

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 53, NO. 19

ASHLAND, KENTUCKY, MAY 15, 1982

WHOLE NUMBER 2375

## WHY SOME PEOPLE DESPISE BAPTISTS

by Chuck Sandelin  
Samuels, Idaho

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you" (Matt. 5:11 & 12).

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2:15).

Without doubt or controversy, the Baptists are despised! (When we speak of "The Baptists" please retain in mind that we by no means refer to that multitude who wear the name "Baptist," but in doctrine and practice they are far from us; and these are not Baptists but protestants who wear our name, but despise the same.) Man does not want to be told what God has to say to him. He wants not to even hear the pronouncements against his actions and thoughts, so he despises those whom God has established, "the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

I. Because they claim God started and promised perpetuity to one kind of a church. "Now ye are the body of Christ,..." (I Cor. 12:27).

Baptists claim, as Paul wrote to the church at Corinth, that they are the church or body of Christ. Baptists disdain and

proclaim as heresy the widespread theory of a universal invisible church; no such monstrosity can be proven by Scripture. These protestants who claim this know not the difference between the kingdom of God and the church of God; regardless of their years of "ever learning" or degrees before or after their names. The church that Jesus Christ started was a visible, local body of Baptist

baptized individuals. It was to this church that He gave "The Great Commission." It was to this church that He gave the keys and said, "...whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). It was to this church that He promised perpetuity. He says, "My

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## THE NIGHT CLUB SPEAKS TO YOUNG PEOPLE

I am the Night Club.

I would speak to you, young woman, who was introduced to me last night. I am the Night Club, and I have seen much. Many things I know to be facts, and I would tell you of them.

I am still a very young institution, but I have a very exciting history. For three years I have stood on the outskirts of every town and city, catching Youth as it passes by. I believe I am beautiful. You will usually find me all bedecked with colored lights, housed in some unique little building, decorated with little cedar trees or flowers or shrubbery. With my dazzling lights, my enticing music, and the laughter and gayety of Youth, I lure boys and girls from their home into my presence.

And when Youth comes in, it finds me prepared. I have

smooth, shiny floors, over which Youth may glide — hot-blooded boys and girls clutched madly face to face — glide to the exciting strains of jungle music, designed by all laws of rhythm to rouse the sleeping jungle beast in the human heart. Then, when they have danced until they are hot and breathless and filled with nameless desires, there are inviting tables where they may sit and talk together. And before them I place food and drink. Delicate food — expensive food; and drink that is expensive and powerful. For after all, it is for the serving of drink that I exist.

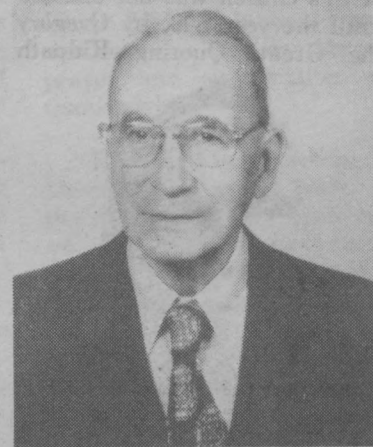
I saw you come in last night, young woman, and I knew that you were a stranger. You had never met me before. Your companion I had met many times. I could see you were, pure and

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## THE USE OF THE "OBELISKS"

by Hansford Holmes  
Charleston, W. Va.

After the flood of Noah, obelisks were first used in the religion of Babylon in conjunction with sun-worship. It was



Hansford Holmes

then, as Diodorus said, that Queen Semiramis erected an obelisk which was 130 feet high as an object of worship. Such an object is described as an upright 4-sided column of stone (or

stones) which gradually tapers as it rises and is terminated in a pyramid.

However, it was in Egypt that the obelisks and pyramids became most prominent, since Egypt became a great stronghold for paganism, as imported from Babylon.

Further, it was from Babylon through Egypt that paganism spread, like a plague, over the earth. Yet, there are a number of these ancient obelisks still in Egypt, though a number of them have been removed to other nations. We even find one in Central Park, New York; then another in London; but, in Rome, the present Babylon center of paganism, we find many obelisks, as imported from Egypt.

Yet, though not imported, we have a replica of an obelisk in Washington, D.C., which was constructed of white marble for a memorial to our first president. Though it is not thought of

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## WHY ONE CHURCH IS NOT AS GOOD AS ANOTHER

Very few expressions are overworked to the extent of the expression "One church is just as good as another." What is wrong with that statement? Simply that it is a lie! To say that "One church is just as good as another" is, equivalent to saying that a falsehood is as good as the truth — that a counterfeit is as good as the genuine — that the false is as good as the true.

WHY DO PEOPLE BABBLE SUCH TOM-FOOLERY?

First, because they don't use the brain that God has given them. Second, because they want to sound "broad." Third, because they find it mentally easy to repeat a current expression like a parrot. Fourth,

because the Devil readily hands them that expression, and they use it.

BY WAY OF DENIAL

A church started by man is not as good as the one started by Jesus. In Matthew 16:18, Jesus is recorded to have said, "I will build my church." Not the Holy Spirit — not Luther, Calvin, Wesley, Campbell, Eddy or anybody else. Why should any human being have started a church, when the one Jesus started was in the world? To do so was to create a rival. Who did Jesus start? He started the people now called "Baptists." Sufficient proof of this is found in the fact that no religious group has had continuous existence from the day of Christ, save Baptists. And Jesus said His church would continue. "The gates of hell shall not prevail against it" (Matt. 16:18).

A church teaching doctrines contrary to the Bible is not as good as one that adheres to the Scriptures. Some, like the

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## ADAM AND EVE COULDN'T HIDE

A woman said to D.L. Moody: "Please pray for my husband. He does many sinful things, but he has a good heart." The evangelist gave the perfect answer when he replied, "That's where you are wrong, lady. Your husband doesn't have a good heart, or else he wouldn't do those sinful things." That's why the Bible says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Adam and Eve were the first members of the chlorophyll cult. When they sinned, they tried to hide their nakedness by making garments out of fig leaves. The green in those leaves, and all leaves, is chlorophyll. But God saw their sin in spite of the chlorophyll. In fact, God didn't like their chlorophyll religion! He sent them out of the Garden of Eden — poor, wretched, and sinful.

-Contender

(USPS 042-340)

## LIQUOR BY WIRE

Several months ago TIME MAGAZINE announced that Liquor-by-wire would be a reality. A Manhattan Beverage-by-Wire, Inc. was planning to make arrangements with dealers in 18 wet states to deliver gift liquor ordered by telegram. Patrons can make orders for anywhere by placing an order at a local package store.

The idea will probably succeed because although alcoholic beverages are barred from the mails and states have restrictions against shipping, there is nothing to stop a wire and money order from crossing the state lines.

One temperance organization has pointed out that at least the idea will help the florist whose "Say It With Flowers" wire service gave birth to the idea. The suggestion is made that every bottle of "whiskey by wire" should carry a special message carefully tied to the neck of the bottle with a red ribbon. The message should read:

"In case of accident, hospitalization or death resulting from the use of liquor, kindly notify sender promptly — and by wire." A motto might read: "Say it with liquor — then say it with flowers."

—Selected

## The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

## THE HISTORICITY OF BAPTISTS

(This is an old sermon — printed perhaps a dozen times in this paper, but as long as our friends keep asking for it, we'll continue to print it. It is also available in tract form from our bookstore).

"And ye shall know the truth and the truth shall make you free" (John 8:3).

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to be better Baptists. If what we have to say is true, then no one can so much as lift a finger in opposition, for Paul say:

"We can do nothing against the truth" (II Cor. 13:8).

If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth... shall hide a multitude of sins" (James 5:19-20).

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations believe. That the course of this one church may be observed and that the genesis of others may be noted, we present this history.

"Speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church" (Matt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversi-

ty between the various churches, on the whole, such was absent. About the year 251 A.D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome began an attempt to exercise dominion and authority over local churches. This also tended towards separation. Thus, near the middle of the third century, we find two institutions claiming to be churches, one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The small group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration.

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*When the shepherd speaks well of the wolf, the sheep are in trouble.*

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

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Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year.....\$4.00; Two years.....\$7.00  
Five years.....\$14.00  
CLUB RATE: 15 or more.....each \$3.00

When you subscribe for others or secure subscriptions.....each \$3.00

**BUNDLES:** 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

**FOREIGN:** Same as in the United States.

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Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

## HISTORICITY

(Continued from Page 1)

Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated, more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A.D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes of wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religions which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pageantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral expostulation, and converted the barbarians

with spectacles" (Vol. 4, page 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she overawed the barbarian, developed into the —

### CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath



JOHN R. GILPIN

again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4, page 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of the era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in the almost universal Catholic Church.

Gradually the power of the church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands; in many cities the streets ran with the blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they

were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the rigid right to forgive sins and proceeded to nail his 95 theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520, he publicly burned the papal bull which was an anathema from the Church of Rome. In this year, the —

### LUTHERAN CHURCH

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Church which are not found in the New Testament churches.

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age he was betrothed to Catherine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catherine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The Pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catherine and to marry Anne notwithstanding the Pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excom-

municated Henry in 1534. Parliament came to the King's rescue on November the 23rd of the same year, passing an act which set aside the papal authority in England. A later act was passed in 1535, by which Henry became the head of the

### CHURCH OF ENGLAND

Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the —

EPISCOPAL CHURCH has descended.

The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the —

### PRESBYTERIAN CHURCH

This movement gained impetus under the leadership and direction of John Calvin, who in 1536, formally founded the church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as —

### CONGREGATIONALISTS

Robert Brown, schoolmaster, lecturer and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government which his church had inherited from the Catholic Church. Accordingly, in 1540, he brought this new organization into existence. Thus the first granddaughter of Catholicism was born.

A second granddaughter of Catholicism was born at Oxford, England about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement, he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England and none who regard my advice will separate from it." He preferred to call his movement the United Society, but his followers termed themselves —

### METHODISTS

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania and joined a Presbyterian church in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined the Baptist Church. He fell out with the Baptists and in 1827, he organized a church of his own, which was called the —

### CAMPBELLITE CHURCH

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the —

### MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland (Ohio), and after a series of contentions there he formed a settlement at Independence, Missouri. Trouble

arose here and he journeyed to Hancock City, Illinois. Fifteen thousand adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1,000 families westward where they settled at Great Salt Lake. Thus from a polygamous, adulterous beginning, the Mormon Church has descended.

In 1866, Mrs. Mary Baker Eddy, having learned from Dr. Phineas Q. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879, the —

### CHURCH OF CHRISTIAN SCIENCE

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day adventism, Millennial Dawnism, Russellism, and other isms and schisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are these doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist. With Jesus as their founder, and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians and of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists," say: "...the Baptists may be considered as the only Christian community that has stood since the day of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time... public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alex Mastin says, "There are, in our view, primitive Christians, as inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of

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## HISTORICITY

(Continued from Page 2)

Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520... They did not, however, originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, and in Asia and in Africa."

Thus, we have noticed briefly the history of the Baptists, Catholics, and the leading protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

### THE TEST OF TIME

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Catholic, 590; Lutheran, 1,520; Episcopal, 1,534; Presbyterian, 1,536; Congregationalist, 1,540; Methodist, 1,740; Campbellite, 1827; Mormon, 1,830; Christian Science, 1,879; Baptist: Founded by Jesus, Matthew 16:18.

### THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

Catholic, founded in Rome; Lutheran, founded in Germany; Episcopal, founded in England; Presbyterian, founded in Switzerland; Congregationalist, founded in England; Methodist, founded in England; Campbellite, founded in America; Mormon, founded in America; Christian Science, founded in America; Baptist, founded in Palestine.

### THE TEST OF FOUNDER

Just as there is only one time and one place in which the New Testament church could have been founded, there is also only one person who could have founded the church. To say that anyone other than Jesus founded the New Testament church would be sacrilegious mockery.

Catholic, founded by Gregory the Great; Lutheran, founded by Martin Luther; Episcopal, founded by Henry the Eighth; Presbyterian, founded by John Calvin; Congregationalist, founded by Robert Brown; Methodist, founded by John Wesley; Campbellite, founded by Alex. Campbell; Mormon, founded by Joseph Smith; Christian Science, founded by Mrs. Mary Baker Eddy; Baptist, founded by Jesus.

The origin of all denomina-

tions other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist Churches!

### THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity — that the church which He established should have no end. Jesus declared with the same breath in which He established His church, "The gates of Hades shall not prevail against it" (Matt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days planted churches in the valleys of the Alps... When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

### THE TEST OF DOCTRINE

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe, but gave it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside the Bible for there is nothing beyond what is written in the Book. Its teachings are ex cathedra. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. As to the Bible — "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are written in the book of this prophecy" (Rev. 22:18).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

THE CATHOLIC POSITION IS EXACTLY OPPOSITE. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal and Methodist Churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General

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He is no fool, to give what he cannot keep, to gain what he cannot lose.



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 28:6-9.

Intro.: Even in the midst of tribulations, David always found ample reasons to break forth in songs of adoration as he meditated on the blessings of God. Both past blessings and future blessings should serve to encourage us in any and all present afflictions, for these light afflictions are for a moment (II Cor. 4:17, 18). They come not because God is unable or unwilling, but are a part of God's eternal purpose to conform us into the image of Christ (Rom. 8:29). Therefore, they have to work together for good to the elect of God (Rom. 8:28). So David's songs are full of praise and thanksgiving, which serve as a basis for the petitions and requests he made (Philip. 4:6).

### Verse 6

"Blessed be the Lord." In contrast to the workers of iniquity who failed to acknowledge the works of God (Rom. 1:21), David continually glorifies Him as the Source of creation and salvation (Psalm 19:1, 2; 3:8). He even speaks and sings of "the wonderful works of God." We hear so very little of this kind of preaching and singing, even in so-called churches of our day. This is the result of modernism and worldliness which has infiltrated the churches. The admonition of Paul in Acts 20:28-31 to "take heed" and to "watch and remember" has been neglected, along with a failure on the part of preachers to "preach the Word" (II Tim. 4:2). Also, if we spent more time blessing the Lord, we would find less time to use our tongues in the wrong way.

"Because He hath heard the voice of my supplications." God ever honors the cry of His believing children, who come boldly to the throne of grace through the Lord Jesus Christ (Heb. 4:14-16). His eyes and His ears are ever and open to the prayers of the righteous (I Pet. 3:12). We therefore, are to "ask, and it shall be opened unto you" (Matt. 7:7). Thank God, even when we know not what to pray for as we ought, the Spirit of God makes in-

tercessions for us according to the will of God (Rom. 8:26) and Jesus ever intercedes for us (Rom. 8:34). This should surely motivate us to continue in prayer and supplication with thanksgiving.

### VERSE 7

"The Lord is my strength." David found in his walk, "as thy days, so shall thy strength be" (Deut. 33:25). Paul verifies this when he states, "I can do

### Bible Verse



MATTHEW 10:29, 31

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Fear ye not therefore, ye are of more value than many sparrows.

all things through Christ which strengtheneth me" (II Tim. 4:17); and "for there stood by me this night the angel of God, whose I am, and Whom I serve" (Acts 27:23) for God has promised us, "I will never leave thee nor forsake thee" (Heb. 13:5). David, like every believer, had his times of discouragement, but he always found the grace of God to be sufficient (II Cor. 3:5). As we wait on God, we renew our strength (Isa. 40:31). God ever strengthens the hands of His faithful servants (Neh. 6:9).

"And my shield." Both on offence and defense, the child of God is ever ready. The whole armour of God prepares one for every situation (Eph. 6:10-18). The Name of God can stop the fiery darts of the wicked, and can slay the giant. "We are more than conquerors through Him that loved us" (Rom. 8:37).

"My heart trusted in Him." Herein is David's declaration of faith, for he had placed his dependence in the Lord. He

knew Whom he had believed (II Tim. 1:12). Faith had come by hearing and hearing by the Word of the Lord (Rom. 10:17).

"And I am helped." He had been, was being, and would be helped (II Cor. 1:9, 10). They that trust in the Lord will never be disappointed. Our help ever comes from the Lord (Psa. 121).

"Therefore my heart greatly rejoiceth." True Biblical faith brings genuine Biblical joy. David rejoiced believing in God (Acts 16:34) and he went on his way rejoicing (Acts 8:39). He could be sorrowful, yet always rejoicing (II Cor. 6:10).

"And with my song will I praise Him." David came before His presence with singing (Psa. 95:1, 2). His singing was spiritual, for it came from a believing heart and he did it to the glory of God (I Cor. 10:31). What is the theme of our singing? Is it an acceptable sacrifice to God (Heb. 13:15)? We need to ever speak to ourselves in psalms and humns and spiritual songs, singing and making melody in our hearts to the Lord (Eph. 5:19).

### VERSE 8

"The Lord is their strength." Not only could David rejoice for the blessings of God in his own life, but he could also rejoice for God's goodness manifested in the lives of others. The Bible records the blessings of God in every age to the saints. This should give us hope in the perilous times in which we live. To know God has blessed us with all spiritual blessings in heavenly places (Eph. 1:3) is ample reason for songs of praise.

"And He is the saving strength of His anointed." Particularly and prophetically David looks at the only Begotten Son of God in His earthly ministry as He took the form of a servant (Philip. 2:5-8).

### VERSE 9

"Save Thy people." It would be well to read again the 12th chapter of John as we consider the prophetic prayer of David, for Jesus prayed for the being of the saints of all ages (John 17:20). He will save His people from their sins (Matt. 1:21). Of course, this also refers to the nation of Israel, for they shall be saved (Rom. 11:25-26).

"And bless Thine inheritance." God's inheritance shall receive the inheritance (I Pet. 1:3-5).

"Feed them also." "My God shall supply all your need according to His riches in glory by Christ Jesus" (Philip. 4:19) for He, as the Good Shepherd, cares for the sheep (John 10:11, 14, 15).

"And lift them up for ever." When Jesus comes to receive the saints this shall be completely and forever fulfilled (John 14:1-3).

Conclusion: May we hear the songs of praise once more in our assemblies.

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THE BAPTIST EXAMINER  
MAY 15, 1982  
PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is "the tabernacle of David" referred to in Acts 15:16?

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One of these days our Lord will return to earth as the King, at which time He will sit on the throne of David. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David" (Luke 1:32).

The word "tabernacle" actually means "habitation" and so we see that when our Lord comes to begin His reign here on earth He will rebuild the habitation or temple of David and sit on that throne.

In this passage in Acts we have a sermon preached by James using Amos 9:11, 12 as his text. He is reminding the people of God's promise concerning Jesus Christ and that He would reign on David's throne. In his message, he is warning the people against misusing the law and thus putting God's people in a bondage that is not a part of God's grace.

We have many things to look forward to and one of them is the fact that our Lord is going to reign on earth. We will reign with Him during that 1000 year reign.

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"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16).

This Scripture is a very important one as to a dispensational understanding of the Word of God. One needs to read the whole chapter, but especially, verses 14-18. God is, in this age visiting the Gentiles in a special way. He is taking out of them, by effectual calling, a people for His name. This does not contradict the teaching of Scripture relative to God's purposes for the Jews, but is in complete harmony therewith.

After this age, the Lord will return and will begin again to deal in a special way with Israel. This will be in the glorious Millennial reign of Jesus Christ. In that reign there will be a multitude of Gentiles who were saved in this Gentile age and upon whom the name of the Lord is called.

The tabernacle of David refers to the kingdom of Israel

over which David once reigned, and to the fact that it was promised to David that his Son would one day reign over this kingdom. So, the Tabernacle of David will be when the kingdom is restored to Israel, and when Jesus Christ, as David's Greatest Son, sits upon David's throne and rules over the house of Israel and over the whole world for a thousand years. This kingdom of David and of Israel is now in ruins in this age. But it will be rebuilt. It will not be rebuilt by the USA, or by the UN, or by the Israel that is now a nation gathered in unbelief. It will be built and set up by the Lord Jesus Christ.

The Jews were objecting to Paul's ministry among the Gentiles. They thought this was inconsistent with and contrary to God's promises to Israel. This Scripture shows that this is not true. There was a Jewish age when God dealt in a special way with Israel. There is a Gentile age when the Lord is dealing with Gentiles in a special and saving way. After this, the Lord will return and renew His special dealings with Israel, and set up the kingdom of David, and reign on the throne of David. What a glorious time that will be! It will be a time of peace, prosperity and holiness all over the world for a wonderful thousand years.

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In the council at Jerusalem, Peter stated facts which Paul and Barnabas confirmed; whereas James, as the presiding officer of the church council, announced the decision of the council, in calling attention to "...hearken unto me." It was then that he affirmed "How God (first) did visit the (nations), to take out of them a people for His name" (Acts 15:12-14).

So, with this attestation, he further affirmed how this fact was in agreement with "the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I (Christ) will set it up" (Acts 15:15, 16).

Thus, though the apostles and elders were under the inspiration of the Holy Spirit and could, if God so willed, have immediately determined the issue. Yet, in the economy of God, it was highly necessary that the objecting party should be permitted to come forward and allege their reasons for the falsity of what they preached, as pertaining to the continued practice of circumcision. This permission, on the part of God, was

that their false reasons should be fairly met and proven as no longer necessary and, therefore, useless and inexpedient, in that physical circumcision (as a fulfilled sign) had already fulfilled its purpose in the economy of God.

Whereas, apart from physical circumcision, Gentiles, in being made partakers of the Holy Spirit in regeneration, are spiritually circumcised in heart as a consequence of the sacrifice of Christ to save His people from their sins (Mt. 1:21).

Therefore, in retrospect, Simeon declared "how God (first) did visit the (nations) to take out of them a people for His name... as it is written: After this I (Christ) will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and will set it up" (Acts 15:14-16).

Hence, in regard to the Lord's advent to re-establish the Davidic kingdom, it was prophesied that "In that day (millennial day) will I raise up the tabernacle of David that is fallen, and close up the breaches of it; and I (Christ) will raise up its ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the (nations), which are called by My name, saith the Lord Who doeth this" (Amos 9:11, 12).

Therefore, in relating to this quotation in Amos 9:11, 12, we find that the Davidic covenant held a very important place in the discussion at the first church council, as shown in Acts 15:14-17, where two questions were resolved: namely, (1) What is meant by the "tabernacle of David"? And (2) when is the "tabernacle of David" to be rebuilt? The first question is resolved by the examination of its source in Amos 9:11 in respect to God's judgment upon Israel, in His sifting of them among the nations until their conversion as a nation to the position of head-nation during the millennial age.

But, in the meantime, in respect to the Church, I wish to cite four points in the progression of thought: First, God visits the Gentiles, in taking from among them an elect-people unto himself. In other words, God has promised to bless the Gentiles as well as Israel, but each in his own order. Presently, then, the elect-people of the Gentiles are blessed first during the Church-age.

Second, Christ will return to receive them (the Church) to Himself.

Third, then, when He returns with His church to establish His millennial kingdom, the tabernacle of David will be literally built again "as in the days of old" (Amos 9:11); that is, the blessings will be earthly and national, as relating to Israel.

Consequently, fourth in order, this is to the purpose that the residue of all of God's elect-people may be brought to the knowledge of the Lord after the establishment of the millennial kingdom, as related in Isaiah 2:2; 11:10; 40:5; 66:23.

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By studying the book of Amos from which James quotes this prophecy, we see Amos first dealing with God's judgment upon Israel. This is summed up in Amos 9: 9, 10, where we read, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." After this judgment of Israel is foretold, we have the promise of the blessing which James quotes in Acts 15:16. In Amos 9:11, 12 we read, "In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the LORD that doeth this." From this we see that "the tabernacle of David" is a figure of speech which means the whole nation of Israel.

James is telling the council that what is taking place is all according to God's prophecy. He says, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written," (Acts 15:15), and then he quotes Amos 9:11 to show that God is carrying out and will carry out all His prophecies. He then says, "Known unto God are all His works from the beginning of the world" (Acts 15:18).

These passages tell us that God is now taking a people from among the Gentiles, but one day in the future He will again return to the house of Israel and fulfill the covenant which He made with David when He told him, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Sam. 7:16).

From these passages and many more, we see that after God takes a people from the Gentiles, Christ will return and again bring Israel as a nation into blessing again. The tabernacle of David will be established, that is, his house, his kingdom, will again be built as promised by God.

How men can study these and other passages concerning these prophecies, and then say that God is through with the Jews as a nation, is quite beyond me.

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The term "tabernacle of David" (Acts 15:16), is a reference to the Royal "House of David" (Isa. 7:2; 22:22; Zec. 12:12, Lk. 1:27), which had utterly fallen down. The original

passage is in Amos 9:11 & 12, which reads, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and all of the heathen, which are called by thy name, saith the Lord that doeth this."

Since the downfall of the royal "house of David," none of David's lineage or descendants became a king until Jesus was exalted by God the Father to His right hand, where He sits enthroned today. And it is from this throne that He will one day descend to this earth again, at which time He will raise up the awful ruins of the Royal "house of David." "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Micah 4:6 & 7).

Tabernacle or tent, which is the least permanent of human dwellings, is used to show the low degree to which the mighty "House of David" had sunk, and we need to further note that the symbol does not speak of a tent anchored fast with pegs, but a tent which has fallen in heaps. It was necessary that the "House of David" irreparably collapse, so as He Who would restore it, the "Horn of David," Jesus Christ, born improverished, might in truth be owned as their promised Messiah.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots... And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people... And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:1, 10, 11, 12).

## HISTORICITY

(Continued from Page 3)

Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead of a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from it teachings.

2. AS TO SALVATION. "By grace are ye saved through faith; not of works, lest any man should boast" (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to His mercy he saved us" (Titus 3:5). "Who his own self bare our sins in his own body... by whose stripes ye were healed" (I Pet. 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By his death, Jesus made a complete atonement for

(Continued on Page 5 Column 1)



Some people who like to rock the boat, don't seem to know how to row it.

## HISTORICITY

(Continued from Page 4)

our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, and Episcopalians, Presbyterians and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormon, Christian Scientists, and Campbellites teach baptismal regeneration.

3. As to the mode of Baptism, "And they were all baptized of him in Jordan" (Matt. 3:6). "And went up straightway out of the water" (Matt. 3:16). "And John was baptizing in Aenon, near to Salim, because there was much water there" (John 3:23).

Baptists believe that immersion is the only form in the New Testament. Consequently, they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in the subsequent days has substituted pouring, in view of the fact that it may be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic Church in this practice, while Christian Scientists, Campbellites, and Mormons adhere to the New Testament mode of immersion.

4. As to the subject for Baptism. "Go ye therefore, and disciple all nations, baptizing them..." (Matt. 28:19). "See, here is water; what doth hinder me to be baptized?... If thou believest with all thine heart, thou mayest" (Acts 8:36, 37).

Baptists following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be the proper subject for baptism. Again they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. As to the Lord's Supper. "Then they that gladly received his word were baptized... And they continued steadfastly in the apostles, doctrine and fellowship, and in breaking of bread" (Acts 2:41, 42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become the body and blood of Christ. They further say that

divine grace is imparted at each observance of His supper. All other denominations follow the teaching of the Catholic Church, some to a limited degree, while others accept it almost literally.

6. As to rights of church members. "Then they gave forth their lots; and the lot fell upon Matthias" (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he may hold in the church.

Catholics teach that the only right a member of their church has is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However, some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist churches can be of the headship of Jesus. Someone might think that we are presumptuous in submitting these texts, we quote the authority which Jesus gives us for so doing:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (John 4:1). With that as our actuating principle, we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist churches stand at the opposite poles of every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century, than to produce historical records of twenty centuries' time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptist," said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with that one that was lost." (Pages 141-142). So with the Baptist churches. Our chief

hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils and snares,

We have already come;  
'Tis grace hath brought us  
safe thus far,

And grace will lead us home."

## OBELISKS

(Continued from Page 1)

as an object of worship, this huge monument stands 555 feet high and terminates in a pyramid. Nevertheless, it stands inadvertently, from the time of its erection, as an ominous and silent prophecy of the coming and present decadence of our nation into paganism, though, in name, we boast of such toleration as a virtue.

Not only were those ancient obelisks used in sun-worship, but they, as standing-images, represented Nimrod or Baal in deified form. So, also, as phallic symbols (sex), those obelisks pointed to the sun as the giver of all life. Thus, they rejected the knowledge of the true Creator of the sun in favor of the worship of the sun as the proper object for worship, to the exclusion of the true religion in Christ Jesus.

So, also, though America has a Christian heritage, and though the first amendment to the Constitution says nothing about separation of church and state, yet it is established in our Constitution that Congress may not establish religion on a federal level. But, to the contrary, there are those, in their paganistic tendencies, who seek to destroy such an heritage by false propaganda that our constitution advocated separation of church and state. Hence, they, too, in rejecting the religion of God, revert to the old pagan religion of secular humanism, as our national policy, which, in turn, stupefies the sense of true holiness, and stifles moral courage. Hence, in this, our government proceeds to institute, through a national school-system, a program of humanistic theology, which defies humanism as most sacred, though, in fact, humanity, by nature, is totally depraved and devoid of true morality, as found only in the true religion of Christ Jesus.

Hence, in consideration of the same vile significance of the obelisk, I am not surprised that the use of the obelisk in worship is forbidden in the Bible, as related to the word "images" in its various shades of meanings. One such shade of meaning is found in the word "matzebah," which speaks of "standing images," such as the obelisks, as phallic (sex)-symbols (1 Ki. 14:23; 2 Ki. 8:4; 23:14; Jer. 43:13; Mic. 5:13). Whereas, the other word, in relating to the obelisks, speaks of "humanism," which means sun-images, as found in the context of Isaiah 17:8 and Isaiah 27:9, where our Lord declares that their "images (obelisks) shall not stand up."

Thus in their presumptuous worship of the true God, Israel, in apostasy, mixed paganism, which was given over to "phallic cults," and erected an "image of jealousy in the entrance to the temple" (Ez. 8:5). Also, such an image of the obelisk stood in front of the temple of Tum and the temple of Hathor, the abode of Horus (Tammuz).

Following the same procedure, the make-believe Roman Catholic Church has an obelisk at the entrance of "St.

## "CONFIDENCE"

I know not what each day may bring;  
I may be carried on angel wings  
Into the presence of my God,  
While body sleeps beneath the sod.

But if, by grace, I linger here  
Until my blessed Lord appears,  
Then, with saints who never die,  
I'll rise to meet Him in the sky.

Present here, or absent, it matters not —  
God's will be done whatever my lot;  
For since He claimed me for His own,  
He's always with me, I'm not alone.

He works in me and 'tis my goal  
To be like Him who redeemed my soul;  
Some day He'll finish the work begun,  
I'll bear the image of His dear Son.

Oh, blessed Spirit, the source from whence  
Cometh this faith and confidence;  
His word is sure, His promises, great,  
I'll watch for Him and patiently wait.

Mrs. Frank Parrish  
Courtland, Virginia

Peter's Cathedral," and poses as the "Mother Church" of all Christianity, though, in fact, that place is the very center of Babylonian paganism, as symbolized by the imported obelisk from Egypt at great expense and dedicated to the sun-god of ancient Babylon. This image of the obelisk was imported by Caligula in A.D. 37 — 41 from Heliopolis, Egypt, and now stands on Vatican hill in front of "St. Peter's Cathedral." The Greek word for Heliopolis is Bathshemish, the house of the sunworshippers (Jer. 43:13).

Yes, this red granite obelisk presently stands as an imposing monument which is 83 feet high (132 feet high with its foundation) and weighs 320 tons.

However, by order of Pope Sixtus V, the obelisk was moved in A.D. 1586 a short distance so that it would be centered directly at the entry of the Cathedral.

Then, with great pomp, this idol was dedicated to the "cross" in the celebration of the mass on Sept. 10, 1586. At that time the Pope blessed Dominico Fontana, who had the responsibility of moving the obelisk in the use of 800 workmen with 45 winces and 160 horses, as also blessed by the pope. What an imposing sight! Yes, as the red obelisk of marble stood in front of the cross-shaped Cathedral of St. Peter in the center of a circular court which was surrounded with 248 Doric style columns.

So, in conformity with tradition, without questioning why, both Catholics and Protestants acquiesce in total or in part with some so-called Baptists.

Consequently, at the top of many church buildings there is placed a spire or steeple with a cross to "Christianize" it, though Protestant Churches, for the most part, do not believe in making the sign of the cross, nor do they bow down to the cross or use it as an object of worship; yet, in their inconsistency, they make use of the cross on their steeples, on their church roofs, or pulpits, and in various other ways, as if the cross adds virtue. However, the cross, in having no virtue, was an instrument of death; yes, an instrument of shame, "an accursed tree" (Heb. 12:2) upon which Christ hung to bear the curse of the sins of His people in order to save them from their sins (Mt. 1:21). Hence, God, alone, as Father, Son, and Holy Spirit, can be worshipped objectively through

the efficacy of the blood of the Son, notwithstanding the vain use of the obelisk with its added cross as an object of worship.

## WHY

(Continued from Page 1)

CHURCH!" Friend, don't let your ignorance be known by stating that Christ is in all churches. (There runs a chance that there can be a "SAVED" person in any church — but a "SAVED" apostate, wayward, untaught Christian is a far cry from being CHRIST!) He said, "the gates of hell" would not prevail against His church. Even though they have been "cut off" by the world, and that of religion, still God's church has its unbroken thread of perpetuity from the very day He spoke those words in Matthew 16:18 unto this hour, and it will be unbroken until He comes for Her and the saints.

You of denominationalism, look up the date, place, and founder of your denomination and then accept the cold hard FACTS that your denomination is far more recent than the establishing of Christ's New Testament Church. (A denomination is a portion of a fraction. All the fractions make up the whole denomination. Those like the American Baptist Association, the Southern Baptist Association, the G.A.R.B., the Baptist Bible Fellowship, the Lutheran, the Methodist, the Episcopal, etc., etc. are denominations — however, the Sovereignly independent local church that is not a member of an organization is NOT a denomination. The name Baptist, found somewhere in their name, is the IDENTIFYING IDENTITY OF THE BAPTISM IT ISSUES, and it has to be BAPTIST to justify God. (Read Luke 7:29).

True Baptists are a body of Christ wherever He has built His Church. A body of Christ (or church) can be as small as "two or three" but the erroneous misconception that two or three Christians make up a church is a perversion of verses 19 and 20 of Matthew Chapter 18. Christ is talking to His disciples in

(Continued on Page 6 Column 1)



## WHY

(Continued from Page 5)

church capacity and is telling them how to handle the situation of a transgressor in the 'church.' (Read verse 15 thru verse 17). Then in verse 18 it again confirms the 'church's' power or authority to bind or loose. So, the person who thinks a church is made up, authorized, and dispersed of at the meeting and departing, of two or three Christians is extremely shallow of scriptural knowledge concerning God's church. The Bible says, "fools despise wisdom and instruction" (Prov. 1:7).

II. Because they expose the Whore and her harlot daughters for what they are. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5).

It's interesting to listen to the protestants tell of the coming one world church which they term, "The Great Harlot Church." They say that it is Rome, and the church that is left after the rapture of the saints. Well, that's all good and interesting, but it's not RIGHT and Baptists are despised and hated by many because they would rather be RIGHT than interesting! Now the Scripture lays it out that whoever this city is that is built on "seven hills," (Read Revelation Ch. 17 & 18) has as her symbol the "golden cup," her colors are "purple and scarlet," etc., etc. is NOT the "harlot" church but rather, He calls her "the great whore." Scripture calls her daughters harlots, but her, he calls the "whore." It is interesting to watch the protestant daughters of Rome dodge the issue and try to cover up their identity by calling mother their own name. Only Baptists can lay claim to their antiquity of being here before protestantism or Roman Catholicism was born. But God warns of some, "Speak not in the ears of a fool: for he will despise the wisdom of thy words" (Prov. 23:9).

III. Because they make their women keep silent in the church.

"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

There are a lot of women in this hour who openly say that Paul, the Apostle of Jesus Christ, was a woman hater. Rather he was or wasn't, I do not know, but one thing we do know is that the 14 New Testament books that he was inspired to write are Scripture. (Check II Peter 3:15 & 16). And the Scripture says that a woman is to be silent in the church and is not to be permitted to speak, (teach) or preach. That makes a lot of women angry because God has told her that her place is not the same as a man's place. It is appalling today at the jobs, positions, and places that men have put women into to satisfy the E.R.A. and women-libbers; including the president of our United States. Yes! Baptists believe that a woman is to have her literal head covered, in the assembly, in order to show submission to her head, that is, her husband. Now we know that

rubs the fur the tough way on a lot of women, but it is a time when Baptists ought to forget their fear of the Jezebels and running from them to the brook Cherith; and set a few of the religious "sisters" in order with the Scriptures. To do things out of order in God's church, He said is to, "despise ye the church of God" (I Cor. 11:22).

IV. Because they use wine and unleavened bread in the Lord's Supper.

"And for a drink-offering, thou shalt offer the third part of an hin of wine," (Num. 15:7). "After two days was the feast of the passover, and of unleavened bread;" (Mk. 14:1a).

There are some individuals who can contain with the previous mentioned points, but when it comes to wine as the element in the Lord's Supper, then the "despising" of the church of God takes place. Baptists demand "unleavened" bread and as so in that representation of her Lord's broken body — so much the more so in that representation of the "precious sinless blood" that bought His bride. (Read Acts 20:28).

There are those who would agree that leaven is not only a type of sin in the Bible, but should not be used in the elements in the Lord's Supper. Then after agreeing, will not go to the trouble to find out if it is grapejuice, or the wine that contains leaven. Neither will these bother, apparently, to study the Scriptures of the Jewish Passover to see what was in that cup our Lord took that night in the upper room to institute His supper. (Nor what He changed the water into at the marriage in Cana.) It's always easier to let someone else do your studying, for they have found out, "much study is a weariness of the flesh." Thus, Mr. Patton's book on "Bible Wines and the Laws of Fermentations" sounds good — and surely he has studied his subject. Yes, just enough to delude some poor souls in believing it. And some disobedient people to promote it.

People think that the wine Paul told Timothy to take for his stomach's sake was not wine but grapejuice. Wine is wine in the Bible and not grape juice and you need to study the words in both Old and New testaments and you will see that those who use grape juice — use a leavened substance. In I Corinthians II they were getting drunk by over-drinking of the wine at the Lord's Supper. Paul praised them for keeping the ordinances as he had told them to (V. 1), but sharply rebuked them for over-drinking. Not one word is spoken, nor insinuated, about a wrong substance in that cup, because, Brother, the cup had the right substance, wine! And don't think for a split second that the Apostle Paul would not have set that record straight, on so vital a purpose, had they been using a wrong substance. To those who despise the church of the Living God for using wine in His Supper and those who despise God's churches for using the unleavened cup, and could question our validity — we could only say as Paul, "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5).

V. Because they preach against sin. "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

Baptists preach sin black, hell hot, and eternity long. Everyone wants to cool hell off; give all the lost a second chance, and say



QUESTION: — How many wives and concubines had Solomon?

ANSWER: — Seven hundred wives and three hundred concubines, First Kings 11:3. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." Whether or not the queen of Sheba was one of his wives, perhaps a temporary one during her visit to him, First Kings 10:1-10, the Bible says nothing, but the Abyssinians maintain to this day that one of their kings, Ibn al Hakim, was the son of Solomon and the queen of Sheba, whose name they give as Makeda.

that sin isn't as bad as the Baptists make it sound. Don't get yourself kidded, it's a thousand times worse then we preach it. We read an article yesterday in "Christianity Today" magazine about pre-marital sex, and this man is stating why Christians should not, but not once does he call it fornication and adultery, nor does he state that adulterers and fornicators, etc., will not inherit the Kingdom of God. Water it down so it isn't straight out understandable. People like to be able to do as they want and not have their sin called sin. The hour of worldly living is here. Standards that all Christians held to yesterday are snubbed, or not even spoken of now in our today's world of permissiveness and sins. The Christian's standard is appalling and we don't have the old "sin preaching" that we used to have. Today those who stand against wrong are disesteemed and despised.

VI. Because they will not fellowship with those who walk ungodly.

"And have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

Baptists will not unionize with others, and have no fellowship with those who are walking in disobedience. Many cry out. Bigot, and more; but our allegiance is not to other societies — ours is to Him who is to be, "the head over all things to the church" (Eph. 1:22), and His Word is the law. The Bible position that His churches take is separation. It is not persecution. If we cannot condone their practices, we don't stretch them out in the torture chambers (as they do us), we just have no fellowship with them. They despise us for such.

The world thinks that if it is religion or religious, that it is to be condoned. They have a cliché that goes something like this, "You're not supposed to knock another man's religion." To the natural mind and man, that sounds good, but underneath it is to say: "Don't criticize me and I won't criticize you." In the late 1970's it was: "I'm OK, you're OK!" However, that is not what our Lord instructs us when it comes to teachings that damn the soul. We are to speak out and speak up, and expose their teachings so the unaware will not be taken in. We are not to allow them to bring their doctrine into our homes. (That is, if

they are cults who say that Jesus Christ is not God. Read II John in the Bible.) Their magazines and the like are not to be received. This is receiving them (their doctrine or purpose) into your home.

"If there come any unto you and bring not this doctrine (that is, that Jesus Christ is God come in the flesh. V.7), receive him not into your house, neither bid him God speed:" One of the first and foremost marks of a cult is that they believe not Christ is God in the flesh. Jesus said, "If ye believe not that I AM He ye shall die in your sins" (John 8:24). Jesus Christ is the great I AM of the Old Testament. Those like Mormonism, Herbert Armstrongism, Seven-day Adventism, Jehovah witnesses (so called), British and American Israelites, the Jesus Oneness, and a host of others, are known as cults. Neither are we to bid them God's speed. That is, to put our approval or sanction upon their work. God's Word goes on to say in Verse 11, "For he that biddeth him God speed is partaker of his evil deeds." These words are very clear to any reader of the Bible, but ecumenicism has caused more people to be lax on standing for those things that God commands we do.

We are commanded not to fellowship with them. Religious worship and the services are how we show faithfulness to our God. To worship wrongfully or to worship other deities, even men, is shown to be spiritual fornication and adultery in the Bible. Israel paid a terrible price for being unfaithful to the God of Abraham, Isaac and Jacob. There is many a Christian (?) today who thinks little about his way and place of worship so long as the name Jesus is mentioned.

We will not allow on the membership rolls, those who are ungodly. The Apostle Paul gave instruction to the church at Corinth — not to retain the ungodly man who had committed the great sin and was boasting of such. They followed orders and did so. God's churches try to stay pure. The world's churches (societies) are only interested in numbers — the lives and actions of many are as vile as the devil, yet they still retain them on the roll, and they still allow them at their communion table. Today people think it is none of the church's business how they live their lives; this, however, is not so. We are to watch over their soul and help them to walk in an orderly walk in this world as His church. There are those to whom God says, "despise not thou the chastening of the Lord" (Heb. 12:5).

VII. Conclusion:

Why the Baptists are despised is because it is to them and

through them that the "ALL THINGS" are to be instructed (Matthew 28:20). "Teaching them to observe all things whatsoever I have commanded you," says our Lord Jesus Christ. You'll hear some truths in most every church (society), but it takes a true New Testament church to find the "all things" from Genesis 1:1 to Revelation 22:21 practiced and taught.

Despise means to: look down upon, to disdain, to belittle. God's instruction to His preachers is: "Let no man despise thee" (Titus 2:15).

## SPEAKS

(Continued from Page 1)

wholesome, innocent of my ways; and I coveted you. For it is my function to take away purity and innocence. I watched while you glided over the floor in the arms of your friend, and I saw his face glow flushed as the warmth of your young body reached him.

I saw him lead you to a table and I knew from your eagerly parted lips and shining eyes that my lure of music and soft lights and gayety and laughter had captured your heart. I heard your companion order the drinks, and I saw you shake your head. But I knew you would yield. I have seen it all a thousand times. Seen girls take their first drink — seen them grow maudlin and rowdy, seen them go out to lose their virtue and their self-respect, seen them come back again and again until they were transformed into the hard-faced, shrew-eyed women you saw in my place.

I laughed — surely it was funny — when you didn't want to take the whiskey, and your friend and another young man held you and made you take the drink. How you coughed and choked and sputtered! But I claimed you for my own — and before you left, your sense of propriety was clouded, and you romped and tussled with the rest — I saw you laugh a maudlin laugh and slide to the floor, entangled in your pretty dress, when you and a strange young man contended for a gold cigarette case.

I am the Night-club, I have spoken, but I could tell many times more. I have claimed you, young woman, and you are mine. Tonight another girl will come who is pure and innocent and wholesome, and I shall rob her of her choicest treasure. The next night there will be another, and another and another. I am the Night-club, progeny of the old-time Saloon.

—Selected

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

**WASHINGTON (EP)**—Calling for justice in funding federal low income housing, a Southern Baptist missions leader urged members of Congress to re-examine the proposed 1983 federal budget in terms of the needs of people, not money. Wendell Belew, of Atlanta, said: "I would encourage you to look afresh at the priorities of this budget to ascertain what is best for our land, to see these expenditures not just in terms of dollars and cents, but rather in terms of people cringing in the shadows of vacant houses, hunting for a place of warmth, seeking to gather their children about them, but with no place to lay their heads."

Belew, director of the missions ministries division of the Southern Baptist Home Board, gave testimony opposing federal housing budget cuts before the subcommittee on housing and community development for the committee on banking, finance and urban affairs of the U.S. House of Representatives. Belew pointed out the proposed 1983 budget provides \$32 billion less than the amount needed to maintain federal housing programs at present levels. The largest proposed cut for any activity of the federal government in 1983 is a \$8.5 billion cut in low income housing programs, Belew said.

"Do not let this tragedy happen to the poor, the young, the elderly," Belew pleaded with the committee headed by Rep. Henry B. Gonzales, D-Texas. Belew warned if the budget cuts are approved "in the absence of just concern, there can only grow anger, chaos and anarchy. All the armaments we can build can never protect us from ourselves. We may be creating an explosion... in our very midst. "Can it be possible that our nation will devise techniques and funding for a military establishment capable of maiming or killing half the people of the world, but remain incapable of maintaining adequate housing in our nation?" he asked.

Churches and synagogues will try to help, but their major financial responsibility is not housing, Belew told the congressional hearing. "It is important that churches and benevolent organizations do the best they can to correct the horrifying housing shortages for poor, especially the elderly, but it is not possible for them to do that alone," Belew insisted.

**NEW YORK (EP)**—Few written words of Martin Luther continue to provoke as much debate as his urging that synagogues be burned and that Jews be banished from German soil. The latest entrants in the debate are Israeli Prime Minister Menachem Begin and Luther scholar and biographer Roland Bainton, who is retired from Yale University.

In the March 15 issue of "Christianity and Crisis," Begin defends his remarks made last summer at a gathering of Holocaust survivors in Jerusalem in which he said that Luther's advice concerning the Jews in the 16th century later was carried out by Hitler and the Nazis. Bainton, who responded to Begin's remarks initially in an Oct. 5, 1981 arti-

cle of "Christianity and Crisis," does not deny Luther's comments, but said Luther was speaking more against the Jewish religion than race. Robert Hoyt, executive editor of the magazine, said Bainton maintains that "nobody should be judged out of the context of his times."

Begin rejects Bainton's claim that Luther was anti-Judaic rather than anti-Semitic. "Anti-Semitism is a term of German invention. It was a term they applied exclusively to the Jews, never to the Arabs although they are Semites exactly as are the Jews."

**NEW YORK (EP)**—At least six churches across the country commemorated the second anniversary of the slaying of Archbishop Oscar Romero in El Salvador on March 24 by establishing themselves as sanctuaries for Salvadoran refugees. The action is basically intended to be a symbolic protest against the U.S. deportation of Salvadorans, estimated at 1,000 per month.

"The consequences of deportation to... our neighbors are so brutal that persons... must cry out in protest," said a statement from the Tucson, Ariz., Ecumenical Council. "Sanctuary symbolizes the compassion of Christians for the desperate plight of refugees and the deep conviction that their lives must be protected," the statement said.

The use of churches as sanctuaries was recognized under medieval canon law and English common law until the 17th century. During the mid-19th century, churches were often used to hide blacks escaping from slavery. And in the late 1960's and early 1970's, some churches became sanctuaries for draft resisters and AWOL servicemen. In this case, the sanctuary use had more symbolic than practical value. The churches that have been designated as sanctuaries are: Southside United Presbyterian Church, Tucson, Ariz.; Community Bible Church, Lawrence, N.Y.; University Lutheran Chapel, Berkeley, Calif.; Arlington Street Church, Boston, Mass.; the Episcopal Diocese of Ohio, Cleveland (church not yet designated); and Luther Place Memorial Church, Washington, D.C.

**SYDNEY, Australia (EP)**—A 6,000-seat tent on St. Ives Showground on Sydney's Northside was the meeting place for a two-week Leighton Ford Reachout from February 21 to March 7. Fifty-eight thousand people came to the 14 meetings in the tent, and 2,050 registered commitments to Jesus Christ. The youth response was notable, according to the sponsoring committee which represented 160 of the district's churches of many denominations.

A congregation of 5,300 gathered for the first special youth night service, and from 75 to 80 percent of those were under 30 years of age. Anglican Bishop D.E. Cameron, chairman of the crusade, described it as "the largest gathering of young people ever held on the Northside." The unusual youth

response at the meetings grew out of extensive coverage of area high schools by team members and musicians who were featured at school assemblies. Peter Laurence, the crusade's youth chairman, estimated that 20,000 students in nearly 30 schools had been addressed at those meetings. Many of those became interested and made their way to the public meetings in the tent.

Ford had the opportunity to address other gatherings during the time in Sydney. When he spoke to 560 at the Community Leadership Dinner prior to the Reachout opening, 29 registered a commitment to Christ. He also addressed business and professional men and women who attended the Cathedral Luncheon Club at Sydney's St. Andrews Cathedral.

**SAN DIEGO, Calif. (EP)**—Liberal theology did something to Josif Ton that years of Marxist teaching failed to do. It destroyed his faith. Ton, a recently exiled Romanian Baptist leader, told his story to an audience of some 3,000 at the concluding service of the Congress on the Bible here last month.

Before his arrival in the U.S. last November, the middle-aged Ton was pastor of Romania's largest Baptist church, a 1,700-member congregation in Oradea near the Hungarian border. Ton told how he had survived Marxist indoctrination in high school and at a university in Cluj where he and 19 other evangelical students organized a Bible-study group that met secretly on Friday nights. They had only one Bible among them, he said. But in seminary in Bucharest, recalled Ton, he was exposed to liberal theology and he soon embraced it. "I was finished," he said.

After wandering for several years in what he described as a "spiritual wilderness" — and picking up a master's degree at Oxford University along the way — Ton encountered some Christian friends from the past. "They brought me back to the Lord," he said, "and I got forgiveness."

Ton went on to deliver a scathing attack against liberalism in the pulpit, painting it as a step along the path to secularism and totalitarianism.

He urged evangelicals to stand up and "fight" for their faith. "The battle for America is the battle for the Bible," he declared. "If you lose that battle," he warned, "you'll lose your freedom." Ton said he was "shocked" when he first visited Western Europe and discovered many churches that were almost empty on Sundays. He blamed liberal preaching for the vacant pews.

Earlier, at a press conference, Ton speculated on what would happen if the Iron Curtain were to drop suddenly. He predicted that the thriving evangelical churches of Eastern Europe would be faced with two major threats from the West: pornography and liberal theology. Of the two, he said, he didn't "know which was worse."

**DENVER (EP)**—A minister with a bleeding ulcer has become the third Jehovah's Witness this month to be treated with a synthetic blood supplement because the religion does not allow transfusions. Higino Rodriguez, 67, of San Antonio, Texas, was in critical but stable condition March 21 after being transfused with Flusol-DA, said University Hospital spokesman

Tom Rees.

Earlier this month Joseph Davis, 42, a Jehovah's Witness from Akron, Ohio, was treated with the blood substitute when he refused a transfusion after being severely injured in a car accident. Mr. Davis' condition later deteriorated in Chicago, where he had been transferred. On March 12 a Cook County circuit judge ordered a blood transfusion for Mr. Davis, saying his right to refuse treatment was outweighed by the right of his six children to have a father.

Mr. Davis was reported in fair condition March 21 and responding to therapy at Michael Reese hospital.

At Beth Israel Hospital in Boston, a Jehovah's Witness identified only as a middle-aged woman received Flusol on March 19. She was being treated for anemia, according to Dr. Margot Kruskall, director of the hospital blood bank.

**ARROWHEAD SPRINGS, Calif. (EP)**—Hundreds of local churches throughout the Netherlands are taking part in a nationwide Christian outreach effort keyed to the theme that, in Christ, "There is hope" — no matter what the situation. Called "Project '82," the nationwide campaign was kicked off recently with the distribution of more than 5.2 million copies of a colorful 48-page evangelistic magazine: one for every household in the country.

The magazine, also titled "There is hope," was printed in order to proclaim the meaning and relevance of the Christian faith, according to a "Project '82" spokesman. The spokesman said that a project of such broad scope had never before been undertaken in the history of the Dutch church. Articles include interviews with Apollo 15 astronaut James Irwin, handicapped artist and writer Joni Eareckson, and several Dutch Christians. Other features focus on the history of the Bible and numerous disasters now threatening the future of mankind. The main theme, however, the spokesman explained, is that the Christian never has to fear that a situation is hopeless.

The campaign is being organized by an interdenominational committee according to an idea launched by Campus Crusade for Christ in the Netherlands. Hundreds of local churches are involved, the spokesman said, with each congregation organizing its own activities while taking advantage of the national publicity in newspapers and on radio and television concerning the "There is hope" outreach.

**WASHINGTON (EP)**—States may not permanently remove children from their natural parents without first demonstrating "clear and convincing" evidence of permanent neglect, a divided U.S. Supreme Court has ruled. In a 5-4 decision, the high court held that a New York law requiring state officials to demonstrate permanent neglect by only a "fair preponderance" of evidence violates the due process rights of natural parents.

In an opinion written by Justice Harry A. Blackmun, the narrow majority cited the Supreme Court's "historical recognition that freedom of personal choice in matters of family life is a fundamental liberty interest protected by the Fourteenth Amendment." The "preponderance" of evidence standard in the New York law is

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the least strict evidence test used by courts. The tougher standard of proof required by the high court's ruling lessens the possibility of wrongful termination of the parent-child relationship. It "strikes a fair balance between the rights of the natural parents and the state's legitimate concerns," the justices declared. Until the state proves parental unfitness, the court held, "the child and his parents share a vital interest in preventing erroneous termination of their natural relationship."

Justice William H. Rehnquist, in a dissent joined by Chief Justice Warren E. Burger and Justices Byron R. White and Sandra Day O'Connor, charged that the ruling will invite "further federal court intrusion into every facet of state family law." The dissent agreed with the majority that the interest of parents in relationship to their children is sufficient to warrant Fourteenth Amendment protection, but insisted that the New York statute already provides parents with "fundamental fairness" mandated by the Constitution.

**NEW YORK (EP)**—The Iranian Bible Society has revived Bible Sunday after a lapse of several years. Before reinstating the annual custom the Iranian Bible Society invited church representatives to four sessions in Tehran on Scripture distribution. The Iranian Bible Society is an associate member of the worldwide United Bible Societies, and is a partner of the 166-year-old American Bible Society in the sharing of Scriptures.

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PAGE SEVEN



Someone said Christianity is a crutch, well so what, we are all a cripple.

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## CHURCH

(Continued from Page 1)

"Church of Christ" for instance, even teach a wrong way of salvation, saying that salvation is partly through immersion. Others — and notably the Protestant denominations (which came out of Rome), teach wrong ways of baptism. Nearly every doctrine of the New Testament is perverted by one or other of the manfounded churches.

A church wholly contrary to the teachings of Christ cannot be as good as the one He started. The Roman Catholic Church is an example. Read the New Testament and get a picture of the simple, democratic New Testament church, and then compare it with the complex, priest-ridden, heathen, laden Catholic Church of today, and you can't fail to see that there is no resemblance at all. How can a thing that has no resemblance to what Jesus started, be as good?

FURTHER, ONE BAPTIST CHURCH IS NOT AS GOOD AS ANOTHER.

So far as that goes, one child of God is not as good as another. The disobedient child is not "as good" as the one who is obedient. (Note John 8:31).

A worldly Baptist church is not as good as one that insists on separation from the world. To use a Bible example, the church

at Laodicea was not as good as the church at Ephesus. (See Rev. 2:17 with 3:14-19).

A Baptist church that neglects missions is not as good as a missionary church. In Matthew 28:18-20 is given the commission under which Baptist churches are supposed to operate, and it is a missionary commission. Those who make feeble effort to carry out that commission are not as good as those that try to do what they are told.

A Baptist church that is unscripturally over-organized is not as good as one organized according to the New Testament. "Nothing beyond what is written" said Paul by inspiration. There is no Scripture for the whole auxiliary system that has been foisted on Baptist churches. It is just as wrong to change the organization of a church as it is to change the doctrines. Not so deadly, but just as wrong, and just as much without warrant.

A Baptist church that throws away its freedom and is dominated by outside organizations, is not as good as one that preserves its own independency. The Catholic Church was started by churches giving up their freedom and accepting ecclesiastical domination.

It matters, and it matters much that one belong to the "church that Jesus built." It matters that one belong to a Baptist church that is not such in mere name, but that adheres

to the teachings of the Scriptures. Some Baptist churches have little left but the label "Baptist." A label is no good, if the contents are bad.

If you are saved, find a Scriptural church, no matter how much trouble it entails!

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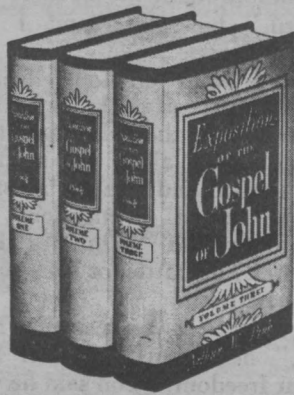
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