our churches recognize as valid. Even if a decided majority in a church should be in favor of Pedobaptist immersions, is it best to offend and grieve the minority? Is this not paying too dear a price for what may prove a disturbing element? Is it not better to have harmony in our churches than to covet the smiles of Pedobaptists by the exercise of the spurious charity which exalts itself on the sacrifice of truth?

(FORD'S CHRISTIAN REPOSITORY AND HOME CIRCLE, pp. 13-23, July 1889).

(Matt. 16:18). But with the promise goes the responsibility. The keys of the kingdom, (the preaching of the gospel) are committed to His churches, while the Bridegroom is away. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

May God grant us grace to use His appointed means in the salvation of sinners to His glory. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

## Rock That Followed

(Continued from page six)  
supposes a far more complex and unlikely miracle than that of the simple rock following them.

Besides, as Alford says, we have the plain assertion, representing matter of physical fact, that they drank of that spiritual rock that followed them. The following is predicated of the rock and not the water. Does it seem an extraordinary and incredible miracle that God should move along the rock with the progress of the people? No whit more so, it seems to me,

than the moving of the fiery or cloudy pillar before the camp, of the almost daily giving of the manna from Heaven. After a day's journey and a night's rest was it any more wonderful for the people to awake to see the once smitten rock before their eyes than to see the ground covered with the manna. May not God's miracle to supply water for thirst be as great, and as constantly great, as His miracle to furnish food for hunger. The people were surrounded with miracle, they themselves were a miracle—the moving stone would simply comport with the great miraculous history the people were daily recording.

Why in God's plan, did He have the literal rock follow the people? It was that the people might have in that rent rock before their eyes, whether giving water or not, a daily rebuke of their unbelief and complaints, and a daily witness of the power and mercy of God in their behalf. For this it must be kept before their eyes. And it was a daily seal upon the call of Moses as the commander of the people. But it was for us, also, that we might the more vividly realize that we have a Saviour whose wounds are a witness to at once our sin and our salvation, whose Spirit is ever at hand at our word of faith, and who is with us always, even to the end of the world.

(BAPTIST REVIEW, Vol. II, pp. 271-278, 1880 edition)

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