

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

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

SOLE NO. 373

RUSSELL, KENTUCKY, SATURDAY, JUNE 9, 1945

VOL. 14, NO. 19

## Should Like To Know. . .

I once heard a minister say if he should see a member of church commit murder, but did not prove it (the murderer himself denying it), he could still commune and fellowship with the member just the same. Is this consistent with Scripture? Is this open or close communion?

No member of a church should be allowed to eat at the Lord's Table with any other member. I Cor. 5:11 was written to the church as a body and not to members as individuals. In the case outlined the question there would not be proper grounds for discipline according to Matt. 18:16. But this is a supposed case that is not likely to develop. Usually in the case of murder there will be sufficient evidence to substantiate the case. The question of open or close communion is not involved here at all.

2. Will you explain Eph. 6:8?

This passage means that both those who are slaves and those who are not will receive a reward for every good thing they do. This was written in view of the day that was common in Paul's day. Thus Paul encouraged those in human bondage to be obedient to their masters "as unto Christ . . . doing the will of God from the heart." This does not amount to an endorsement

of slavery by Paul. He evidently felt though that the time of its eradication had not come in God's plan. For that reason he simply sought to regulate it and to bring a Christian spirit to prevail between Christian masters and Christian servants — a spirit that would rob slavery of much of its evil and tend toward its banishment.

3. Explain I Cor. 11:29. Our pastor says the word "damnation" is a mistranslation and should be "condemnation."

Your pastor is right. "Condemnation" is the better translation. The thought here is not of losing one's salvation, but only of incurring God's displeasure. Read verses 32 and 33.

4. I have heard it said that there are more than thirty thousand promises in the Bible. Is this true?

No, this is not true. It cannot be true since there are only thirty-one thousand, three hundred seventy-three (31,373) verses in the Bible. There are many promises in the Bible, and they are all true and precious; but nothing is to be gained by exaggerating their number. If all the promises of the Bible are taken (including not only the promises of God to man, but also those of man to man) there are perhaps less than five thousand.

## A MESSAGE FOR DELINQUENT PA

A young man stood at the bar of a court of justice to be sentenced for forgery. The judge was stern. He had known the boy from a child, had known his father, the famous legal light whose work on The Law of Trusts was the most exhaustive study of the subject in existence.

"Do you remember your father?" the judge asked.

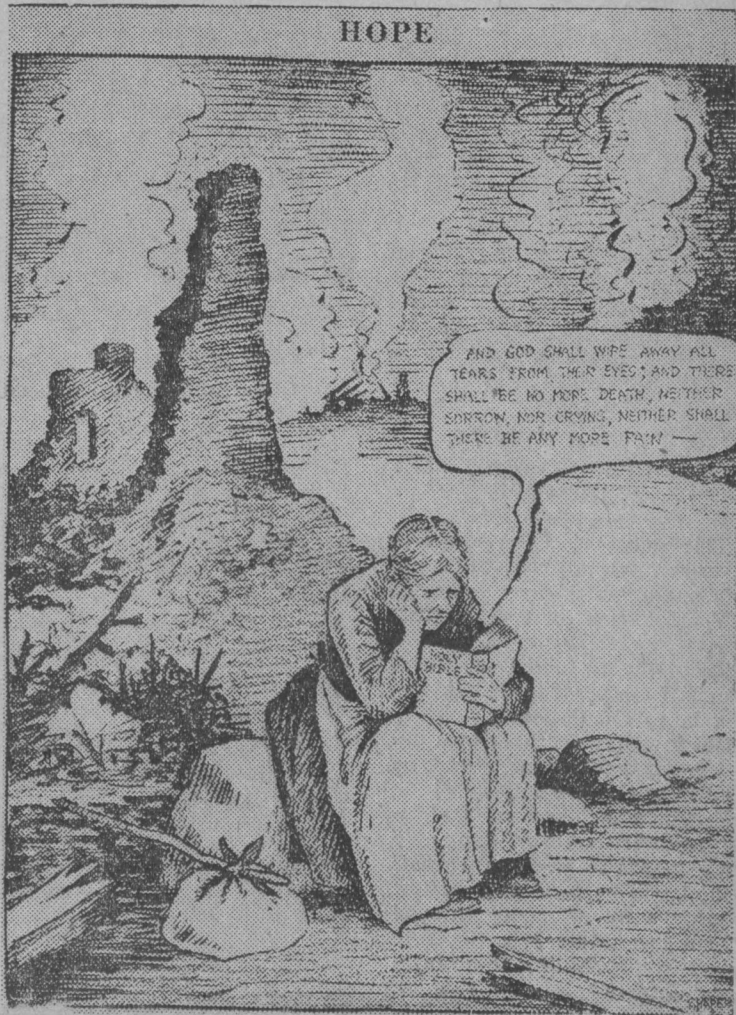
"I remember him well."

Then, seeking to appeal to the boy's conscience, the judge said, "As you stand before me, about to be sentenced to the penitentiary, and think of your wonderful father who was one of the greatest lawyers in the United States, what do you remember most clearly about him?"

The answer surprised the judge. "I remember, sir," the boy replied, "when I went to my father for advice, and as he looked up at me from his book on The Law of Trusts he said, 'Run away, boy, I'm busy.' I remember when I went to him for companionship and he turned me away with, 'Run away, boy; this book must be finished.' You remember my father as a successful lawyer and a great author; I remember him as a lost friend."

And the judge muttered to himself, "Ah, yes, finished the book, but lost the boy."

(Continued on page three)



Reprinted through courtesy of Claude Shafer of The Cincinnati Times Star.

## Are Soldiers In Care Of Postmaster Or In Care Of God?

\*\*\*  
The bottom of the letter was signed . . . but the hand that had done the writing was firm. The letter told this story:

"Last night I lay in the open spaces of Italy, and looked up at a sky filled with stars. I picked out the North Star . . . the Dipper . . . the Scorpion . . . Little Bear . . . and even the cloudy Milky Way."

"As I lay there I thanked God more for protecting me. This time it was close, and I truly thank Him for pulling me through."

"Here's how it happened. During an air raid some unknown being made me get out of my battle-scarred ambulance and crawl beneath the engine. I sure thank God that He got me out, because a few seconds later the plane gunning for me dropped a personal bomb which made a direct hit on my ambulance, ripping a hole big enough for me to crawl through."

(Continued on page two)

## BENEFITS OF "BOOZE"

A man once said to a friend, "You are fighting whisky; whisky has done a great deal of good; why, whisky has saved a great many lives." "Well," said my friend, "you remind me of a composition a boy wrote on the subject of a pin. A pin is a very queer sort of thing. It has a round head and a sharp point, and if you stick

(Continued on page three)

# THE BRIDE OF CHRIST

There are many and manifold ideas about the Bride of Christ. There is the Catholic idea, that membership in the Catholic Church, evidenced by baptism and extreme unction, is necessary to become a part of the Bride of Christ.

Then, there is the Pedo-Baptist position that the Bride of Christ includes the regenerate of all the various "branches of the true church. Some go back and include Abraham and circumcision, while others start at Pentecost. Many Baptists of modern days, following the helps in Scofield's Bible, have accepted this Pedo-Baptist doctrine.

### The Baptist Position

The position of Baptists of days gone by was the New Testament position. Baptists like J. N. Hall, J. R. Graves, Ray, Nun-

nery, Moody, and many others, rejected in toto the "branch" theory of the true church, which is necessary to accept, in order to believe that those outside of true Baptist churches compose a part of the Bride of Christ.

Baptists believe that there is but "one body" (Eph. 4:4 and 1:22-23) composed of the regenerate members of true Baptist churches. (I Cor. 12:12). Only people, born again, who have been "bound" (Mat. 16:19) on earth into a local, visible, true Baptist church, and not "loosed on earth" (Matt. 18:18) from that local, visible, true Baptist church, will be a member of that ONE body in glory.

Let it be remembered that all the BORN AGAIN are going to heaven. Those who have been bound by men into the harlot church of Rome, but who have

been BORN AGAIN (Rev. 17:5) will one day be called to "come out of her," by a voice from heaven, (Rev. 18:4) and they will come to the Lord. All the SAVED in Methodist, Brethren, Presbyterian, and even the Born Again from the Christian Scientist and Jehovah Witnesses and Seventh Day Adventist, as daughters and granddaughters of old Rome, will come out, attracted by the Omnipotent power of Jesus.

When these saved Pedo-Baptists, and others, get to heaven, of course they will be happy, BUT THEY WILL NOT BE ANY PART OF THE TRUE BRIDE OF CHRIST. These members of man-made organizations will not share with the Bride of Christ in heaven — that is, they will be no part of the Bride of Christ, and will not share the

(Continued on page three)

## How God Intervened When A Civil War Sentry Sang

\*\*\*  
One Sunday night, during the second summer of the Civil War, a young Confederate soldier, John Roberts, was detailed to do sentry duty on a thickly wooded road in Virginia. The night was cloudy and oppressive. John felt tired and dispirited.

It was very still, and John heard no sound but the usual woodland noises. But suddenly his heart began to pound and he was seized with an icy fear. He looked fearfully up and down the lonely shadowy road and his mind went back to other Sunday nights in the little church choir at home. One hymn in particular came to his remembrance; Wesley's Jesus, Lover of My Soul.

Taking off his hat, John began to sing, quietly but clearly:

Other refuge have I none;  
Hangs my helpless soul on Thee;  
Leave, ah, leave me not alone,  
Still support and comfort me!  
All my trust on Thee is stayed,  
All my help from Thee I bring;

(Continued on page two)

## -- The First Baptist Pulpit --

### "WHY I LEFT THE METHODISTS"

By Elder George R. Reynolds

"Let every man be fully persuaded in his own mind." — Romans 14:5.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." — I Peter 3:15.

Let us notice my subject especially the word LEFT. This word is the past tense of LEAVE, and means to take leave of, or to

withdraw oneself from; to go away or depart from; to desert; to forsake; hence, to give up, or to cease from; thus, the word LEAVE signifies an act of departure.

As the subject indicates, I left the Methodists. The first ten years of my converted life, and the first seven years of my ministry were spent among these lovely people. And they are a likable and lovely folk. I might add also that I am still grateful to God for many warm and choice

friends among these people with whom I was formerly numbered. Therefore, in this article, I desire to heed the Word of God by "speaking the truth in love," — Eph 4:15; for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the

(Continued on Page Three)

## MAN AND SALVATION

A colored man was wonderfully saved and arose in a class-meeting to testify to his new-found joy. His heart was filled with Christ and his lips spoke of Him and of Him only, as his Redeemer and Lord. The class leader was a legalist and said when the other had finished, "Our brother has told us what the Lord did for him, but he has forgotten to tell

(Continued on page three)



THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

**SUBSCRIPTION PRICE**  
Per Year in Advance 50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.  
Entered as second-class matter  
May 31, 1941, in the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

Paid circulation in every State  
and many foreign countries.

Subscriptions are stopped at  
expiration unless renewed or  
special arrangements are made  
for their continuation.

WHY PETER WAS NOT THE  
FIRST POPE

This was recently preached as  
a sermon through the columns of  
this paper and is now reprinted  
in booklet form for free distribu-  
tion.

This ought to be scattered  
widely. I am praying God to give  
it a large circulation.

Get a supply for your own use  
and get this message to work by  
scattering them.

Remember, they are free for  
the asking; however any help  
you can give us in scattering this  
booklet will be most appreciated.  
It takes a lot of money to send  
out our free tracts. Why not have  
a part in distributing these mes-  
sages of truth?

A FREE BOOK

To everyone who mails a con-  
tribution, large or small, we are  
sending a copy of Elder T. P.  
Simmon's unanswerable book,  
"The Bible Doctrine of Election."

Here's a chance to help your-  
self to a new book and us to meet  
our obligations. This is laying up  
a reward for the future and help-  
ing yourself to some good read-  
ing now.

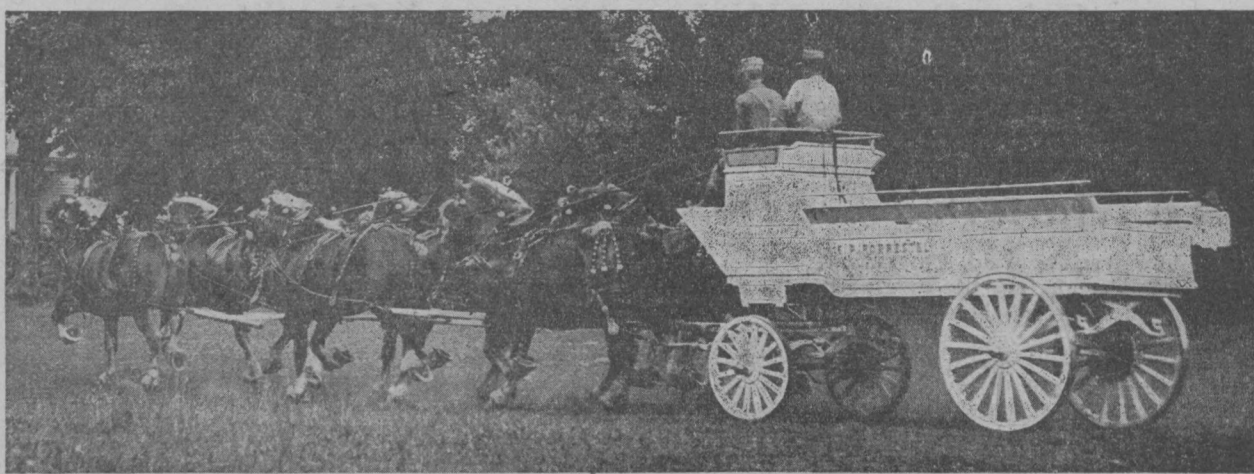
RAMBLING WITH THE  
EDITOR

The leading article in THE  
BAPTIST EXAMINER, of a re-  
cent issue, entitled, "Pray  
Through — What?" written by  
Elder Buehl Kazee, Morehead,  
Kentucky, has attracted quite a  
great deal of attention and stimu-  
lated considerable interest in  
the subject of a sinner's inability  
to pray pleasingly to God. This  
message is in tract form and may  
be secured from Brother Kazee.  
Don't forget to inclose postage  
when you request copies from  
him. If someone is led of God  
to send money for printing a new  
issue, it would be well spent.

Some weeks ago the Christian  
Cynosure (anti-lodge society) of  
Chicago bought 5,000 copies of our  
booklet, "A Frank Exposure Of  
Masonry." In advertising this  
message in their monthly paper,  
they say, "The booklet contains  
the best and most convincing ar-  
guments on that subject that  
have ever been published." Order  
this booklet from the Christian  
Cynosure, 850 Madison Ave.,  
Chicago, Illinois.

Brother Roland Yoder, Pasa-  
dena, California writes the editor  
a much appreciated letter, there-  
by stating his endorsement of our  
doctrinal stand. At the same time  
he showed that he believed in  
our doctrinal position by enclosing  
a check of \$10.00.

Power -- Power -- Power....



CHAMPION SIX HORSE HITCH OF BELGIAN STALLIONS OWNED BY EUGENE P. FORRESTEL, MEDINA, N. Y.

"But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth" — Acts 1:8.



Elder Wm. Kretschmer  
Grayson, Kentucky

This is one of the editor's  
friends and a real supporter of  
this paper. He is a genuine Chris-  
tian, a real Baptist, and a per-  
sistent, untiring worker. He is  
available for revival meetings  
and other special services and  
best of all — no place is too small  
for him to go to. May the Lord  
bless and use him!

AN APPRECIATED LETTER

My Dear Mr. Gilpin:

I have been reading your good  
paper for some time, and con-  
sider it the best church paper  
in this country.

Would to God we had more like  
it. If we did, this old world would  
not be breaking all the speed  
laws of hell, going to perdition,  
arriving there years before their  
time, and before their father, the  
Devil, had completed arrange-  
ment for their reception.

Yes, I like the way you expose  
the Catholic, and Presbyterian  
infidel hell-bound denominations.  
From my earliest youth, I have  
always said:

"I would rather knock at the  
door of old Saint Peter half-  
drunk than to tell him I was a  
Presbyterian, — I would stand a  
better chance of getting in."

Yes, before I would believe  
that God consigned infants not  
two spans long to hell, simply  
because their parents had not  
brought them into the church and  
had some Pussley-gutted, hog-  
jowled, knock-kneed Presbyterian  
priest sprinkle them, I would  
throw the Bible into the fire, and  
not believe anything at all.

Sincerely,

R. C. Wilkerson  
Propr.—Red Mills,  
Gladys, Va.

"You seem to 'get up' some  
pretty pointed 'stuff.' I am an old  
time Baptist. For many years the  
Baptist papers that I have seen  
have no real spirit but yours  
seems to have a sharp edge." —  
Frank H. Stearns, Burlington,  
Vermont.

CARE OF POSTMASTER

(Continued from page one)

"It caught fire, but we quickly  
extinguished it. The fellow with  
me got shrapnel in his leg. Shrap-  
nel went through my helmet,  
scratching my head. All of my  
personal items were ruined, ex-  
cept for this ragged writing  
paper. My pocket watch looks as  
though a sledge hammer hit it.

"I know that, after going  
through Africa, Sicily and Italy,  
it's only by God's grace that I'm  
alive today!

"A verse I was reading today  
cheered my heart once more. It's  
Psalm 73:28: 'But it is good for  
me to draw near to God: I have  
put my trust in the Lord God,  
that I may declare all thy  
works.'"

His address ended, "C/O Post-  
master, New York, N. Y."

But Someone else was caring  
for him, too! The postmaster is  
not much of a caretaker once a  
fellow gets overseas... but God  
takes care of him!

God cares for that soldier boy  
... and God cares for you, too,  
my friend.

God promised that soldier boy  
He'd be with him. Deuteronomy  
31:6 reads, "Be strong and of  
good courage, fear not, nor be  
afraid of them: for the Lord thy  
God, he it is that doth go with  
thee; he will not fail thee, nor  
forsake thee."

He cares for him... and He  
cares for you. Matthew 11:28  
tells you, "Come unto me, all ye  
that labour and are heavy laden,  
and I will give you rest."

Mrs. E. W. Bliss, a service  
mother, wrote this poem:

C/O Postmaster?

In the postmaster's care?

No, not my son.

For when the day is done

And stars light up

There, one by one,

I close my eyes, and though

I know not where

This boy of mine may be,

I know he is in care

Of Thee.

C/O Postmaster?

No, that ambulance-driving pri-  
vate is in God's care. You can  
be that way, too. Accept Him as  
your Saviour, will you? I Peter  
5:7, "Casting all your care upon  
him; for he careth for you."

—Used by Courtesy of Good  
News Publishers, Chicago, Ill.

A SENTRY AND A SONG

(Continued from page one)  
Cover my defenseless head  
With the shadow of Thy wing.

As he was singing, the moon  
emerged from behind a cloud and  
flooded the road with silver. John  
was conscious that the weight  
of fear had been lifted from his  
heart.

Some years later, when the war  
had long been over, John Roberts  
had occasion to cross the Atlantic  
Ocean. On the first Sunday morn-  
ing at sea, he was approached  
by the captain, who asked him to  
sing a solo at the evening serv-  
ice. John readily consented and  
chose his favorite hymn: Jesus,  
Lover of My Soul.

As he began to sing that night,  
he noticed a man in the rear of  
the room lift his head and look  
at him with peculiar intentness.  
John was uncomfortably aware of  
the stranger's penetrating gaze  
throughout the hymn.

At the close of the service, the  
stranger slipped into the seat be-

"I think it is a wonderful  
paper." — Miss Josephine Con-  
rad, Owensboro, Ky.

side John. "I am Harvey Bran-  
don from New York," he said.  
enjoyed your song, Mr. Roberts.  
He paused, then added, "I be-  
lieve this is the second time  
I have heard you sing it."

John murmured some re-  
sponding words, then stared  
staring at Brandon in perplexity.  
"Mr. Roberts," continued Bran-  
don, "you were, I think, in the  
Confederate Army? Well, do you  
remember guarding a little  
in the Virginia wood one sum-  
mer night?"

"I remember, yes," John spoke  
with some difficulty. "But  
how could you possibly know  
about that?"

"I know, because I was  
a Union soldier, hidden in the  
thicket across the road from  
you," Brandon replied. "You  
made a perfect target, Mr. Ro-  
berts. I had my gun pointed right  
at your heart. And then you be-  
gan to sing."

Brandon looked away, then  
continued, "You looked exactly  
like my kid brother. My finger  
grew nerveless. I couldn't shoot.  
You were still singing when I  
took a firm hold on my gun, turn-  
ed quietly around, and came  
away."

— "The Progressive Farmer"  
Atlanta, Ga.

Our Hope

A shout!  
A trumpet note!  
A Glorious Presence in the azure sky!  
A gasp,  
A thrill of joy,  
And we are with Him in the twinkling of an eye!

A glance,  
An upward look,  
Caught up to be with Christ forevermore!  
The dead alive!  
The living glorified!  
Fulfilled are all His promises that came before!

His face!  
His joy supreme!  
Our souls find rapture only at His feet!  
Blameless!  
Without a spot!  
We enter into heaven's joy complete!

Strike harps,  
Oh, sound His praise...  
We know Him as we never knew before!  
God's love!  
God's matchless grace!  
'Twill take eternity to tell while we adore!

—Anne Catherine White



## The Sovereignty Of God

"Be still, and know that I am God" (Psa. 46:10).

Almighty! King of nations! earth Thy footstool,  
Heaven Thy throne!  
Thine the greatness, power, and glory, Thine the kingdom,  
Lord, alone!  
Life and death are in Thy keeping, and Thy will ordaineth all,  
From the armies of Thy heavens to an unseen insect's fall.  
Sovereign, guiding, all-commanding, ruling myriads worlds of light!  
Now exalting, now abasing, none can stay Thy hand of might!  
Working all things by Thy power, by the counsel of Thy will,  
Thou art God! enough to know it, and to hear Thy word:  
"Be still!"

Thy sovereignty rejoicing, we Thy children bow and praise,  
For we know that kind and loving, just and true, are all Thy ways.  
While Thy heart of sovereign mercy, and Thine arms of  
sovereign might,  
For our great and strong salvation in Thy sovereign grace unite.

—Frances Ridley Havergal

### THE BRIDE OF CHRIST

(Continued from page one)  
wards and blessings given to  
true Chaste Virgin, nor ex-  
perience the SUPREME hap-  
piness of the Bride. They will  
be a part of Heaven, but not  
in the blessings and rewards of  
do you, that are showered ONLY  
THE BRIDE.

edo-Baptists have long recog-  
nized that unless they were a  
part of the true church on earth,  
they could be no part of the true  
church in heaven. Hence, they  
sought the "branch-church-  
theory," to overcome the idea  
that any one church might be  
better than some other, or all  
"man-made churches. Their  
greatest desire has been to get  
potential Baptist preachers and  
members to subscribe to the doc-  
trine that "the church was or-  
ganized on Pentecost," and "each  
church is a branch of the true  
church of Christ."

one church is as good as  
another, and no church can trace  
its origin back to Christ and the  
Apostles, then why should not all  
churches exchange members,  
recognize one baptism is as good  
as any other, and the one church  
practicing restricted communion  
is as narrow, selfish, egotist? If  
all churches were of equal or-  
der, then all would be on equality  
and one baptism would be as good  
as any other, and foolish would  
be the one who would advocate  
exclusive communion.

The New Testament, which is  
the Law Book, teaches clearly,  
that there is

only One Faith, One Body,  
many bodies with contradic-  
tory faiths, cannot compose the  
true church of Christ — or  
which belongs to Christ.  
True Baptist Churches Form  
The One Body Of Christ

all thinking people recognize  
the contradictory proposition,  
one can be right. When the  
Bible says "ONE FAITH" (Eph.  
4:5) then only the local churches  
practicing and practicing that  
ONE FAITH are true churches!  
in contradictory faiths,  
one can be true. Methodist,  
Presbyterian, Reformed, and many his-  
torical, not Baptists, including  
Alexander Campbell, have said  
"The Baptists can trace their  
origin to the apostolic times and  
have unequivocal testimony of  
their existence in every century  
to the present time," Camp-  
bell's debate, page 262,  
contains similar statements. That  
is about all except Baptists.

James said, "On THIS ROCK  
(Matt. 16:18) I will BUILD ('oik-  
doameo') MY church and the  
gates of hell SHALL NOT pre-  
vail against it" (Matt. 16:18).

If Jesus told the truth, and He  
did, that church was not only  
BUILT (not "won") during His  
personal ministry on earth (John  
17:4), but has had an unbroken  
line of existence through all ages  
since, and is in the world today.  
Only Baptists and Catholics claim  
an existence back to Christ.  
Surely, all must recognize that  
when John the Baptist baptized  
Jesus in the Jordan. (Matt. 3).  
OUTWARDLY he made Him a  
Baptist, as He already was IN-  
WARDLY. Therefore, being a  
Baptist outwardly and inwardly,  
the church Christ started must  
necessarily have been a Baptist  
church.

#### Baptist Churches Compose Bride Of Christ

"For the husband is the head  
of the wife, as Christ also (hos  
kai ho kephalee tees ekklesias)  
is the head of the church" (Eph.  
5:23). Then, as the woman is the  
wife of the husband, so the RE-  
GENERATE of the true churches  
compose the wife of Christ. There  
is no getting away from that  
logic. However, True Logic and  
Scripture agree. Hence, we read  
in a letter written to a LOCAL  
BAPTIST CHURCH (2 Cor. 1:  
1) located in Corinth, "I es-  
poused you to one husband, that  
I might present you as a true  
virgin to Christ," (2 Cor. 11:2).  
Mary was "espoused" BEFORE  
the wedding, (Matt. 1:18). The  
wedding of Christ and the Re-  
generate who have been bound on  
earth in some true missionary  
Baptist Church has not yet taken  
place — will not until AFTER  
CHRIST returns (I Thes. 4:13)  
and after the Tribulation (Rev.  
4:1 and 19:6-8). Brother, I'm  
going to that wedding. If you go,  
and are a part of the Bride, you  
must get a Baptist church NOW,  
to bind you in, otherwise you will  
just be on the outside looking in.  
—JAMES F. DEW, Box 466,  
Memphis 1, Tenn.

#### A MESSAGE FOR DELINQUENT PARENTS

(Continued from page one)  
Scores of parents have lost  
their children — lost their con-  
fidence, lost their love. They may  
sit at the same table with them,  
join in their conversation, pro-  
vide for their every need. Yet  
because they have been too busy  
to be real fathers and mothers  
they have lost the precious treas-  
ures that God has entrusted to  
their homes. Don't lose your  
child. Take time to study his  
disposition, to help him solve  
life's problems, to be his com-  
rade, to introduce him to Jesus  
Christ as his personal Saviour.  
"He that winneth souls is wise."  
Begin today, at home, to find  
your children. — Evangelical  
Christian.

### MAN AND SALVATION

(Continued from page one)  
us what he did in order to be  
saved. God does His part when  
we do ours. Brother, did you not  
do your part before God saved  
you?" The colored man was on  
his feet in a moment and ex-  
claimed, "I shore did do my part!"  
I took to runnin' away from God  
as fast as my sins could carry  
me. That was my part. And God  
took after me till He run me  
down. That was His part."

Yes, you and I have all done  
our part, and a dreadfully sad  
part it was. We did all the sin-  
ning and He must do all the  
saving. After we are saved we  
can labor night and day to show  
our gratitude to Him for what  
His grace has wrought. — H. A.  
Ironside, in Full Assurance.

"I don't believe I have ever  
read after anyone who is as plain  
spoken and as frank as you are  
as to your convictions on the  
Book Divine." — Denver W. Gar-  
ber, Dayton, Ohio.

### THE BENEFITS (?) OF WHISKEY

(Continued from page one)  
pins into you, they hurts. Wo-  
men use pins to pin on their  
cuffs and collars, and men use  
pins when the buttons come off.  
You can get pins for five cents  
a paper; but if you swallow them,  
they will kill you, but they have  
saved thousands of lives. The  
teacher said, 'Why Thomas, what  
to you mean by that?' Said the  
boy, 'By people not swallowing  
them.' — Platform Echoes.

### WHY I LEFT THE METHODISTS

(Continued from page one)  
snare of the devil, who are taken  
captive by him at his will." —  
II Tim. 2:24-26.

In one brief essay, it would be  
impossible for me to name, much  
less discuss all of the doctrinal  
reasons that prompted me to go  
from the Methodists to the Bap-  
tists. Therefore, I will be con-  
strained to limit myself to the  
major doctrinal differences be-  
tween these two religious groups.

First, many Methodist folk be-  
lieve that it is possible for a  
child of God to be entirely sanc-  
tified in this life, and live above  
or without sin on this earth.

Baptists teach that the saved  
person has two natures. The pres-  
ence of these two natures explain  
why a converted individual may  
sin.

The greatest Apostle said:  
"For the flesh lusteth against  
the Spirit, and the Spirit against  
the flesh: and these are contrary  
the one to the other: so that ye  
cannot do the things that ye  
would." Gal. 5:17. This shows  
why saved people do no live  
above sin. "Ourselves also, which  
have the first fruits of the Spirit,  
even we ourselves groan within  
ourselves, waiting for the adop-  
tion, to wit, the redemption of  
our body." Rom. 8:23. "So Christ  
was once offered to bear the sins  
of many; and unto them that  
look for him shall he appear the  
second time without sin unto  
salvation." Heb. 9:28. "For our  
conversation is in heaven; from  
whence also we look for the Sa-  
viour, the Lord Jesus Christ:  
Who shall change our vile body,  
that it may be fashioned like  
unto his glorious body, according  
to the working whereby he is able  
even to subdue all things unto  
himself." Phil. 3:20-21.

The saved people are not urged  
to sin, and yet, if they do sin,  
then they have an Advocate with  
the Father. "My little children,

these things write I unto you,  
that ye sin not. And if any man  
sin, we have an advocate with  
the Father, Jesus Christ the  
Righteous." I John 2:1. "If we  
would judge ourselves, we should  
not be judged. But when we are  
judged, we are chastened of the  
Lord, that we should not be con-  
demned with the world." I Cor.  
11:31-32. "If we confess our sins  
he is faithful and just to forgive  
us our sins, and to cleanse us  
from all unrighteousness." I John  
1:9.

Second, most Methodists be-  
lieve that after a person has been  
saved by the Grace of God, that  
it is possible for this individual  
to so apostatize from God as to  
finally be lost in hell.

Baptists believe in the eternal  
security of the saved soul, or in  
"Once Saved, Always Saved." They  
do not think that a child of  
God can ever be lost. No person  
saved by Grace will ever go to  
hell. This great soul-comforting  
doctrine is abundantly taught in  
the Word of God. In fact, there is  
so much Scripture on this sub-  
ject, that I hardly know where



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to start with this study.

Jesus said, "Verily, verily, I  
say unto you, He that heareth my  
word, and believeth on him that  
sent me, hath everlasting life,  
and shall not come into condem-  
nation; but is passed from death  
unto life." John 5:24. Paul said:  
"There is therefore now no con-  
demnation to them which are in  
Christ Jesus." Rom. 8:1. Notice  
the promise of the Saviour: "And  
I give unto them eternal life; and  
they shall never perish." John  
10:28. Could language be strong-  
er? The Apostle Peter said that  
we: "Are kept by the power of  
God through faith unto salvation  
ready to be revealed in the last  
time." I Peter 1:5. Jude thinks  
that God is able to keep the  
saved. Listen to his words: "Now

unto him that is able to keep  
you from falling, and to present  
you faultless before the presence  
of his glory with exceeding joy."  
Jude 24.

The Psalmist said: "The Lord  
loveth judgment, and forsaketh  
not his saints; they are preserved  
forever." Psalms 37:28. The Ap-  
ostle said: "And the Lord shall  
deliver me from evil work, and  
will preserve me unto his heav-  
enly kingdom." II Tim. 4:18. "I  
know whom I have believed, and  
am persuaded that He is able to  
keep that which I have commit-  
ted unto him." II Tim. 1:12.

Third, most members of the  
Methodist congregations believe  
in and practice the baptism of  
infant children.

Baptists do not baptize any one  
except a penitent, trusting be-  
liever in Christ. This explains  
why they do not endorse, nor  
practice the baptism of infants.

The New Testament teaches  
believers baptism, and no other.  
Jesus, in the Great Commission,  
said: "Go ye therefore, and teach  
all nations, baptizing them in  
the name of the Father, and of  
the Son, and of the Holy Ghost:  
Teaching them to observe all  
things whatsoever I have com-  
manded you: and, lo, I am with  
you alway, even unto the end of  
the world." Matt. 28:19-20. Our  
Christian beliefs and practices  
must be in harmony with and  
find support in the Great Com-  
mission of our Lord. This Commis-  
sion is also stated in Mark 16:  
15-16; Luke 24:46-48; John 20:  
21-23. According to Matthew, the  
followers of Christ are to:

1. Go.
2. Teach all nations.
3. Baptize the taught.
4. Teach the baptized to ob-  
serve all things commanded.

Matthew's "teach all nations"  
is given in the margin "make dis-  
ciples, or, Christians of all na-  
tions." Scofield has it "disciple  
all nations." The R. V. renders  
this passage "make disciples of  
all the nations." The idea is "Go  
ye therefore, and make disciples  
of all the nations."

There is no support for infant  
baptism in the New Testament  
Scriptures. This practice rests  
upon inference; is therefore non-  
Scriptural, and destroys the vol-  
untary element in religion.

Infant baptism is contrary to  
the spirit and wording of the  
Great Commission. Believers  
baptism is obligatory upon the  
followers of Jesus Christ. And  
we are not to suit our own con-  
science in this sacred rite; but  
adhere to what our Lord has  
commanded! The Lordship of  
Jesus requires loyalty to Him  
in all matters of faith and prac-  
tice!

The Baptist position on New  
Testament baptism harmonizes  
with the ideas contained in the  
Great Commission.

(Continued on page four)

## A Child Of The King

Poor! No, of course not! Why, how could I be,  
When Christ, the King is taking care of me?  
Tired? Sometimes; — yes, more than tired; but then,  
I know a place where I can rest again!  
Lonely? Ah, well I know the aching blight;  
But now—I've Jesus with me day and night!  
Burdens? I have them; oft they press me sore,  
And then—I lean the harder, trust the more.  
Worthy? Oh, no! The marvel of it is  
That I should know such boundless love as His!  
And so, I'm rich; with Christ I am "joint heir,"  
Since He once stooped my poverty to share.

—Edith Lillian Young



## WHY I LEFT THE METHODISTS

(Continued from page three)

Fourth, whenever any person desires to be baptized in the Methodist Church, he may have his choice of either of three modes of baptism, that is sprinkling, pouring, or immersion.

Baptists insist that baptism is by immersion, and by immersion only. New Testament churches have two ordinances, namely, baptism, and the Lord's Supper. The beauty and simplicity of these two sacred ordinances draw men to Christ.

New Testament baptism has four essential elements. These are:

1. A Scriptural Subject — a penitent believer in Christ.
2. A Scriptural Act — immersion in water.
3. A Scriptural Design, or Purpose — the picturing of the death, burial, and resurrection of our Lord.

4. A Scriptural Administrator — a New Testament church.

Baptism, in Apostolic times, was always performed by immersion. "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: And he went on his way rejoicing." Acts 8:38-39.

Fifth, the Methodist people have a vague and indefinite conception about the origin of the church. They confuse it with the Old Testament customs and practices, and some of them go so far as to assert: "The Church had its beginning in the days of Abraham, and was perfected in the days of the Wesleys."

Baptists hold views about the church that are not advocated by any other religious groups. In Matt. 16:18, Jesus Christ said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Paul tells us in I Cor. 12:28, "And God hath set some in the church, first apostles." In Luke 6:12-13, we read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." Thus Christ organized his church in

the days of his flesh, or in the days of his earthly ministry.

The prophet foretold that our blessed Lord was to build HIS CHURCH. We read: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12-13.

The prophet Isaiah enlightens us to who the BRANCH is. "And there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots: And the Spirit of the Lord shall rest upon him." Isa. 11:1-2. These two prophecies refer to Jesus Christ, the Divine Son of God. The Spirit of the Lord was upon Him; Luke 4:18, and John 1:29-34 prove this to be true. The statements of Paul in I Cor. 1:1-2, and I Cor. 3:16-17 show that the church is the temple of the Lord. The Apostle Peter addresses the saved as being "A spiritual house" in I Peter 2:5; and Paul tells us in I Tim. 3:15, that the church is the house. The first six verses of the third chapter of the book of Hebrews clearly reveal that Christ built His own House or Church! Listen to Psalms 127:—"Except the Lord build the house, they labor in vain that build it."

In Matt. 16:18, Jesus Christ said: "I will build my church." Did He build His church? In Matt. 18:15-17, we find the Saviour instructing His disciples to tell a personal grievance against a brother to the church. Question, how could they "tell it to the church" if there were no church to tell it to? Furthermore, the great book of Hebrews speaks of Christ in these words: "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. 2:12. The only place in the New Testament where our Lord ever sang was at the close of the last supper with his disciples. See Matt. 26:30. Therefore our Lord established HIS CHURCH before His crucifixion; before He went away from this earth.

How do we know that Jesus Christ set up His church during the days of His personal ministry upon this earth? In Matt. 16:18, He stated that this was one of the things that He came to do.

Before His departure from this earth, He said that He had finished His work. In John 17:4, our blessed Lord said, "I have finished the work which Thou gavest me to do."

In the second chapter of the book of Acts, we find this church already in existence and functioning. It had already been established!

Thus we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved." Acts 2:41,47. We add wood to the fire; we add gas to our car; we add to our bank account — "And the Lord added to the church."

How could this addition have occurred if the church were not here before Pentecost? Furthermore, this church was local and visible, and was located in the

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## Missing In Action!

This world is in sad turmoil,  
With sin on every hand;  
Our hearts within us, bleeding,  
And some don't understand.

The future still lies darkly  
To those who do not know  
The end of this dispensation  
Is expected-to-be-so.

The envelope that is yellow,  
Is delivered to our door;  
With trembling hands we wonder,  
Just what will be in store.

Then we tear the message open;  
"Missing in Action" we read;  
And our hearts are crushed with-  
in us,  
And then we feel our need—

Of a higher power to help us;  
Ourselves we find so weak;  
And then we bow before Him;  
His mercy humbly seek.

Some day there'll be a message  
Across the printed page,  
"Missing in Action" so many,  
Of the youth and of old age.

I must be among that number;  
By His Grace I must be true;  
To be among the "Missing",  
Right out of "Action" too.

I want to be in the battle,  
When His "Bride" from earth  
is snatched;  
I don't want to be just "Missing",  
Without the "Action" attached.

—Juno M. Kesler

city of Jerusalem. See Acts 5:11; and Acts 8:13.

A Scriptural church, consists of the regenerate only; and of these, only after they have been Scripturally baptized upon a public profession of their personal faith in Christ. We believe on the Saviour; we confess our faith, and are baptized. These last two give us New Testament Church membership.

Sixth, since the Methodist Church came out of the Church of England, and since the Church of England came out of Roman Catholicism, therefore the Methodists trace their line of church succession through the Catholics. Or in other words, they believe that New Testament churches were overcome, and ceased to exist during the Dark Ages.

There are two methods of finding the true church today; one is by the process of historical elimination; and the other is by the doctrinal test.

To be Scriptural, churches must

be apostolic in doctrine and practice. The churches of today that most perfectly fit the New Testament pattern in doctrine and polity are the true successors and counterparts of the New Testament churches. The important thing, of which to be sure, is that Baptists are now in doctrine and practice the successors of the local New Testament churches. Baptists do not believe in any Post-Biblical additions to the churches of our Lord. Furthermore, any present day church or churches whose history is exhausted before, or by the time we reach the sixteenth century, is too young to be the church founded by our Lord!

Who founded the Baptist churches? And what was the date?

It is our sincere claim that there have never ceased to be Baptists since the days of John the Baptist and Jesus Christ down to this present time. When we say this, we are thinking about more than the name Baptist. The followers of our Lord have been called names. Many of these names were given by our enemies in derision. It is not a name, but a set of principles and practices that the earnest student of church history looks for. And we contend that there have been people adhering to the doctrines and practices of Baptists through the centuries.

I am going to list several quotations from outstanding church historians:

"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 Christian were then Baptists." — Ridpath, Methodist.

"We have now seen that the Baptists, who were formerly called Ana-Baptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient."

## THE CHEERFUL CHRISTIAN

Is consistent.  
Scatters sunshine.  
Can sing in the dark.  
Sees God in every experience.  
Makes his troubles teach him a new song.  
Takes the lead in discouraging experiences.  
Never gives up.  
Looks from the temporal to the permanent.  
Has the best reason for cheerfulness.  
Can be thankful for losses.  
Rejoices in tribulation.  
Has a courage which is contagious.  
Has a faith that will not shrink.  
Is not a victim of circumstances.  
Counts his blessings.  
Thinks of his mercies.  
Sees chances for service in his hard experiences.

— Dr. Ypieg, Dutch Reformed Church.

Seventh, in regard to the Lord's Supper, Methodists say that if a person is saved, that that qualifies that individual to come to the Lord's Table. To be sure, the person coming to the Memorial Supper ought to be a Christian, one genuinely converted to God, however, the New Testament sets forth other prerequisites in regard to coming to our Lord's Table.

Baptists believe in a restricted Lord's Supper. This Memorial Supper was instituted by Jesus at the head of His baptized disciples, his church. According to the New Testament, baptism always precedes or comes before the Supper. This Memorial Supper is limited or restricted to those baptized. Christ gave the Supper to His followers, His Church. Paul writing to the Church at Corinth, said: "For I have received of the Lord that which I also delivered unto you." I Cor. 11:23. Thus, we see that the Supper was committed to the Church.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostolic doctrine and fellowship, and in breaking of bread." — Acts 4:1-42.

I Cor. 11:26 says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." His coming makes us think of Heaven at Home.

I must conclude this article. At best, this is only a brief synopsis as to why I left the Methodists. I trust, however, that these great Scriptural truths have been so stated that other in error will be led to see the truth as it is in Jesus, (Eph. 2:1); for Christ, Himself, said "And ye shall know the truth, and the truth shall make you free." — John 8:32.

Editorial Note: The editor of THE BAPTIST EXAMINER urges all who read this article by Brother Reynolds to see his book, "WHY I BECAME BAPTIST." This book needs to be read and circulated among Baptist Churches, and it is a Scriptural presentation of what Baptists believe and practice! The book sells for five copies for a dollar, or twenty-five copies for four dollars. Why not help the author to circulate this treatise in your church and community? Order from the author at: George R. Reynolds, Route 1, Nobelsville, Ind.

## MY PRAYER

Should worldly pleasures so attract  
The vision of my soul to dim,  
Lord, lead me back to Calvary,  
That I'll again remember Him.

Should I my love for souls thus lose,  
Thy claims, Thy cause, Thy all neglect,  
And other friends and interests choose,  
May I not then Thy thorns forget.

Should bright success or weary toil,  
Thy dealings, or Thy firm commands  
Tempt me to boast or to complain,  
Show me Thy bleeding feet and hands.

Should I grow bitter, yea, and hard,  
My friends be few and life be pain,  
Remind me of Thy broken heart,  
Thy look, Thy coming soon again.

—J. T. Bach