

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

THE ANA-BAPTISTS

By JOSEPH HOOKE

We shall show affirmatively, when the Anabaptists began; for a beginning it had, and it concerns us to inquire for the FOUNTAIN HEAD of this sect, for if I was sure that it were no older than the Munster Fight that Mr. Eratt puts in mind of, I would resolve to forsake it, and would persuade others to do so too. That religion that is not as old as Christ and His apostles, is too new for me.

But secondly, affirmatively, we are fully persuaded, and therefore do boldly, though humbly, assert, that this sect is the very same sort of people that were first called CHRISTIANS in Antioch (Acts 11:26). But sometimes called NAZARENES (Acts 24:5). And as they are everywhere spoken against now, even so they were in the primitive times. See Acts 28:22.

Whose first Author was a poor wise man, one Jesus of Nazareth, a Prophet mighty in deed and word, before God and all the people, who went about doing good and healing all that were oppressed of the Devil; for God was with Him. Some said He was a good man, but others said He deceived the people. Some said He had a devil and was mad, and some called Him Beelzebub the Prince of devils. This was the Master of this family, and first broacher of this sect. As we verily believe, who employed for His missionaries, to propagate this sect, a company of

fishermen, publicans, and tent makers, these foolish, weak, and base things of the world, that were very much despised, reviled, persecuted, and defamed, that were made as the filth of the world and the offscouring of all things, there He chose to go on His errand, and these did go and do His business effectually, and prevailed with many people in many nations to follow this way, and be of this sect.

And ever since it has had a being in the world, but has been hated in all ages, by bad priests and interested men, who have been very tender of their worldly privileges, and looked with a jealous eye upon this sect, lest they should undermine them and overthrow their interests. And sometimes they have obtained laws against them, and put them to death, but never as good and just men; no, but often under the name of seditious persons, enemies to the peace, pestilent fellows that disquiet the people, and turn the world upside down, that are such heretics and schismatics that they are not fit to live, and therefore away with them from the earth. Thus it was anciently and all along, and thus it is still.

But we may observe that this sect was not always called by one name, as in the apostles days, they were sometimes called CHRISTIANS, and sometimes NAZARENES, so afterwards they had different names (Continued on page 3, column 1)

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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The Holy Spirit Honors Biblical Truth

PART I

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2)?

No one of Paul's epistles appears to have been written so expressly for the purpose of exposing an existing heresy, as this which he addressed to the churches of Galatia. Nor is it difficult to ascertain what the heresy was which he designed to expose. The epistle itself shows that it consisted in a perversion of the doctrine of justification—such a perversion as represents justification to be by the works of the law, rather than by the faith of Christ. Probably there was an attempt made to combine the two systems together, so as to make justification partly by works, and partly by faith. See chap 5:4. Near the close of the second chapter, the apostle brings the grand subject of the epistle distinctly before us, when he says, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Paul, having asserted justification by faith, in distinction from the works of the law, to be fundamental to the gospel, proceeds to inform his brethren that his own experience was in perfect harmony with this view of things. He assures them that through the law, (that is, through the knowledge and love of it), he had become dead to the law; and yet that his death to the law had prepared him to live unto God. He describes the renovation of his nature as a crucifixion he had undergone, that had resulted in a new and hidden life which he lived, or rather which Christ lived in him, it being wholly sustained by the energy of His Spirit, and nourished by His atonement. With a mind deeply affected with the great dishonor done to Christ, and the irretrievable injury done to perishing sinners, by any other system of religion than that of free grace, he exclaims, "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ

hath been evidently set forth, (i.e., by the plain preaching of His gospel and the administration of His ordinances) crucified among you?" He then proceeds, in the words of the text to say, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"

The two systems of justifications, the true and the false, are both exhibited in the text; the one is described as a working, and the other as a believing system; the one as a system of human merit, and the other of divine grace. Among a variety of arguments which the apostle uses to expose that justification which is by works, in distinction from that which is by faith, he shows that the Spirit of God never gave it His sanction. He appeals to all the members of the Galatian churches to say how the Spirit was received by them, whether by the works of the law, or by the hearing of faith.

At that period of the church there were two distinct manifestations of the Spirit; the one in His gifts, which were miraculous and therefore apparent; the other in His graces, which, though secret, were transforming and saving. As to the miraculous gifts of the Spirit, it could be easily known by which class of preachers they were conferred (Continued on page 5, column 3)

THE BIBLE ALONE

J. L. BURROWS
(1814-1893)

One peculiarity in which Baptist churches differ from other sects is this: They have no formulated common creed, subscription to which is necessary to the union and fellowship of the separate churches. We recognize no human authority having the right to frame articles of faith, laws, canons, or rites for local churches. There is no ecclesiastical congress or parliament, outside the local church, whose authority to legislate in matters of doctrine or polity for our churches we recognize. If any such claim should be made by our best and wisest leaders, it would be spurned by the feeblest church gathered in a log cabin in the sparest settlement in the country. We recognize no mortal authority in any of these matters. This you will perceive at once is a very marked peculiarity.

Do not, however, misunderstand me here. We have a creed—a very full, perfect and authoritative one, to which all our churches must heartily subscribe in order to gain or retain union and fellowship with us. But it is no human formulary, binding by any ecclesiastical authority. It is to be found in no Book of Discipline, no Directory, no Church Canons, no Confession of (Continued on page 8, column 1)

Regardless Of Problems, Jesus Is The Answer

Little six-year-old Mary's face lighted with a big smile as her hand shot into the air. The superintendent of the Children's Division of the Sunday school smiled, too, for she had just asked a question and she knew what Mary's answer would be. It was always the same, regardless of the question.

"All right, Mary," she said. "Jesus!" came the positive reply.

Sometimes Mary was right; sometimes she wasn't. As Miss Gilbert reflected on the child's ever-ready answer she suddenly realized that she really "had something" after all. Truly Jesus is the basic answer to all the major questions of life.

Mary knew, in her childish way, what many a grown-up has never learned—that Jesus meets every need of the human heart; He can straighten out every tangle. He is

the answer to every problem. Here is the evidence for you—the age-old, pathetic questions from the darkened minds of men and the ringing answer of the eternal God:

"I am so tired, so weary from work. Where can I find rest?" "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

"Is there anyone in all the world who will help me bear my worries and cares? I cannot bear my burdens alone." "Cast . . . all your care upon Him; for He careth for you" (1 Peter 5:7).

"How can I know God hears and answers prayer?" "If ye shall ask anything in My name, I will do it" (John 14:14).

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

(Continued on page 6, column 5)

JESUS OUR BEST

JOHN CUMMINGS

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). You are not to stop in your flight at anything between you and the Lord Jesus Christ. He does not say, "Come to the church." The church is useful as a witness to Christ; but the instant that the church places herself in the room of Christ, that instant she will be savour.

Nor does He say, "Come to the Sacraments." Precious they are, each in its place; but these are not gods; they cannot save us; they are only means by which we can apprehend Jesus more clearly, lenses through which we can see further off "the King in His beauty," and the blessings that He offers us.

Nor are we to come to the minister. The minister is a witness, like the church, to Jesus: "whom we preach," is his function; but the instant that he directs the no-

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

CHRIST'S USE OF THE GOSPEL

(Preached on the Independent Baptist Hour February 17, 1980)

"Whereupon as I went to Damascus with authority and commission From the chief priests; At midday, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But

rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in

me. Whereupon, O king, Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:12-19).

My text is the words of the Apostle Paul before King Agrippa. The apostle never seems to become weary of telling others about his conversion and call to the ministry. What a remarkable experience Saul had on the Damascus road. Christ called him to salvation and to service all in one day's time. From the Damascus road until his departure from this world, the (Continued on page 2, column 1)

ham and making permanently possible this great Protestant, English-speaking people.

The religious convulsions that shook Europe during the sixteenth and seventeenth centuries must have outlet, and America providentially became that outlet. Each of the thirteen colonies had a religious founding and basis. These leaders and founders had few books, but they knew their Bible, which was their book of law, ethics, etiquette—the Book governing their character and their conduct. They made that Book the chief cornerstone of the new republic.

In the famous Holy Trinity Church case, 1893, the Supreme Court decided, "This is a Christian nation." And in the equally famous case, argued before the Supreme Court by Daniel Webster, the court decided, "Christianity is the common law of the land." That Christianity is the common law of the land is evidenced by the fact that the presidential oath of office is taken on the Book. The witness on the stand swears by that Book. The judge metes out justice according to that Book. One day in seven is set aside as a day of national rest based on that Book. By the voice of magisterial authority the last Thursday of November, a secular day, is hushed into the sacred quiet of a national Sabbath. From savanna and prairie, from valley and mountain, from the Atlantic to the Pacific, one hundred million free men are invited on that day to gather around the altars of the God of their fathers, and pour forth the libations of their gratitude to Him who is the giver of every good and perfect gift. Yes, our national Thanksgiving Day and other holy days are because of that Book.

Our money, with which we pay our obligations, bears on its face, "In God We Trust"—according to that Book. Our constitutional and statutory enactments are founded on that Book, and are fashioned after the principles and plans of government framed by Moses and given humanity through that Book. Clement says that Plato got his idea of his republic from Moses. We get ours from Moses. The government founded under Moses was the first of its kind on this earth. In every government up to then the ruler's law was the supreme law. All the issues of life, and death, and possessions, private and public, were in his hands. From first to last there is a perfect resemblance in the government founded under Moses and the government of these United States.

Both resulted from deliverance (Continued on page 6, column 3)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
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BRIEF NOTES

The South Park Missionary Baptist Church, 8510 Eighth Avenue South, Seattle, Washington, and Pastor Glen L. Tweet will have special services March 31 to April 6. Elder Charles Souder, pastor of Pilgrims Hope Baptist Church, Memphis, Tenn., will be the speaker. On Saturday of April 5 there will be an all-day Bible conference. The church invites all within driving distance to attend.

Elder Steve Cornett will be accepting the pastorate of the Livingstone Baptist Church near Barboursville, W. Va., April 1.

The Sovereign Grace Missionary Baptist Church of Texarkana, TX now has a radio program being broadcast each Sunday from 9:00-9:30 a.m. This program can be heard on station KCMC, 740 on the AM dial, Texarkana, Texas, and covers an area of approximately 75 miles radius. Elder Doyal Thomas is the speaker.

Christ's Use Of . . .

(Continued from page one)
Apostle Paul gave himself to preaching the glad tidings of Christ throughout a pagan world.

Why did Christ make Paul a minister of the gospel to the Gentiles? What reason is stated in my text by Christ Himself? According to my text, Christ made Paul a minister of the gospel to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith . . ." In these few words Jesus reveals the reason why He calls and commissions men to preach the gospel.

It is as though Jesus Christ said to Saul: "Men throughout the world are blinded by sin; they cannot see their need of a Saviour. So go out as my servant and preach the glad tidings of salvation by my death, burial and resurrection. Go at once for they cannot hear without a preacher. I will use your preaching to open their blinded eyes and to turn them from Satan's power to

my saving power. I will cause those who believe your preaching to have their sins forgiven and to enjoy a heavenly inheritance."

Paul never doubted for one single moment of his life but what Christ used the gospel as an instrument in the salvation of sinners. His epistles are filled with his missionary endeavors. He hazarded his life in preaching because he longed to see sinners saved. He knew that efficient Divine power resided in Christ, and that Christ used the medium of the gospel to exert His power in saving believers (Rom. 1:16). He was fully persuaded that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

But did not the Apostle Paul believe in unconditional election? Yes, He most certainly did. Yet his belief in the doctrines of grace did not make him anti-missionary. Instead, it caused him to undergo untold sufferings for the sake of the gospel of Christ. To Timothy he wrote: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:8-10).

Ponder these words of the Apostle Paul carefully. He did not believe election was salvation. Rather, he believed that election was unto salvation (II Thess. 2:13). He believed by gospel preaching, the elect still in a state of nature, were to be caused to obtain salvation in Christ. Paul did not confine his ministry to the elect. Like gospel preachers of today, he could distinguish the elect from the non-elect only by their belief of the truth. To him the gospel was the means that God used to call out the elect to obtain salvation by the atonement of Christ (II Thess. 2:14).

The apostle did not view election as placing one out of danger. The impenitent elect, according to his view of things, had no more obtained salvation than other sinners. The reason Paul suffered so much was that the elect might obtain salvation by the grace of God and thereby become entitled to eternal glory. The doctrine of election was to him no discouragement in the preaching of the gospel to a lost world. Only when election is perverted by unholy hands does it have an anti-missionary effect upon the free proclamation of the gospel.

The object of the gospel is the salvation of lost souls. There is enough Scripture in Acts 26:18 and II Timothy 2:8-10 to justify the missionary enterprise of our day. If the salvation of God's elect was of sufficient importance to render it proper for Paul to endure so much to accomplish it, is it not sufficiently so to justify the missionaries of this day going to far off lands to preach the gospel? Certainly it is. If the salvation of men demanded such self-denying labor and sufferings on the part of Paul, surely the salvation of the elect should engage our attention today.

Christ did not send forth Paul to be some kind of a dead instrument or some play actor. Christ purposed to bless the preaching of Paul to open the eyes of blinded sinners and to bring them to faith. Paul was not sent to beat men's

Sacerdotalism And The Baptists

By Milburn Cockrell

Price \$3.00

(See page 8 for postage)

This book was written to reply to the New Light Movement which limits God's priesthood on earth today to Landmark Baptist churches. The book traces the history of the movement and set forth its principle teachings. The writer shows the New Lighters have neither the Bible nor Baptist history to back up their new teachings. The book is a paperback and contains 66 pages.

ears with empty words. Rather, Christ would make his preaching effective to bring life-giving light to the blind, to give liberty to those enslaved by Satan and to confer the grace of salvation.

Acts 26:18 discloses God's purpose in calling men to preach the gospel of grace. Gospel preaching is used by Christ to turn the sinner "from" two things and "to" two things. By the propagation of the gospel Divine grace turns the sinner "from darkness" and "from the power of Satan." Also the sinner is turned "to light" and "unto God." The second portion of the verse describes the privileges obtained in conversion. These are pardon and the inheritance. The gift is twofold. It removes from the sinner what he deserves and bestows upon him the merits of Christ.

"TO OPEN THEIR EYES"

Christ sent Paul to preach to the Gentiles to open their eyes. In the Bible spiritual ignorance is represented by the eyes being closed, and the instructions of the gospel by the opening of the eyes (Eph. 1:13-18). The great design of the gospel is to instruct the ignorant and to bring men to know the

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things which belong to their everlasting peace. This preaching is used by the Holy Spirit as the vehicle by which divine grace and power enlightens the understanding of the sinner.

"TO TURN THEM FROM DARKNESS TO LIGHT"

By nature the heart of man is darkened by sin (Rom. 1:21). Ephesians 4:18 says: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The natural man loves "darkness rather than light because" his deeds are evil (John 3:19). Such a poor, lost sinner is encompassed with impenetrable darkness. He is ignorant of God and the perfections of His nature. He is so ignorant in some cases he dares to say, "There is no God" (Ps. 14:1). He does not see what an awful sinner he is before God (Prov. 14:9,12). He knows nothing about the way of salvation by Christ nor of the Spirit's work in regeneration. He is totally blind to the sufferings which await him in the fires of Hell.

Through means of the preaching of the gospel the sinner is turned to God, who is light in essence, and to Christ, Who is the Light of the World. Of such an enlightened sinner it may be said: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Paul said of the Ephesians who had believed the gospel: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8).

God is the efficient cause of any sinner being brought to see the Light of the World. But it must not be denied that God operates in doing this by the preaching of the Word. What Divine power rests in the Word of God, since Christ uses it not only to bestow light, but to give the very spiritual eyes by which the light is received. Psalm 19:8 declares: "The commandment

of the LORD is pure, enlightening the eyes." Psalm 119:130 reads: "The entrance of thy words giveth light; it giveth understanding to the simple."

"FROM THE POWER OF SATAN UNTO GOD"

Only a casual meditation on this striking statement should greatly alarm us. It reveals that the great mass of the people on this earth are the subjects of Satan's kingdom (I John 5:19). The Evil One rules over the souls of men by the power of darkness. This makes the Devil "the prince of this world" (John 12:31; 16:11). All unsaved men are the subjects of Satan's kingdom. In Ephesians 2:2 Paul said: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

Some are ready to concede the drunkard, the dope-peddler, the murderer and the infidel are the captives of the Prince of Darkness. But this is as far as they are willing to go. Nevertheless, Ephesians 2:2 goes farther than this. This verse shows that upright men and virtuous women apart from the new birth are under the power of the Evil One. Yea, even the elect of God are under Satan's power before Christ saves them through the preaching of the gospel. Thousands of unbelievers who are kind to their neighbors are none the less bond slaves of the Devil. They are being led step by step by the Evil One into eternal ruin.

Jesus Christ made it plain in Acts 26:18 that it is His purpose in the gospel to liberate men from the tyranny of Satan. Christ uses the preached Word to break Satan's power and to end his rule over a sinner. The gospel "proclaims liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). The power of God is exerted through the gospel which "delivers us from the powers of darkness" and "translates us into the kingdom" of Christ (Col. 1:13). In salvation a person is taken from the kingdom of light—transferred from one kingdom to another. The believer becomes a subject in the kingdom of grace and renders willing obedience to the laws of Christ. Thank God for saving grace which removes sinners from the kingdom of sin and misery and places them in the kingdom of holiness and happiness.

"THAT THEY MAY RECEIVE FORGIVENESS OF SINS"

The forgiveness of sin is an act of God's free and sovereign grace through the shed blood of Christ. The gospel is the glad tidings of how a believing sinner receives the full forgiveness of sins (Acts 10:

43). This is the purpose of the gospel ministry in the world. Enlightened souls desire forgiveness of sins above all else. This pardon of sin cannot be purchased by money. Rather, it is the gift of God which is received by the hand of faith into the conscience of the enlightened sinner.

A gospel minister is bidden like Paul to preach the forgiveness of sins only in the name of Christ. Paul preached in Antioch: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39). First, the gospel declares all men to be sinners and thus in need of forgiveness. Second, it announces no one can obtain forgiveness except through Christ's atonement. Third, it shows plainly that the only way of forgiveness is by faith in Christ.

"RECEIVE . . . AN INHERITANCE"

Pardon of sin and the inheritance go together. The unforgiven have no inheritance, and those who have no inheritance are unforgiven. The blessings of grace cannot be separated nor can Christ be divided. The forgiveness of sin makes way for the inheritance by removing that which hinders it. Hence all who have remission of sins have a heavenly inheritance reserved for them (I Pet. 1:3-5). The indwelling Holy Spirit is the pledge of their future inheritance (Eph. 1:13-14).

The believer in Christ has an inheritance because he has been born into the family of God: "And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). We cannot be heirs of God except with Christ, through Christ and in Christ. A son of God is an heir of all that God possesses (Rev. 21:7; II Cor. 3:21) and all that Jesus has as the God-man.

"AMONG THEM WHICH ARE SANCTIFIED BY FAITH"

The forgiveness of sins and the inheritance is enjoyed by no one except such as are sanctified. Some read it here "among those sanctified by faith," connecting "by faith" to sanctification. I honestly believe that faith is the instrumental cause of sanctification and that all believers are sanctified. But I feel to limit faith to sanctification alone is wrong. Faith covers the whole series of clauses in this verse. Therefore the meaning is that it is by faith we come to possess all the blessings which are offered in the gospel. This is not just any faith, but faith in the Person and work of Christ. This faith must be in Christ because in Him are included all the aspects of our (Continued on page 8, column 3)

SPECIAL CARD SALE

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(See page 8)

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The Ana-Baptists

(Continued from page one)

verse names by which they are known and distinguished in history, as is manifested from approved authors, by the great diligence of that learned gentleman Colonel Danvers, in his TREATISE OF BAPTISM, AND HISTORY OF CHRISTIANITY AMONGST THE ANCIENT BRITAINS AND WALDENSES, where he sheweth, that these people were sometimes named from the places of their abode, sometimes from their principal leading men, and sometimes from reproach and slander.

He observes, amongst other names, too many here to rehearse, that they were called LYONISTS, or the poor people of LYONS in France, ALBIGENSES, ARLE-TENSES, WALDENSES, LOLLARDS, WICKLIFFISTS, and so on.

And sometimes anciently they were called ANABAPTISTS, as they have been of late times, and for the same cause; for when others innovated in the worship of God and changed the subject in baptism, they kept on their way, and men grew angry and for mending an error, they called them ANABAPTISTS, and so they came by this name, which is very ancient, as appears from Dr. Ruffel in his ANSWER TO MR. HARRISON, page 66.

"I can prove," saith he, "and that by an Imperial Edit that was issued forth against them by that name, that in the time of Theodosius and Honorius, anno. 413. They were in that called Anabaptists, intending thereby such who maintained the same opinions with the Baptists in this age." For proof he refers to THE BLOODY THEATER and so on. See also Danvers Treatise, second edition, page 113.

By this account of Anabaptists, Mr. Eratt falls short 1120 years, which is very considerable.

But though they had such diversity of names, yet they were one people, and all had one Lord, one faith, one baptism, one God and Father of all, & c. They were massacred, banished, hanged, burned, and drowned, and by such like powerful arguments solicited from time to time, both by Papists and Protestants, to leave their way and join with them, especially to join with the Church of Rome. But these arguments, though deadly strong, could not prevail with these valiant worthies, to own the pope for their Lord, or to receive baptism or orders from him, or to symbolize with him in his ceremonies, or to worship the idols that he and his Babylonian tribe set up.

The ancient British churches also (if authors mistake not) were exactly of this mind in the sixth century, when Austin the monk came hither from Gregory Bishop of Rome, which was anno domini 596.

Jeffery of Monmouth (as quoted by Mr. Danvers) saith, "As long as they possessed the country, they kept themselves sound in the faith, and pure in the worship, order, and discipline of Christ as it was delivered to them from the apostles, or their evangelists. JEFFERY OF MONMOUTH DE BRITANNORUM GESTIS, 1. 8. 4.

And Robert Fabian in his Chronicle, sheweth, how Austin labored to persuade them to a conformity to Rome in many things, which he proposed unto them, and amongst other things, that they should give Christianity to children, meaning they should baptize them as they did at Rome; and he prevailed with some bishops to observe his orders. But for all this, there were of them that said that they might not leave the custom which they so (long had continued) without the assent of all such as used the same. And in a Synod which Austin held, seven bishops of the Britains; and the wisest men of the famous Abby of Bangor, refused to yield to his proposals, being resolved not to conform to Rome. In the case of infant baptism, no more than in other things, but to keep their old customs, and to maintain a clear separation from the Church of Rome. As appears by this, that they would not so much as join with Austin in preaching the gospel

to the ENGLISH SAXONS. No question but they were willing to preach the gospel to their neighbors, but they would not join with the innovating and imposing missionaries of Rome.

Which so displeased that arrogant monk (as Humphrey Lloyd calls him) that he said if they would not take peace with their brethren, they should receive war with their enemies, and if they disdained to preach with them the way of life to the English nation, they should suffer by their hands the revenge of death. Which Austin accomplished accordingly, by bringing the saxons upon them under the cruel king Ethelfred, (or Ethelfrid as others call him) who killed many hundreds of those faithful Christians without pity, and demolished the Abby of Bangor with fire and sword, and consumed their library more precious than gold.

Thereupon saith Fabian, that faith that had endured in Britain for near 400 years, became near extinct throughout the land.

Fabian Chronicle Part 5. c. 118, 119. Fol. 105, 107. Humphrey Lloyd BREVIARY OF BRITAIN, page 70, 71. See Danvers Treatise, page 333, 334, 335, 336, and Granth, HEAR THE CHURCH, 2d Edit. page 56.

This bloody revenge upon our brethren in this island was above 900 years before the bloody doings at Munster in Germany; for Ethelfred ended his reign, anno domini 626. And here the complexion of that church which was founded in blood, may be early seen.

Neither did those renowned French Christians called Waldenses join with them.

And first of their antiquity, of which Rainerus (one of their grand persecutors, and chief inquisitor in the time of Pope Innocent the III in the 13 century) gives this account.

"Among all the sects which are or ever were, there is none more pernicious to the Church of God than that of the poor people of Lyons."

"First, because it is of longer duration; some say it hath remained—from the time of the apostles."

Beza affirms, in his book called HISTORIE HOMES ILLUSTRIES, "That one may say of the Waldenses, that they are the relics of the pure, primitive, Christian churches: some of them were called the poor people of Lyons, & c."

And he further saith as quoted by Perin, c. 6, "That the seed of the most ancient Christian church that was, hath been most miraculously preserved in the midst of darkness and error, which hath been hatched by Satan in these latter times."

The Waldenses themselves, in their letter to Oecolampadius affirm, that their churches had continued down in constant succession from the apostle's times: So Scultetus, Annal, in 1530. page 295. See Danvers Treatise page 341, 342. Of their antiquity see more in Paul Perin, Morelands history of them, and Bishop Usher, DE SUCCESSIONE ECCLESIAE.

As for the purity of their manners, and the soundness of their faith, as well as for the clearness of their separation from the Church of Rome, let us hear what Rainerus, the aforesaid inquisitor speaks of them, though he was their deadly enemy.

"Whereas," (saith he) "all other heretics, procure horror by their blasphemies against God, this of the Lyonists hath a greater appearance of piety, in as much as they live uprightly before men, and put their trust in God in all things, and observe all the articles of the creed; only they blaspheme the Church of God, and hold it in contempt, and therein they are easily believed of the people." Again he saith, "They are in manners composed and modest, no pride in apparel, because they are neither costly nor sordid. They transact their affairs without lying, fraud, and swearing. Their teachers are weavers and shoemakers, who do not multiply riches, but content themselves with necessary things. They are very chaste and temperate both in meats and drinks, who neither haunt taverns or stews; they do much curb their passions, and so on." See Danvers Treatise



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For April 6, 1980

Ephesians 2:14-22.

Intro.: As we view these verses, we are reminded of the song of the saints recorded in Revelation 5:9: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Therefore each and every saint, whether Jew or Gentile, is saved exactly in the same way (Rom. 1:16; 4:4-8; Acts 15:6-9; Matt. 1:21). We must also see the significance of the saints being properly "built together for a habitation of God" on this earth.

VERSE 14

"For He is our peace." Whether Jew or Gentile, this is the basis for our acceptance with God (1:6). Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). God the Father "made Him to be sin for us . . . that we might be made the righteousness of God in Him" (II Cor. 5:21). Yes it is He Himself, or alone, which is our peace. The vast majority of professing Christians are always plusing the Person of Christ and the propitiation of Christ with something else (Acts 15:1). However we need to proclaim persistently, "when He had by Himself purged our sins" (Heb. 1:3; 9:12). God recognizes no one or nothing else.

"Who hath made both one." Because of electing love and grace, the redemption of Jesus Christ, and the regenerating work of the Holy Spirit, all believers have the same standing before God (Eph. 1:4-7; 2:1; Gal. 3:28,29).

"And hath broken down the middle wall of partition between us." We must remember that in the purpose of God, Israel was separated from all other nations by choice and by covenant; however, we must also remember that there were others saved before the nation of Israel was established, during the time of Israel's prominence, and after Israel was temporarily set aside. We must also understand God had ordained through the seed of Abraham to page 343, and 344.

You see a great enemy is constrained to speak well of them, they lived well, and believed well, only he said they blasphemed the Church of Rome, which he will needs call the Church of God, though themselves were indeed the truly ancient and apostolic Church of Christ, and the Church of Rome a new gaudy upstart, and a proud insulting harlot.

Now the great question is, whether these people were of this sort or sect, called Anabaptists. That is, whether they owned believer's baptism only to be true baptism, and denied the baptism of infants.

If that be fully proved, then we may take it for granted, that this is no new sect, nor the lewd fellows of Munster the broachers of it, but it will be found older, if not truer, than the religion that Mr. Eratt glories in, because it is established by national laws that are made for its honor and security, which as such, can claim no greater antiquity than the reign of Henry the Eighth.

But the faithful Waldenses, the true seed of the Church of Christ, did bear witness to the truth in meekness, with invincible constancy, against human innovations in general, for which they suffered hard things, long before the reign of Henry the Eighth, and in particular, they were of one mind with us in the case of baptism, as Mr. Danvers shows at large, in his TREATISE OF BAPTISM, and so on. And in his several replies in defense of the same, to whose learned labors I refer the (Continued on page 4, column 3)

bless all nations (Gen. 12:1-3). So now the temporary barrier was to be removed. Keep in mind also that Israel had misunderstood God's purpose and did not recognize the removal of the barrier. This was true in the case of Peter (Acts 10).

VERSE 15

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Of course, all men, whether Jew or Gentile, were enmity against God, (Rom. 8:7,8) and were by nature the children of wrath (Eph. 2:3), but here Paul is referring to the hostility created both because of nationality and religious practices which had produced an extreme hatred to the point of open and avowed warfare. Also, he is not saying that God's law, "which is holy, and the commandment holy and just, and good" (Rom. 7:12) is abolished. It was fulfilled by Christ (Matt. 5:17). Its principles are still summarized in love to God and love to our neighbors (James 2:8).

"For to make in Himself of twain one new man." Whether Jew or Gentile, if saved, we are a new creation (II Cor. 5:17), we are His workmanship created in Christ Jesus unto good works (Eph. 2:10). In salvation, each individual believer is a "new man"; collectively they are, with Jew and Gentile, the family of God, and spiritually in the kingdom of His Dear Son (Eph. 3:15; 1:13; 2:19). Practically, when properly united, they are a habitation of God (Verse 22). There is no distinction because of nationality. Less too much be made of this verse, remember, the church at Jerusalem, at its organization, was made up of all Jews and many churches of our day are made up of all Gentiles. Notice also when husband and wife become one flesh, it doesn't mean they become uni-sex or that there is no distinction between man and woman. Further, to make this mean the universal invisible church, you must answer the question as to where was the first Jew and Gentile united to bring this church into being, etc.

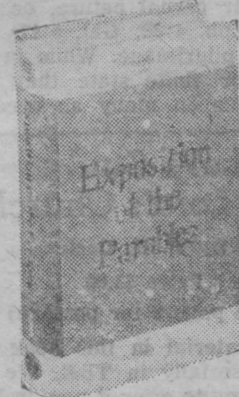
"So making peace." God is not the Author of confusion, but of peace, as in all churches of the saints (I Cor. 14:33). Jesus is the Blessed Peacemaker because, He is our peace, again both Jew and Gentile.

VERSE 16

"And that He might reconcile both unto God in one body by the cross, having slain the enmity

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thereby." There can be no misunderstanding as to how sinners, both Jew and Gentile, are reconciled to God. It is through the work of Christ on the cross; so it is through His body being presented on the cross as our substitute and sacrifice. This removes all enmity between believers and God and other believers. (Col. 1:20; 1 Pet. 2:24).

VERSE 17

"And came and preached peace." Since He is our peace and made peace on the cross, He came beforehand preaching peace through His prophets (Acts 10:43) and His own personal ministry (John 14:27) and after His resurrection (John 20:19-21) and after His ascension through His churches (Acts 1:8).

"To you which were afar off, and to them which are nigh." The message is both to Jew and Gentile (Rom. 1:16). Those who were nigh because of outward privilege, the Jew, and those afar off, the Gentiles.

VERSE 18

"For through Him." He is the way we are made nigh (verse 13), the way we have peace (verse 14), the way enmity is removed (verse 15), the way we are reconciled (verse 16), and the way we receive the message (verse 18).

"We both have access by one Spirit unto the Father." So "no man cometh unto the Father, but by Me" (John 14:6). We now can have boldness to enter into the holy of holies by the blood of Christ (Heb. 10:19; Rom. 5:2). In this verse we again have the blessed trinity.

VERSE 19

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Again whether Jew or Gentile, our citizenship is in Heaven (Phil. 3:20) and we are members of the household of God, not merely as servants, but as sons. How consoling, especially to the Gentiles. We have all the benefits of the Father's house and of the King.

VERSE 20

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is both the Foundation and the Chief Corner Stone (I Pet. 2:6). So we are not built or created on the apostles, but on the apostle's doctrine (Acts 2:42; Matt. 16:18).

VERSE 21

"In whom all the building fitly framed together groweth unto an holy temple in the Lord." The rendering of this verse is each several building which would apply to each local assembly (Compare Eph. 4:16). Notice again any future assembly does not alter our relationship to the local assembly established on this earth and our relationship to any future assembly is affected by our faithfulness to the local assembly now.

"In whom ye also are builded together for an habitation of God through the Spirit." Meaning of course, the local assembly at Ephesus. Each local assembly is the body of Christ (I Cor. 12:27); the pillar and ground of the truth (I Tim. 3:15), the habitation of God, etc.

Conclusion: There is neither time nor space to try to correlate the distinction between the family of God, the kingdom and the church. However, may we say these are glorious verses to be studied and they, of course, do magnify Christ.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

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MARCH 22, 1980
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does the forgiveness of sins relate to past sins only?—Longview, TX

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If the forgiveness of our sins relates only to our past sins we are all on our way to the lake of fire. We need the forgiveness for our future sins just as much as we do for our past sins. There are those who argue that if God will just forgive their past sins they can take care of the future themselves by their living a sinless life after they are once saved. But, beloved, that is just pure hogwash. The person who says he is living above sin is sinning by his saying that. I John 1:10 says, "If we say that we have not sinned, we make Him a liar, and His Word is not in us." So the one who claims he did not sin yesterday, or this morning is making our dear Lord a liar. And I don't believe He would like that. I know I don't like to hear it myself. The only way that you or I can have any hopes of eternal salvation is through the means of the forgiveness for all of our sins, past, present and future. But thanks be unto Him, "The blood of Jesus Christ cleanses us from all sin" (I John 1:7).

John 1:9). In the epistle of first John is one of my favorite verses, "I write unto you, little children, because your sins are forgiven you for his name's sake" (I John 2:12).

Old Testament saints were saved by faith, and Paul gives two examples in the fourth chapter of Romans. Abraham's conversion is recorded in Genesis 15. He was justified by faith, and righteousness was imputed to him. The remission of sins in the case of Abraham precedes the actual payment, or expiation by Christ. His sins were charged to Christ and actually expiated when Christ died on the cross.

New Testament saints are saved through faith. Christ died for the remission of my sins before I was born, so expiation precedes my faith. Abraham believed in Christ by faith, and I believed in Christ through faith. Both were given faith to believe in the finished work of Christ for the remission of sins (Rom. 3:30). The penalty for my sins is forever settled.

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As to penal judgment the believer is eternally free and the sins which condemned him, and brought the sentence of death upon him are relegated to the realm of God's infinite forgetfulness. "And their sins and iniquities will I remember no more" (Heb. 10:17). The believer is restored to Divine favor, he is no longer exposed to penalty, and the atoning death of his Saviour, the Lord Jesus Christ, eternally stands between him and God's penal judgment. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

Positionally, the believer is in Christ, and therefore eternally holy. He was crucified in or with Christ, and in Christ all that the holy, just, and good law demanded was fully met and forever satisfied. In regeneration the carnal nature of the believer is not removed, but its power to condemn the believer before the bar of God's inflexible justice is made incontrovertibly impotent.

However, the redeemed are subject to a time pilgrimage, and are in a fierce and constant warfare with their carnal nature, or "old man" (Eph. 4:22; Gal. 5:17) during this pilgrimage. While in this mortal or finite state they find themselves on many an occasion

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sinning against the revealed will of God, but the goodness of God leads His people to repentance, which repentance is met with the gracious pardoning of God. The grace of God which forgives the sinning Christian, is part and parcel of the original grace whereby he was regenerated. "But this man, after He had offered one sacrifice for sins forever sat down on the right hand of God" (Heb. 10:12). The power of that "one" and all sufficient sacrifice runs through all of time and eternity. The continual acts of repentance and confession of sins by the children of God have their roots in, and are virtually implied in, the initial act of repentance and faith.

God's vindictive holiness and wrath which the elect merited, found full expression in the suffering of Christ on the cross. He being made a curse for them, freed them from the curse of the law (Gal. 3:13). God being satisfied with Calvary's sacrificial Lamb (Isa. 53:11), and the offense of the law having exacted due penalty, God no longer sees the redeemed as objects of the penalties prescribed by the law. The believers union with Christ is positionally perfect, and that positional perfection reaches forth to the life of the believer on earth, and works in him by the power of the Holy Spirit the image of Christ.

The less the believer sins, the more he is like Christ, and Divine chastisement is often the means in bringing forth the peaceable fruit of righteousness (Heb. 12:11). The believer needs to keep in mind the distinction between punishment and chastisement. Punishment is judicial and cannot apply to the Christian, for Christ was judged and punished in their room and stead. Chastisement has for its ground, God's love and mercy, and has as its end the believer's good and God's glory. Chastisement has to do with the sins of the redeemed, and is used to humble the believer (I Pet. 5:6), to lead the believer to pray (Isa. 26:16), to teach him the Word of God (Psa. 94:12), to bring him to repentance (Jer. 31:18), so as our life will prove we are not condemned with the world (I Cor. 11:32), and all of this attention given to the erring saints is due to God's great love for them. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

"SIN NOT," is the commandment of the Lord to His children. We are further informed of the Advocacy office of Christ and that His continual and efficacious intercession for the believer is based upon the merits of His shed blood (Heb. 10:19; I John 2:1). The blood that redeemed the rebel, is the same blood that sanctifies him (Heb. 13:12), and cleanses him from all sin, past, present and future (I John 1:7). It is better to obey God out of a heart of love, rather than from under the rod of chastisement.

The Ana-Baptists

(Continued from page three)

inquisitive reader, for ample satisfaction in this case, not intending to speak largely to it myself, but briefly to prove that the allegation is true.

As evidently appears from the clear testimony of Peter Bruis of Tholouse in France, an eminent minister of this sect, who after 20 years labors, with great diligence and good success, was, for opposing the doctrines of the Church of Rome, apprehended, imprisoned, and burned in the fields of St. Giles near Tholouse, about the year 1136. Among other things for which he suffered, as historians say, this was one, viz.

This blessed martyr of the Baptist persuasion, died in defense of the truth, near 400 years before Mr. Eratt's account of Nicholas

Stokins and his frantic comrades. See Magd. Cent. 12, 843, and Oslander, Cent. 12, page 262. Danvers Treatise page 245.

Cassander, in his epistle before his book of Baptism, saith, "that Peter Bruis, and Henry his disciple and colleague, were great propagators of the error of denying baptism to little ones, affirming that it did only belong to the adult." Danvers Treatise page 247.

Peter Cluniensis, said, "That the heresy of the Petro Brussian was received in Gallia Narbonensis, complaining that the people were rebaptized, the churches, altars, and crosses prophaned; flesh eaten in Lent, yea upon Good Friday itself." Danvers Treatise, page 245.

Pope Innocent the Third, anno 1199, did write a decretal epistle to the Bishop of Arles, inveighing against the heresy of the Arlatenses or Waldenses, for denying of infant baptism, which he therefore established by his decree.

Baronius in his annals records this epistle, and afterwards said, "This Innocent wrote in a time of great emergency concerning the Sacrament of baptism, which, saith he, the poor people of Lyons, those Albigensian Anabaptists, did deny." See Danvers Treatise page 119, 120.

Pray observe, the Albigenses are expressly called Anabaptists about 334 years before the German fray that Mr. Eratt reproaches us withal.

Perin, in his history of the Vaud-

ois, said, "Brother Raimond Lollard was the most powerful instrument which God used by exhortations and found reason, to give knowledge to the English of the doctrine for which the Waldenses were put to death. This doctrine was received by Wickliff, as is noted in the confession of the Bohemian churches, and so on. See Danvers second reply in defense of his Treatise, page 121.

Walsingham in his YPODIGMA NEUBURIAE, upon the year 1402, tells us, "That Wickliff's followers did deny infants baptism, because they conclude them, as they were children of believers, to be holy, and so needed not to be baptized to wash away original sin." Danvers second reply in Def. of his Treat., page 149.

By this account, here were some of the Baptist sect in England about 131 years before the fanatics at Munster began their reformation.

Thomas Walden said, "That the Lollards who were Wickliff's followers in Scotland, and several in the Bishop of Norwich his Diocese, did hold, that the children of the faithful were not sacramentally to be baptized, and so on." And further said, "That they judged it unprofitable to give children ecclesiastical baptism, saying they were sufficiently holy and clean because they were born of Christian parents, which he affirms to be the same mad heresy which the Albi-

(Continued on page 5, column 5)

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"TELL JESUS"

FREDERICK HALL ROBERTS

"And his disciples came, and took up the body, and buried it, and went and told Jesus" (Matt. 14:12).

When little boys and girls are in trouble, what do they do? Go and tell mother. Off they run, and bury their head in her bosom, and tell her all about it. Fathers are very good, but, in times of trouble, I think mothers are even better. "As one whom his mother comforteth, so will I comfort you." That is God's precious promise. When you are in trouble, you go and tell mother. You have got a headache, or you have cut your finger, or you have got into disgrace at school, and your heart and eyes are very full, and you just go straight to mother, and tell her all about it.

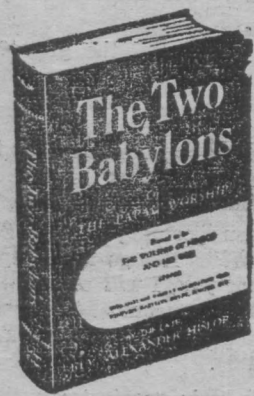
That is exactly what the disciples in their trouble did to Jesus: He was like mother, and father, and elder brother, all in one; and He was the person they always went to in distress. They went and told Jesus. That is what prayer should be. Telling Jesus! Prayer may be very short. The greatest troubles may be told in the fewest words. You send a telegram to your friend: "I am very ill, come directly," and he comes. That telegram is an instance of effectual prayer. And I think if our prayers were short, sharp, and business-like, less like sermons and more like telegrams, we perhaps should get more blessing. Go and tell Jesus what you want, with all your heart. He does not care for a long speech

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of fine words; say what you mean, and mean what you say. That is true prayer, and the more you have of it every day, the better. "What a friend we have in Jesus, All our sins and griefs to bear! What a privilege to carry Everything to God in prayer!"

We read in this chapter that the disciples went and told Jesus about all sorts of things.

1. About DEATH. John the Baptist was dead; and had met his death in a sad and terrible manner. He had been beheaded in prison, by the cruel Herod. To die a violent death is a much sadder thing than to die quietly in bed. The disciples were greatly distressed, for they loved John very dearly; and besides, he was a strong man, and a famous preacher, whom they could ill afford to lose. But Jesus was left to them, a friend far stronger and greater than John; and the disciples took up John's headless body and buried it, and "went and told Jesus."

2. About SICKNESS. A little after this we read: "Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." And at the end of the chapter: "They brought unto Him all that were diseased, and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole." They "went and told Jesus." That is what you should do for your sick friends. Of course, go and tell the doctor; the doctor is the servant of Jesus, and his medicines are His remedies; and it is His blessing that gives to them their healing power. But, while you tell the doctor, never forget to tell Jesus, and ask Him to bless the means that are used. That is a fine inscription over the gateway of a hospital in France: "We dressed his wounds, God healed him."

3. About HUNGER. After healing the sick, Jesus was surrounded by great crowds of people who were hungry. The disciples had only five loaves and two fishes, but they brought them to Jesus, and told Him of the need; and with that small provision, and His blessing upon it, they were able to feed five thousand men, besides women and children.

Some time ago there were a great many hungry mouths in Glasgow during a hard frost, and I expect many of them told Jesus of their necessities, and so He put it into the hearts of the Lord Provost and the citizens to raise a fund of between nine and ten thousand pounds, to buy them food and coals. The loaves did not drop down from heaven, and were not found on the table like the manna on the ground. That is not God's way of working now. He works through human hearts and hands; and where poor people tell Him their troubles, He touches the hearts of the rich, and the money is given, and the hungry are fed. But it is Jesus who feeds them in Glasgow as well as in Galilee. If He had not come, and set us the example, I do not believe there would have been so many people ready and willing to feed the hungry. If there had been a famine in Athens, or Rome before Jesus was born, depend upon it there would have been no such relief fund as we had in Glasgow; and by far the greater part of all the help to the needy that is given today, must be set down to His example and account.

4. About SIN. When conscience, that clear voice within, whispers to you, "Now, you know that you have been a naughty boy; you have been cross, disobedient, and

selfish," go and tell Jesus, and ask Him to forgive you.

I remember reading of a little girl who, whenever she did anything naughty, used to say, "I must go and FESS." She meant "confess," but she was only a little girl, and could not pronounce the word properly. When you have done anything naughty, go and "FESS" to Jesus. Tell Him all the truth. Tell what you have done wrong or by accident, to father or mother, to sister or brother, or any one whom you have injured or offended. If you have broken a glass, or forgotten to post a letter, or told a lie, confess it to the person injured; but, besides this, go and tell Jesus; tell Him as you would tell a kind mother, with sobs and tears; tell Him all about it, and ask Him to forgive you; and He will. For He died for you, and "the blood of Jesus Christ His Son cleanseth us from all sin."

Holy Spirit Honors . .

(Continued from page one)

ferred, whether by those who taught a free, or those who taught a legal justification; whether by Paul and his fellow laborers, or by their antagonists. And by the appeal which he makes to them, he manifestly felt confident that this argument lay altogether on the side of a free justification. In a verse which stands in close connection with the text, he says, "He therefore that ministereth the Spirit and worketh miracles among you doeth he it by the works of the law, or by the hearing of faith?" Now if the Spirit's gifts were confined to their ministry who preach-

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ed the doctrine of justification by faith alone, in contradistinction from human merit, is it not reasonable to believe that His graces — His transforming and saving operations — were also thus restricted? Would the Spirit frown on the legal preachers by entirely withholding from them one species of His influences, and yet honor them by affording them another kind of influence; and one, too, of superior value?

If I have not quite misapprehended the meaning of my text, it presents this very interesting thought, namely, that the influences of God's Spirit must not be expected to accompany the preaching of any system of doctrines, which fails to represent our salvation to be a matter of free grace. To prepare us to see the justness and importance of this thought, let us consider: (I.) The indispensableness of the Spirit's influence to render the Word effectual to salvation. (II.) The unreasonableness of expecting that He will sanction, by His accompanying influences, any system of doctrine which is fundamentally erroneous. (III.) We shall be led to consider, whether we have not sufficient reason to do denominate every system fundamentally erroneous, which represents the salvation of sinners to be any thing less than a matter of pure grace.

I. The first thing to be considered is the indispensableness of the Spirit's influence to render the Word effectual to salvation. This influence is not needed to give men natural faculties to do what God requires of them. While destitute of

this influence they have these faculties, and that ability to obey which lays them under obligation to receive the Word of truth, even in the love of it. Though they are wholly depraved, they are free moral agents. Whether therefore the Spirit be poured out upon them or not, God commands them to repent of their sins and believe on His Son Jesus Christ. He commands them to make a new heart, and enter upon a new life.

But the carnal mind, which is enmity against God, obstinately resists all these reasonable commands; for it is not subject to the law of God. The truth, however clearly presented, will not win the rebel's heart. Hence arises the necessity of the Spirit's special influence to render the Word effectual. But whether we discover the ground of this necessity or not, the fact that it is indispensably necessary, is fully stated in the Scriptures. They teach us to view the Word of God as "the sword of the Spirit;" not merely because the Spirit, by inspiring holy men, prepared it; but also because it is His prerogative to use it and give it effect. From the Scriptures we learn that when the gospel comes not in word only, but in power, it is because it comes also in the Holy Ghost. It is because it is now preached with the Holy Ghost sent down from Heaven (I Thess. 1:5; I Pet. 1:12).

The ablest among Christ's ministers acknowledged their utter insufficiency to give effect to the Word which they preached. Paul assures us that neither his own ministry, nor that of the eloquent Apollos, was able to effect the conversion of a single hearer, except when it was accompanied by a divine efficiency (I Cor. 3:6). Even Christ himself, acting merely in the capacity of a preacher of the Word, could not do it. From him the light shone on the surrounding darkness with great fulgence; but the darkness comprehended it not. "Why," said he, "do ye not understand my speech? Even because ye cannot hear my word.—And because I tell you the truth, ye believe me not." Again he said, "But now have they both seen and hated both me and my Father." This entire aversion to divine truth which unrenewed men universally manifested, led him to make this declaration as applicable to the whole of our race: "No man can come to me, except the Father which hath sent me draw him." The drawing of the Father is nothing different from that renewing of the Holy Ghost, by which the rebellion of the natural heart is subdued. Whether this transforming influence be attributed to the Father, the Son, or the Spirit, is immaterial as it relates to this subject. The thing to be established is this: that the Word of God, unless accompanied by a special divine influence, will fail to effect the renovation and sanctification of depraved men. Though it is the rod of His strength, it will not transform rebels into loyal subjects except in the day of His power; or until the Spirit be poured upon us from on high. (Ps. 110:2, 3; Isa. 32:15). I proceed to consider:

II. The unreasonableness of expecting that the Spirit of God, by His accompanying influence, will sanction a system of doctrine which is fundamentally erroneous. Paul, when speaking of the gifts which are conferred by the Spirit,

represents Him as "dividing to every man severally as he will." And Christ, when speaking of the Spirit's transforming influences says, "The wind bloweth where it listeth, —so is every one that is born of the Spirit." As God causeth it to rain upon one city, and not upon another, so it is with the showers of His grace. The Spirit's influences, it is evident, do not uniformly attend the dispensation of the Word; but are given or withheld according to the pleasure of God.

Now if genuine conversions are never produced except by the special agency of the Spirit of God, and if this agency is not always enjoyed, it greatly concerns us to know what kind of preaching or (Continued on page 6, column 1)

The Ana-Baptists

(Continued from page four)

gension heretics of old did affirm." Walden Tom. 3. DE BAPTISMI SACRAMENTALIBUS. See Danver's second reply in Def. of his Treat., page 150.

Some of these faithful Christians were burned at Norwich in September 1428. They and their fellow Lollards, are charged to hold, among other things, that the children of baptized believers, needed not to be baptized. Their names were William White, father Abraham of Colchester, and John Walden, these were martyrs of our persuasion; in our own nation, above a hundred years before Mr. Eratt's account of the founders of the sect. Read more of them in Fox Act. and Monum. Vol. 1 pages 867, 868, 869. See Danver's Treatise pages 304, 305; and his second reply in Def. of his Treat. page 151.

Mr. Baxter also in his account of the Waldenses, in his advertisement of the end of his paragraph on the New Testament, acknowledged, that they are charged with denying infant baptism.

He said, he is of the opinion, "That the few poor men in Piedmont and Languedoc called Albigenses and Waldenses, kept their simplicity and integrity ever since Dioclesians persecution; and he conjectures that they were the SUCCESSORS of the murdered Bagands, and so on." And he blames the Papists for unchristianly killing many thousands of them, "some historians," he said, "reckons two million in all, that the Papists have killed of these people."

And whereas he supposed, the Papists will excuse themselves by saying they were baptized, and so are revolvers, meaning they were baptized in their infancy among the papists, and so were revolvers from their church. To this Mr. Baxter replies smartly, that "Opertet mendacem effe memorem, it behoveth liars to have good memories. Why then do your historians charge them to have been against infant baptism?"

You see truth will out, here we have it PRO CONFESSO from Mr. Baxter himself, that the Papist's historians do charge the Waldenses with denying infant baptism, and we desire no better proof than that historians say so. 'Tis true, they are papist historians, but we must be content with their testimony, for ought I know, without looking much farther; for they were very diligent to burn other men's books when they murdered (continued on page 7, column 3)

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THE BAPTIST EXAMINER

MARCH 22, 1980

PAGE FIVE

Holy Spirit Honors . .

(Continued from page 5)

doctrine is most likely to enjoy it. I think we must all concur in the opinion, that the Spirit of truth will honor the truth, rather than error; or that He will be more apt to accompany with His renewing influences the exhibition of sound, than of unsound doctrines. Even while we have not settled the point, what are sound doctrines, or what is the truth, it would seem as if we could not avoid coming to this conclusion, that the truth, whatever it is, must be the only thing which will be accompanied with the saving operations of the Divine Spirit. To make this matter more clear, I shall suggest two or three reasons why we are to expect that the Holy Spirit will continue His saving operations to the preaching of the truth.

1. As the Son of God in His mediatorial character acted in conformity to the will of the Father, not doing His own will but the will of Him Who sent Him, so the Spirit acts in conformity to the will of the Son. Christ said concerning the mission of the Spirit, "He shall not speak of Himself; but whatsoever he shall hear, that shall he speak.—He shall glorify me; for he shall receive of mine, and shall show it unto you." Now if Christ came into the world to bear witness unto the truth, (and He tells us that this was the end for which He was born,) the Spirit, in order to act in concert with Him, must in His appropriate and official work bear witness to the truth, and to nothing else. All the witness which was borne by the Son of God was on the side of truth. The God Whom He exhibited is the true God—the God who made and governs the universe. The law which He preached, and which He died to vindicate, is the transcript of God's own heart—holy, just, and good. The selfish, depraved character which He attributed to the children of Adam, is our real character; it is no aspersion. The testimony which He bore concerning Himself, and the salvation He came to procure for us, is all in perfect accordance with the truth. All that He testified concerning the various branches of divine truth, is harmonious. Now if the Spirit acts in concert with the Son, it is to this harmonious system, and this alone, that He will set the seal of His approbation.

But it is notorious that by men claiming to be the ministers of Christ, systems of doctrine are preached which are diametrically opposite to each other; and that, too, in relation to matters of as high importance as the character of God, the character of man, and the way of salvation. While some exhibit a Saviour of unlimited attributes, the Saviour of others in a finite personage, and sometimes a mere man. While some preach an infinite atonement as the only hope of sinful creatures, others preach no atonement at all; but represent repentance as constituting a sufficient satisfaction for all the sins we have committed. Now is it rational to believe that the Spirit of God, who is called "the Spirit of truth," will grant His approval to both these classes of ministers, by using the false as well as the true scheme of doctrine, to effect the conversion of their hearers? Will He, for example, cause some men to believe that an infinite atonement is the wisdom of God and the only foundation of hope, while He leads others to view an atonement for sin as the merest folly? (I Cor. 12:3).

2. The Spirit of God must needs confine His special influences to that preaching which is based on the truth, in order to be consistent with Himself. To His inspiration is attributed the whole of the sacred volume—"the scripture of truth." "Holy men of God spake (and also wrote) as they were moved by the Holy Ghost." It was He Who guided them into all truth. The different parts of the holy Scriptures are in agreement with each other; and for this reason, that they were all inspired by the same infallible Spirit. The Spirit of God cannot deny Himself. But

He would deny Himself were He to accompany the exhibition of error, as well as that of truth, with His sanctifying influences. In the character of the Inspirer of the Scriptures, and that of the Sanctifier of men's hearts, He must needs manifest the same regard to the truth, and opposition to error. After having revealed a pure system of doctrine, which He forbids us to change or mutilate, will He Himself make use of some different system to renovate and sanctify men's hearts? In so doing, He would not only fail to act in concert with the Redeemer, but would absolutely deny Himself.

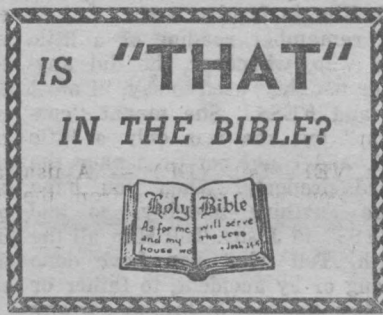
3. It is unreasonable to expect that the Spirit will make use of false as well as true doctrines, to carry on His work of preparing men for the kingdom of Heaven, since the true doctrines alone are all adapted to promote such a work. Every word of God is pure, and is therefore adapted to the work of purifying the heart. Were God's Word otherwise than pure, it would have no tendency to accomplish this object. Error has no more tendency to purify sinful hearts, than defiled water to cleanse filthy garments. The Saviour, in praying for the sanctification of His disciples, mentions the truth as the means of its accomplishments. "Sanctify them through thy truth." Where the light of revelation has not been extended, we have no reason to believe that the Spirit has extended His sanctifying operations; and in some parts of the earth where the light of revelation is enjoyed, it is so obscured by a thick mist of theological errors, as to drive from their coasts the blessed Sanctifier.

In what way is it that the ministry of the Word exerts an influence to effect a sinner's conversion? Is it by sounds and gestures? or by the sentiments which are exhibited? If it is by means of the sentiments which are exhibited, I would inquire whether the character of the sentiments can be a matter of indifference. Suppose a preacher were to tell his hearers (what the fool hath said in his heart) that there is no God. This would be a sentiment, and one which the preacher might really believe; but surely it would be but ill adapted to transform his ungodly hearers into godly men. Or if the preacher were to acknowledge the existence of the Supreme Being, but deny His moral government, and consequently our accountability, though this would be a sentiment, yet its tendency would be manifestly the reverse of bringing men to repentance.

There is doubtless a system of divine truth in the holy Scriptures, and that system, whatever it is, must have a real adaptation, in the hand of the Spirit, to effect the sinner's conversion. It is because it contains this system of holy truth, that the Word of God is compared to a fire and a hammer which breaketh the rock in pieces. It is also said to be sharper than any two-edged sword; particularly because it pierces to the dividing asunder of soul and spirit, and proves to be a discernor of the thoughts and intents of the heart (Heb. 4:12).

"The words that I speak unto you," said the Divine Teacher, "they are spirit and they are life." He did not mean that the words which proceeded out of His mouth had power to impart life to such as were dead in sin, independently of the Spirit's operation on the mind itself; but He undoubtedly meant that the words which He uttered, together with the whole system of inspired truth, would constitute the appropriate and adapted means whereby the Spirit of God would raise men from a death of sin to a life of holiness.

The reason why the true theology of the Bible, in distinction from every false scheme of doctrine, is calculated to effect the renovation and sanctification of depraved creatures, is that it enlightens their minds into the true state of things in the moral world. This must be the most proper way to produce in our minds a conviction of guilt, and of the absolute necessity of a radical change. And when this radical change has taken place, it is the true theology, and that alone, which is at all adapted to please the taste, and promote the growth of the newborn child of grace (I



Question:
"WHAT KING PRACTISED DIVINATION AT THE CROSS-ROADS BY EXAMINING A LIVER?"

Answer: The king of Babylon, Ezekiel 21:21. "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver." Moffatt translates: "For the king of Babylon is standing at the cross-roads, where the two paths fork, to practice divination; he is shaking the two arrows, consulting the oracle, and inspecting a beast's liver." In the beliefs of many races, cross-roads are especially sacred places, and the examination of entrails and organs of animals was devoutly relied on in ancient fortune-telling.

Pet. 2:2).

Thus far we have advanced in our subject without meeting with anything difficult; since all must perceive it to be inconsistent that the Spirit of holiness should make use of error instead of truth—to turn men from the power of Satan unto God. The text which has conducted us thus far in our investigations, does not leave us here, but furnishes a clew whereby to discover what is truth, and what is error, in relation to some of the most material points pertaining to our salvation.

(Part II, Continued Next Week)

God In American . .

(Continued from page one)

from oppression. Both set up a monument to perpetuate their deliverance by the observance of a national holy day—the Sabbath. The government under Moses had had thirteen states or tribes. The tribe of Joseph was divided into two, Ephraim and Manasseh. We were thirteen colonies, afterward thirteen states. From Israel's thirteen tribes, or states, seventy men were chosen to be the supreme authority (Exodus 18:17-27). Their constitution and ours were the only two ever submitted to the people for ratification. Theirs was voted on at the Jordan. Their constitution and ours were the only two that ever made provision for the naturalization of foreigners. And the only two that prohibited a foreign born from becoming ruler. Theirs reads, "No foreigner shall rule over you." In that republic the Scriptures were the only textbook. So, in ours, for one hundred fifty years of our colonial life. And also our law Book. All other governments, save these two, selected their rulers by right of progeniture—the oldest born becoming ruler by virtue of that fact, rather

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than by any necessary merit. These two up to the adoption of our Constitution, were the only two governments where rulers were selected by merit rather than by birth.

It is generally, but erroneously, thought that in Old Testament times the first born became by that fact the head or ruler, but not so. From Adam to David—three thousand years—there is not one single instance. True, after David there are plenty of instances, but that was not according to God's plan. That was because the people clamored for a king like other nations. And they got their king with all the accursed evils that attend having a king. The last few years God seems to have been at the business of cleaning the world up of kings. But as long as the Israelites accepted God's plan of government, merit, not priority of birth, settled rulership.

Of the first two boys and men that ever lived, Abel the younger was chosen in preference to Cain the older. Shem, the younger, was preferred to Japheth, the older. Isaac, the younger, became the head rather than Ishmael, the older. Even in the case of the twins, Jacob the second born was chosen and Esau was rejected. Judah became the head over and before his four older brothers. Joseph was advanced above his ten brothers, all of whom were his elders. And Joseph's younger son Ephraim was preferred before Manasseh, the older. When Joseph brought his two sons to his aged and blind father to receive the blessing, he placed Manasseh so that his father's right hand might rest upon his head. The old patriarch Jacob crossed his hands, putting his right on the head of the younger and his left on the head of the older. Joseph made bold to correct his father, supposing that in his blindness he had done it unwittingly. Jacob said, "I know it, my son, but the younger is the greater." Moses, the younger, was made leader, not Aaron, the older. When Saul was deposed and the prophet Samuel was sent to the house of Jesse to find and anoint a king, in accordance with human custom, Saul arose to anoint Eliab, the oldest, but God stopped him with, "Not he." And when Samuel seemed to demur God added, "Man looketh on the outward appearance, but God looketh upon the heart." One by one six sons of Jesse were brought in and refused by God. When David, the seventh and youngest, was brought before Samuel, God said, "Arise and anoint him, he shall be king."

God's plan has never been by birth but by worth. Think of a man's being ruler over a great land and nation, his right based only upon birth, with no regard to worth. God's plan for that first republic and this was the same—rulers chosen by worth rather than by birth.

And, too, what a parallel in God's selection and location of these two countries—Palestine and America. When God would have, would make and mold a people different, peculiar, and possessing divine possibilities. He selects a land—the land for them, not the land of Italy, nor Egypt, nor Greece, but Palestine, a land separate and apart. A land completely isolated from every other land of the world on one side by the sweeping sea, on another side and a half by a great mountain, on the other side and a half by an impassable desert. To develop a peculiar people, a pure people, God had to have a separated people. And so we, too, are separated from every land on the east by three thousand miles of water, and every land on the west by five thousand miles of water. Pregnant, this, with significance, through the centuries of our national development and the preparing for our national destiny.

And as to our location north and south, it may or may not have come to your notice that around this globe there is a narrow zone between the thirtieth and sixtieth parallels north latitude, and in that narrow belt we are located. In that zone of thirty degrees all the great nations of the past and the present are to be found. The people and nations that have given directions to the thought of mankind, that have created philosophy for

the race, and history and poetry, and art, and science, and government, have all been crowded into that narrow belt of less than thirty degrees. Yes, twenty degrees.

Draw lines around the globe at the thirtieth and sixtieth parallels of latitude and see the nations you have within those two lines. There is Greece, that gave letters to the world. Rome, that gave jurisprudence to mankind. Palestine, that gave religion to the race. Germany, that gave Luther to the church and Gutenberg to science. England, swaying her mighty sceptre over sea and land. And in this magical zone we are located. It is significant and well worth our serious reflections that our home is not amid the polar snows of Russia, nor the burning sands of Central Africa, but in the center of the north temperate zone. We lie too far south to be bound in perpetual chains of frost, and too far north to fall under enervating influences of a tropical sun. Compact as we are, yet our shore line equals the circuit of the globe, and our navigable rivers duplicate that vast shore-line. And we possess a national domain only one-sixth less than that of the states and countries of Europe, and equal to the vast domain of Rome which reached from the Euphrates to the western ocean, and from the wall of Antoninus to Mountains of the Moon.

And, too, what a providence is manifest and marked that our birth time was 1776 A.D., instead of 1776 B.C. God started us where other nations left off. Assyria sprang from a band of savage hunters. Egypt came from the lowest of races. Rome—from bloody freebooters. England descended from naked cannibals. Greece—from tribes of cave dwellers. In contrast, see where we began. Our forefathers stood—started—at the summit of humanity. Recall our constitutional convention that assembled

(Continued on page 7, column 4)

.. Jesus Is The Answer

(Continued from page one)

"But there are all my sins. What can I do about them?" "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24).

"Is death the end of all?" No! "I am the resurrection, and the life; he that liveth and believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

"What is beyond the grave? Is there truly a Heaven, a happy abode of the blessed?" "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:6).

"Is Jesus coming again? Shall I see Him?" "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

For all life's greatest questions And problems that may come, Our God has sent an answer

In the person of His Son.

Just take them all to Jesus

Each question and each care

and

You'll find He'll give the answer,

If you will leave them there.

Have you learned that the Lord Jesus Christ is the answer to all your questions? He gave His life on the cross that He might set you free from sin. If you have never accepted Him as your Sin-Bearer, won't you do that now? Then let Him become your Burden-Bearer, too. Give over into His hands all the difficulties, the problems, the questions. He waits to take them all.

"Be careful (anxious), for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. AND THE PEACE OF GOD, WHICH PASS-ETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS." (Philippians 4:6, 7)

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

According to an article in THE SPOTLIGHT (3-3-80), the Soviet Union is perfecting laser beams that could force the U.S. into a surrender-or-die position. The laser beam can reduce all the rocket arsenals and most of our armaments to useless hardware. It could pulverize a fighter plane or incinerate the toughest titanium skin of our largest bomber.

The report also says the U.S. has criminally neglected and even sabotaged research and development in this new field. This is not good news to the American public at a time when our military technology is far below the U.S.S.R. If America would read the fine print on SALT II they would see the words: "Made in Moscow."

NEW YORK (EP) — The Unification Church has lost its appeal of an earlier court decision to dismiss a libel suit against the author and publisher of the book, Gods and Beasts. The Nazis and the Occult.

The \$4 million lawsuit had charged the author, Dusty Sklar, and the publisher, Harper & Row, with libeling the church by equating its recruiting techniques and organizational structures with those of brainwashing and those of the authoritarian occult groups that flourished in Nazi Germany. A five-judge panel of the Appellate Division affirmed without comment a decision by the New York State Supreme Court in New York City to dismiss the case.

TUSCALOOSA Ala. (EP) — Alabama Gov. Forrest H. James has decided that his state won't participate in the White House Conference on Families (WHCF) this year because the conference appears to oppose Judeo-Christian values.

Gov. James said he had accepted the recommendation of his wife, Bobbie James, that Alabama "not participate in this or any other such conferences which do not establish traditional Judeo-Christian values concerning the family, the foundation of our nation under God." Mrs. James described her dissatisfaction with the White House conference in a letter to the conference chairman, and said she will send copies of the letter to wives of all the country's governors. She also urged that Alabama hold its own state conference on the needs of the family this fall or next spring.

MINNEAPOLIS (EP) — Stansfield Turner, director of the Central Intelligence Agency, says the CIA should be able to use clergymen, professors and news reporters as undercover agents.

"I think it is cynical and disloyal" for news reporters to be unwilling to share information with U.S. intelligence agencies such as the CIA, he said here. He met with a group of business executives and later with editors and reporters of the Minneapolis Star and the Minneapolis Tribune. The visit was part of what he called "an effort to be more open with the American public."

RICHMOND, Va. (EP) — The Virginia Senate has again rejected the Equal Rights Amendment (ERA) — this time on an unexpected procedural tactic which avoided a tie-breaking vote by pro-ERA Lt. Gov. Charles S. Robb. Several senators who were previously pro-ERA recently changed their minds because of the threat of women being drafted into the military, and ERA supporters had thus anticipated a 20-20 tie vote.

Under Senate rules, an absolute majority of the 40-member senate, or 21 votes, is required on constitutional measures. It was expected that Lt. Gov. Robb would be called to break the tie and cast the 21st vote. However, one of the anti-ERA senators used the maneuver of abstaining from the vote, so that the final tally was 20 in favor and 19 against passage of the ERA.

Even though the ERA supporters won, the bill died for lack of the required absolute majority.

NEW YORK (EP) — Pope John Paul II said he believes qualified women should have the opportunity to head super-powers such as the United States or the Soviet Union, but he doesn't foresee women ever becoming Roman Catholic priests. "If women are prominent economists and politicians, if women are at the top of the tree in many cases around the world, why should a woman not have the opportunity to head what you call a super-power," the pope said in a magazine interview here. "It should be the intelligence and wisdom of a leader that counts, not the sex." Responding to the question "do you foresee a time when women will become Catholic priests, even in the far-off future," the pontiff gave a one-word answer: "No."

"There are no dogmatic reasons. It is tradition," the pope said when further questioned. "The sacred congregation of the faith has always indicated that it does not see a way for women to be ordained. This denial, said as it might be to many wonderful women of religion, is based on the church's official interpretation of the revelation of Christ. I repeat, therefore, it is not foreseen that women will become Roman Catholic priests."

LOS ANGELES (EP) — How would you like to celebrate St. Valentine's Day on May 2? That's right, May 2 is the date first associated with the romantic Valentine tradition that was actually started by Geoffrey Chaucer according to Henry Ansgar Kelly, a professor of English at the university of California at Los Angeles.

What is more, Prof. Kelly says, the St. Valentine of Rome, whose feastday has always been celebrated on February 14, wasn't a saint, wasn't a martyr and never did anything to help young lovers, at least as far as history can tell. Prof. Kelly, a specialist in customs of love and marriage in literature, noticed some years ago that the 14th century British author, who is best known for his Canterbury Tales refers to St. Valentine's Day in several poems as a springtime event.

The man responsible for the demythologizing of St. Valentine of Rome is a Franciscan friar, whom Prof. Kelly met during his research. The friar, whose name appropriately is Agostino Amore (the surname is the Italian word for love), is an official in the Vatican's congregation for the causes of saints.

In 1966, Father Amore published an article revealing that the Valentine of Rome was a wealthy noble whose only recorded act was to give the then pope the property for the church that came to bear his name on the Via Flaminia outside the city. All those romantic stories about St. Valentine helping young brides and delivering love-letters for smitten swains are just that — pious legends that do not appear in literature until the 18th century or later. For example, Alban Butler in his Lives of the Saints conjectures that St. Valentine's Day was instituted to counter the Roman orgies of Saturnalia, a good idea but without historical foundation.

OAKLAND, Calif. (EP) — HAKEEM ABDUL RASHEED, founder of a sect here who defrauded members of \$10 million in a "dare-to-be-rich" money scheme, was convicted on six counts of mail fraud. He was acquitted on charges of obstructing justice and lying to a grand jury. His associate, JANICE PHILIPS, described as the "enlightened coordinator," was found guilty on five counts of mail fraud and two counts of obstructing justice. Sentencing was set for March 6. Mr. Hakeem, whose name was Clifford Jones before he

legally changed his name, founded the Church of Hakeem in Oakland in 1978. The church promised members a 400 percent return on their donations, in a pyramid scheme which raised large sums for the founder.

DOVER, Del. (EP) — Amish and Mennonite residents from the rural community of Pearson's Corner won a quiet battle before the Delaware Alcoholic Beverage Commission against the licensing of a liquor store in the area. More than 100 of the Amish and Mennonites turned up at a hearing to oppose the application. "We have enough trouble among our young people," said John Yoder, one of the Amish people who testified. "We don't need any more."

NEW YORK (EP) — While abortions have been legal in the United States since 1973, some 80 percent of the counties in the nation still have no abortion facilities, says the Planned Parenthood-affiliated Alan Guttmacher Institute. The institute reported that only 718 of the nation's 3,105 counties have physicians or medical facilities providing abortions for their residents. The 481,000 women wanting abortions who live in the other 2,387 counties must seek services outside their home counties.

TAIPEI, Taiwan (EP) — Representatives of the seven Lutheran bodies in Taiwan have expressed "unhesitating enthusiasm" for the government and supported its recent crackdown on anti-government dissidents. Meanwhile, the general secretary of the World Alliance of Reformed Churches (WARC) Edmond Perret, arrived here from Geneva to investigate the arrest of Presbyterian Church members in Taiwan in connection with the government crackdown.

In a message to President Chiang Ching-kuo, they declared that "the seven Lutheran church bodies in the Republic of China, with a total of over 150 congregations and representing more than 20,000 members, sincerely pledge their loyal support to President Chiang and the government he is so ably leading in the development of Taiwan and the overthrow of the Communist rebels and the great task of restoring the country."

The Ana-Baptists

(Continued from page five) the men. For what cause they did so, wise men will guess.

But we must not forget, that Dr. Martin Luther (that great reformer) is a clear witness for us in this case, who speaks of his own knowledge, in his own time, of Waldenses in Bohemia, that did ground the sacrament of baptism upon the person's faith, and for that reason, (as he said) they did annihilate the baptizing of children and so on as we observed above paragraph, and here do fitly remember again.

I'm not ignorant that Bishop Usher judged that the papists charged them falsely in this particular, and he labored to acquit them, because he derived the Protestant Church in a line of succession from the Waldenses, in distinction from, and opposition to the Papacy. But that reverend and pious man, was certainly mistaken in this case. That the Papists slandered them in some things, we doubt not, but in saying that they were for believer's baptism, and against infant baptism, in this they spoke truly, as appears from Luther's testimony, which Protestants will receive. So that we need seek for no farther evidence, as I conceive to prove that the Waldenses were of this sect or sort of people, called ANABAPTISTS.

The truth is, this sect was anciently spread into many nations, and had been great sufferers among the Papists wherever they were found: and a little before the insurrection at Munster, and about the same time, they were under cruel persecutions, not from the papists only; but from the Protestants also; as may be seen at large in THE BLOODY THEATER and so on.

Anno 1528. Seven Dutch Anabap-

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tists (as they are called) that came over with Ann of Cleve, were apprehended and imprisoned, of whom five recanted, and two of them, a man and a woman, were burned in Smithfield. Stows Chron. 576.

The same year Hans Shaeffer and Lenard Freck, for opposing infants baptism, were beheaded at Schnyde in Germany, and Leopold Snyder at Ausburg for the same. At Saltzburg 18 persons of the same faith were burned, and 25 at Walsen, the same year.

Anno 1529. Twenty of them were put to death in Palatinate, and 350 at Altz in Germany, the men beheaded, and the women drowned.

Anna 1533. Hugh Crane and Margaret his wife, with two more, were martyred at Harlem. The woman was drowned, the three men were chained to a post, and roasted by a fire at a distance till they died. This was the very same year that the rising was at Munster.

Likewise in the Protestant Cantons in Switzerland, they were used as hardly about the same time.

Anno 1526. One Faelix Mentz a Baptist minister was drowned at Zurich.

Anno 1530. Two of the baptized brethren were burned.

Anno 1531. Six more of the congregation of Baptists were martyred in the same place.

And in the year 1533, (the same year that the trouble broke out at Munster) two persons, Lodwick Teft and Catherine Hargen, were burned also in the same place.

Perhaps the consideration of those cruel executions, not only from the papists, but from the Protestants also, might put some (Continued on page 8, Column 4)

God In American . . .

(Continued from page six) in the City of Brotherly Love. No other such ever met in the halls of nations. It was composed of fifty-five men, and such men. Giants in intellect and moral character. Twenty-nine were university graduates, and those that were not were men of imperial intellect. Franklin, the venerable philosopher. Washington, ever to be revered as patriot and philanthropist. Madison and Hamilton, two of the profoundest thinkers of that or any age. The Almighty started us at the very acme of humanity, redeemed, educated, experienced, visioned. "Verily, He hath not so dealt with any people."

The guiding hand of God has ever been marked and manifest in our development and destiny. When the delegates from the thirteen colonies assembled in Philadelphia to frame the Constitution, three weeks passed without result. They were in hopeless confusion and division and were about to break up, when Benjamin Franklin, then more than four score years of age, arose and said: "Mr. President, I perceive that we are not in a position to pursue this business any further. Our blood is too hot. I therefore move you, sir, that we separate for three days, during which time, with a conciliatory spirit, we talk with both parties. If we ever make a Constitution it must be the work of a compromise. And while I am on my feet I move you, sir, and I am astonished that it has not been done before, for when we signed the Declaration of Independence we had a chaplain to read the Bible and to pray daily; and I now move that when we meet again we

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have a chaplain to meet with us and invoke the blessing of Heaven. For, sir, it has been wisely written, 'Except the Lord build the city, they labor in vain who build it,' and if it be true that a sparrow can not fall to the ground without His notice, surely a nation can not rise without His aid." Washington's face beamed with joy as he arose to second the motion. After the expiration of three days they met, prayed together, and without a jar formed the American Constitution, the greatest document ever conceived by man. Or as Gladstone puts it, "The greatest document ever struck from the brain of man."

And now America after one hundred thirty-five years of constitutional, providential government, faces a new world, and a new age, and a new day, in which unmistakably, providentially, she is chosen for world leadership. And venturing thus upon this, our divine duty — it is not other nor less — not alone upon her coin but across her very soul she must needs have — "In God We Trust."

Yes, we must, we must, in God put trust. And if we do and prove to God true, never will it be said, "The oceans were digged for America's grave. The forests were grown for her coffin. The winds were woven for her winding sheet. The mountains were reared for her monument." But America will live on, endured and endowed with immortal youth. So shall she ascend the mountain tops of the oncoming centuries, with the old flag in her hand—symbol of universal liberty, the light of whose stars will blend their radiance with the dawn of the millennium.

(GOD IN HISTORY, pp. 53-62).

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The Bible Alone

(Continued from page one)

Faith, of human authorship. It contains no speculations, no imperfections; it is of supreme and unquestioned authority in all our churches. It is more widely published and circulated than any other volume. It is simpler and more easily understood and interpreted, and more practical, than any formulas ever devised by moral wisdom or piety. It is called the "New Testament." It comes to us straight from the hand of the All-wise God.

Do you say all creeds profess to be based upon, to be interpretations of, the Word of God? We can only reply, we prefer the Word itself to any philosophizing about it. If any human summaries add to it, take from it, or contradict it, they are not binding upon us; if they do neither, they are unnecessary. That book cannot be simplified. It was indited for our common average humanity, not for the learned alone. If it cannot be understood, then no synopsis can be understood. For all that is needed for a sound faith and a right life, it is unrivaled. Baptists are satisfied with it, and I shall not be contradicted when I aver that no confessions, creeds, books of discipline, articles of faith, canons, liturgies or litanies ever elaborated by human erudition, study or piety, can bear one moment's comparison with, or be made as in-

telligible, as simple, as authoritative as the Book of God.

And yet I have no quarrel with creeds. If men choose to analyze, or summarize, or systematize the revealings of the Word, let them do so. Some of these human productions are excellent of the kind—in some respects they are useful; in other aspects misleading and harmful. Baptists, too, have tried their hands in these directions. Earlier than the Westminster Confession; in 1643, was formulated "the Confession of the Particular Baptists of England." The London Confession of 1677, and based upon it "the Philadelphia Confession," in 1743, and various others subsequently were issued. Indeed, very many of our churches have adopted summaries of their own, setting forth succinctly the prominent doctrines upon faith in which they sought fellowship with sister churches. This church has one, but it is binding on no other church, and was not made for us but by us; not imposed upon us as a condition of union. No such document ever was or ever could be made binding upon a local church with out annulling the essential idea of the congregational polity or independence of the churches.

Nothing ever was or could be placed in competition with the New Testament as a rule of faith and practice in Baptist churches.

I have been in many Assemblies and Conferences of all denominations, and have heard many dis-

cussions in which arguments were based upon articles of the creed, or canons of the church, or the discipline. But in frequent visits annually to Baptist Associations and Conventions for fifty years, I cannot recall a single instance in which appeal was made as authority to any article in a creed or discipline. The universal appeal has been to some direction or instruction suggested by the Word of the Lord, or some principle or precedent involved in its teachings.

I do not argue the question here as to which method of settling disputed points is best or rightest. I am engaged in no controversy. I simply state facts. You can judge which mode is most in harmony with the oftquoted aphorism of Chillingworth: "The Bible—the Bible alone—is the religion of Protestants." I simply adduce this as one particular in which Baptists differ from other evangelical sects. "What saith the Word?"—not what saith the creed or the canon—is the highest, the sole authority for moulding the faith or guiding the practice of Christians. An absolute submission to the authority of God's Word in its doctrines, its ordinances, its polity, its practical life, is the theory of Baptist churches, however mistaken we may be in interpreting it, or however short we may come in practically applying it.

"All the heresies which have corrupted and afflicted the church," says Dr. Clarke, "owe their origin to men's departing from the simplicity of Scripture, and must derive a cure from a return to it." (WHAT BAPTIST BELIEVE, pp. 3-7, 18, 1888 edition).

Christ's Use Of . . .

(Continued from Page Two)
salvation. Faith fastens upon Christ and His saving work.

The Bible teaches that faith is the gift of God (Eph. 2:8-9). But how does God give faith? Does He give it supernaturally apart from gospel preaching, or through the means of gospel preaching? What says the Scripture? In His highly priestly prayer in John 17 Christ said: "Neither pray I for these alone, but for them also which shall believe on me through their word" (v. 20). "Howbeit many of them which heard the word believed" (Acts 4:4). Romans 10:17 declares: "So then faith cometh by hearing and hearing by the word of God." These verses mean what they say, God's book is not in error!

No honest man can deny that God gives faith through the preaching of the Word of God if he takes the Bible seriously. God uses the preached Word to convey faith into the hearts of His people. Gospel ministers are mighty instruments by whom other people believe in the Christ of the gospel. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. 3:5). Because God uses the preached Word to bring men to faith the gospel is called in the Bible "the word of faith, which we preach" (Rom. 10:8).

When I say faith comes by hearing the gospel, I do not mean to say that all who hear the gospel believe it (Rom. 10:16), for this is not true. I understand that faith does not exist unless the gospel is heard and believed. A thing must be made known before it can be believed. Faith comes from something heard and that which is heard is the gospel of Christ. Hence we see men are converted by the instrumentality of the preaching of the gospel of God's glorious grace.

There are some who contend long and loud that men are saved without the preaching of the gospel. To me this has always been a strange view. The gospel is the death, burial and resurrection of Christ (I Cor. 15:1-4). I find it most difficult to believe that God saves a sinner apart from the death, burial and resurrection of Christ! How can men teach such when the Bible says faith comes through the hearing of the Word?

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How can they put an unbeliever in Heaven when Christ said: "He that believeth not shall be damned" (Mark 16:16)? How can they declare some of the elect will not believe the gospel when the Bible says in Acts 13:48 the elect are ordained to faith? How can they contend some of the elect will never believe when the Bible says God chose His people "To salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13)?

CONCLUSION

Let those men called of God and sent forth by a New Testament Baptist church preach the Gospel of Christ to every creature. Let them, like Paul of old, preach remission of sins by faith in Christ and by faith alone. Let every gospel minister be assured God gives faith through the hearing of the Word, and where the Word is not preached men die in unbelief still under the power of Satan. Furthermore, let all ministers of the Word know that every sinner who believes the gospel, will be gloriously saved by Christ.

If Paul was not used of Christ in witnessing to turn men "from darkness to light, and from the power of Satan unto God," then Christ sent Paul on a fool's errand. If the gospel is only food for those already forgiven while in a state of unbelief, then Christ lied to Paul in Acts 26:18. This cannot be said of Christ. Let us be assured that if Christ wanted Paul to preach the gospel so sinners could be positionally sanctified by faith over 1900 years ago. He still wants men to preach it today. Christ is still saving men by the foolishness of preaching. This has been His age-old plan, and He will never change it.

The Ana-Baptists

(Continued from page 7)

impatient men, (who had forgotten the wholesome council, of St. James, chapter 5 verse 6, 7, 8) upon a project of delivering themselves by the sword, as the Bagands did in raging persecution of Dioclesian, under the conduct of their two captains, Amandus and Elianus. But they had better suffered patiently; for God gave them into the hands of their enemies and they have left an ill favor behind them, and so it befell to those heady men at Munster.

Now I hope what hath been said will be allowed for full proof, that our persuasion was not founded in blood about the year 1533, as Mr. Eratt too boldly affirms, but has had a being ever since the apostles days, though for sundry causes they have been called by several names.

And forasmuch as many godly people were persuaded as we are, in the case of baptism, hundreds of years before those masters of misrule disturbed Munster, and multitudes of the same persuasion, in divers countries, that were good must needs be a more than ordinary prejudice, and little less than devilish malice, to charge the errors and misdemeanors of those unhappy men, upon all that are one with them only or chiefly in the case of baptism, and are as clear of their abominations, as those that cry out the most against them, and whose lives and doctrines are a continued refutation of those calumnies.

Sure no good reason can be shown why the Anabaptists, so called in England, who are good men, should not be thought to descend from some of those good men of that name in Bohemia, Upper and Lower Germany, rather than from the bad men of that name that were at Munster, seeing they resemble them most both in life and doctrine.

But if there had been no worthier Anabaptists to follow, than

those routed, ruined, and disgraced fellows at Munster, certainly they must be under a strange infatuation that should follow them, and I am of the opinion, that the sect would have been extinguished with them, and ceased for ever.

I have insisted upon this point the more largely, because Mr. Eratt insists upon it so very much, to the intent that I may, if possible, at once silence forever the Clamors and remove the prejudices that arise from the disorders of a few Anabaptists, so called, in Germany, (supposing they were as vile as their enemies report them to be) that their evils may not be imputed to innocent men. Whether I have effected my design, I cannot be sure: my confidence assures me, that I have done my endeavor faithfully so I leave the issue to God.

However, if I think right, what I have urged carries evidence along with it: for to use Mr. Eratt's expression, there is matter of fact, which cannot be denied, and if this would not suffice to show the antiquity of this sect, we might produce much more evidence from human testimonies; yea from adversaries.

But we think it sufficient, that we can prove all that we teach by the infallible record of God's Word, and if all histories and monuments of antiquity had been overlaid, lost, or burned, as many have been, so that we had never been able to show from any book but the Bible, that there were ever any of our persuasion in the world, till within a few years, yet we should think that Book enough to prove antiquity of our persuasion, that we are not a new sect, seeing we can make it appear by that one Book, that our persuasion is as old as Christ and His apostles.

And on the contrary, if we could show from approved history, that multitudes in all ages and nations since the apostles days have been of our persuasion, yet if we could not prove by the Word of God, that our persuasion is true, it would signify very little.

(A NECESSARY APOLOGY FOR THE BAPTIZED BELIEVERS, pp. 19-32, 1701 edition).

Editor's note: This is a most interesting article in the field of Baptist history. Bro. Hooke, like the other English Baptists of his day, held to the apostolic origin of the Baptists. He believed Baptists had in all centuries stood for the truth about baptism and left a trail of blood rather than give up their faith. Hooke believed English Baptists, had a connection with German and Bohemian Baptists. This is important since so many modern Baptist scholars contend it is "not scholarly" to hold such a view. Bro. Hooke seemed to be more concerned with being factual than scholarly.

Jesus Our Best

(Continued from page one)

tice of the people to his own pretensions, and withholds or diverts it from his Master's glory,—the instant he speaks of what he is, whilst he is dumb upon what his Master is,—the instant he makes his own succession, or his own discipline, or his own form, to be everything, and the claims of Jesus something by the by, his right hand will be withered,—his tongue will cleave to the roof of his mouth; and he will realize the awful fact, that he that tries to steal a ray from the glory of God, takes a curse into his own bosom.

Jesus said: "Come unto me." No priest, or presbyter, or synod, or general assembly, or archbishop, or pope, or prelate, has any right to stand between the greatest sinner and instant peace through the blood of Jesus.

(VOICES OF THE NIGHT, pp. 104-105, 1851 edition).

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