

The Baptist Examiner

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

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Why Baptists Reject Easter

By ROY MASON
Tampa, Florida

Let us consider EASTER. I can take Baptist history and show you that the time was when Baptists took no stock in Easter — when they repudiated it utterly. John T. Christian in his History of the Baptists tells of how several hundred Baptists were put to death in England in the early days, because they would not observe Easter. But most Baptists of today have gone back on the stand that their ancestors died to maintain. Many of them have swallowed Lent, Good Friday, Easter, and the whole works. That's their business of course, but personally I can't go into something that I know to be a

fraud and that contradicts the Bible that I believe and preach. I say to you that I would no more be a party to observing Easter Day than I would to observing Baal Day. I can't think of anything much more wicked than for us to engage in Easter observance. Strong words, you say. Yes, and it deserves strong words. Let me tell you in plain words what is wrong with Easter:

Where "Sunrise" Services Started

1. It is wrong BECAUSE IT BEARS THE NAME OF AN OLD

PAGAN GODDESS. The very name is heathen. The Teutonic tribes of Northern Europe had a goddess of the Spring and the sunrise called Eostre, and every Spring at a certain time they would meet out on a hill or mountain top and have a big drunken revel,—then as the sun came up over the horizon, that marked the climax of their revel, those heathens would go wild. And those heathen sunrise revels furnish the background and the ancestry for our present day "Sunrise services." What about bringing the name of a pagan goddess into our worship today?

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1. What distinction, if any, can be made between the words "therefore" and "wherefore" as used in the Bible?

There is practically no distinction in the meaning of these words. In many cases the same Greek word is translated sometimes by one of these words and sometimes by the other. Both words generally signify that what has been said is the basis or reason for what is about to be said.

2. What is meant by "the reformed faith" and "the reformed doctrine of predestination?"

"The reformed faith" refers to the doctrines in general advocated by the leaders of the Reformation, especially Luther and Calvin and more especially Calvin alone, since Calvin systematized the main doctrines of the Reformation. More particularly the phrase under discussion refers to the doctrines taught by the Reformers concerning God, Christ, the Holy Spirit, the atonement, predestination, man, sin, and salvation. "The reformed doctrine of predestination" means the same as the foregoing phrase, except that it has to do with predestination alone. Both phrases as used today are

practically synonymous with the term "Calvinism."

3. To whom, when, and how does the Sermon on the Mount apply?

It applies to all saved people. It outlines the main features of the "law of Christ," which is nothing other than the perfect, eternal law of God. This sermon sets the moral and spiritual ideal toward which all saved people should strive. It shows that the law of Moses was limited, an adaptation of the original law of God to meet the need of an earthly nation. The Sermon on the Mount supersedes the Ten Commandments as the rule of life for believers. Let all note carefully that the Sermon on the Mount was not a sermon on how to be saved, but a sermon on how to live after, and because of, salvation.

4. If a woman cannot speak at all in the church, how may she make it known if she desires to present herself for membership?

She may come forward at the invitation of the pastor and tell the pastor why she is coming. The prohibition against women speak-

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Election, A Great Baptist Doctrine Of All Times

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." —II Thess. 2:13.

ELECTION:

Besides the Bible teachings concerning personal election, many (and many Baptists) have devised other views: One is that God has elected a plan of salvation and man by his own free-will choice may elect to enter in and be saved, or remain outside and be lost; the other is the old age heresy that God saw before hand that certain ones would of their own free-will believe, therefore He elected them to salvation. How else both of these theories are will be proven by the Word of God in this study and a sincere effort made to put forth the true teachings.

Election is a hated word and a despised doctrine, and neglected by many who profess to believe it.

Concerning this God honoring and man humbling truth, we have come to a day when Baptists have a Calvinistic creed and an Arminian ministry. And in using these terms we do not mean that either man originated the teachings bearing their names, but we do mean that they popularized

them; for the doctrine known as Calvinism was preached before Calvin in the Old Testament and by Christ and the Apostles; while Arminianism was preached before Arminius by Pelagius in the 5th century. The true teachings of God's sovereign grace reveals man's total depravity; the false system is based on the Romish Dogma of man's free-will.

Arminianism, the offspring of popery, has had an abnormal growth in the last decade or two as an adopted child of a large group of Baptists.

The doctrine of God's sovereign choice of His people is so old fashioned that it has about gone out of fashion. To preach it as did Bunyan, Fuller, Gill, Booth, Spurgeon, Boyce, Pendleton, Graves, Carroll, Boyce Taylor and a host of others who loved the Word, is to court the bitterest kind of opposition.

For further study of God's Sovereign acts, note Rom. 9:17; John 6:64,70; Acts 1:20,25; Acts 4:27,28.

There is no more grossly misrepresented doctrine, and from the ignorant and its enemies one cannot get a fair statement. It is like the early Christians who were often clothed in the skins of slain animals and then subjected to the attacks of ferocious wild beasts by the Roman Emperors; this and

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1954 Was A Year Of Ups And Downs

According to press reports, regarding 1954, housing was up; steel production was down; construction hit a record high; automotive industry output was slightly down. Commercial exports rose; coal production was down. Insurance business went down a bit. The year was fine for some; not so good for others.

Many Christians would describe their experiences throughout the year as "Up and Down."

Rest assured the "Downs" were all due to failure to appropriate the provision the Lord has made for our progress in the spiritual life.

The Psalmist's question is appropriate: "Why art thou cast down, O my soul? and why art thou disquieted within me?" (Psa. 42:5).

With the Lord Jesus Christ as (Continued on page six)

OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
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THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE

MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

"They Won't Let Me Pitch" Represents Too Many Of Us

By JOHN RAYMOND HAND

"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."—Isa. 45:3.

He was a wretched little bundle of misery. He sat on the top step of a tier leading up to the entrance of a dilapidated tenement in the heart of historic old Philadelphia. His elbows were on his knees and his chin rested in his cupped hands. His face was streaked where the tears had plowed furrows through the real estate encrusted upon it. A shabby and badly worn baseball mitt lay between his feet. Sullen defiance was written all over him as he glared across the street where a number of boys were playing in a small park. Occasional cries, "Come on, Georgie, and play" seemed only to deepen his resentment.

These calls were what had arrested my steps and drawn my attention to the lad. I sensed tragedy, and having been a boy myself, I believed I could read the signs. The baseball mitt told the story. I climbed the steps and sat down by the lad's side. Except that he edged slightly away from me I was totally ignored. I assumed his pose, and waited, — waited for the tenseness to pass.

"What's the matter, son?" I asked at last when I thought it was safe to speak.

Again he edged further away from me. Otherwise there was no indication that he knew I was within a thousand miles of him.

"I used to play baseball too," I continued patiently in a musing tone. "It's a great game, but a lot of things can happen to put a fellow on the ropes. I was a catcher. I was going pretty well, too, until I hurt my arm. Runners began to steal me blind, and my hitting fell off. It hurts, son. Don't ever think it don't, but—well, I was just thinking. Maybe if you'd tell me I could help somehow."

"They—won't—let me—pitch!" He was trying bravely to keep back the tears but not with too much success.

"Now that's too bad," I said soothingly. "When a fellow's a pitcher, he just naturally wants to pitch, of course. That's the way it was with me. They wanted me to play first, because I could hit, but the ground balls nearly set me crazy. I gave it up. I might have learned to handle them, but it wasn't like being behind the bat so I just quit. But do you know, son, I have learned something since that. One of them is this; it takes nine men to make a team, and it is the team that counts. Let me tell you about a chap that I knew pretty well."

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LOVING JESUS THROUGH THE JEWS

By JACOB GARTENHAUS

There is a significance in Christ's parable of the sheep and the goats that apparently has escaped many Christians.

It is recognized that the primary reference in this great parable to "these my brethren" is to Christ's "brethren after the flesh," the Jews. What is not so clearly recognized is the fact that through this parable Christ has set up a standard by which the love we profess for Him is to be measured.

Uncompromisingly our Saviour has declared, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me."

Christ here is warning that if His followers say they love Him, and refuse to love and to feel heart concern for His brethren the Jews, the sincerity of their love for Himself is open to grave question.

True, the scene is the "judg-

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The Baptist Examiner Pulpit

"THE NEW UNHOLY BIBLE"

"Forever, O Lord, thy word is settled in heaven."—Psa. 119:89.

If you will look on either the front, or the backbone of your Bible, you will find in one or the other of those two places two words, "Holy Bible," which means literally, "a holy book." Ever since the Lord Jesus Christ called me into His ministry, I have been preaching from an Holy Bible. This one which I hold in my hand this morning, which is beginning to become somewhat frayed and tattered, is the third of these Holy Bibles that I have used, after having had both of the two previous ones rebound twice. In contrast, this morning I hold in my other hand, another Bible, which is likewise called an Holy Bible. But, beloved, as I have often said, it isn't the name over the church

door that signifies what a church believes. You may call it a Baptist church, but if it doesn't stand for the Word of God, it isn't a Baptist church. It isn't the name that makes us Baptists, but it is what we believe, and contend for that signifies our Baptist position. Though this is called an Holy Bible both on the front and on the backbone, I would insist that if it were properly named, it would instead be called an Unholy Bible; and by God's grace I expect to show you why I refer to it as the new, modern unholy Bible.

Ever since this new Bible made its appearance and came on the market the last part of September (1952), I have been deluged with letters from the readers of THE BAPTIST EXAMINER scattered all over America and also

have been asked a number of questions by folk here within this local congregation as to what I thought of the new revised edition of the Scriptures. I haven't been too hurried nor too quick in my answer, but rather, beloved, have studied very carefully and have amassed a great wealth of information which I have gathered from others who have had time to study it, even more fully than I. I have done this before I have taken this opportunity to give my answer as to what I think of this new Bible.

I would like to remind you that I am not in agreement with that one dear sister who wrote saying that she didn't think much of these modern, new fangled translations, for said she, "If the King (Continued on page two)

THE BIBLE AND FOREIGN MISSIONS

The Bible is a foreign missionary book, and Christianity is a foreign missionary religion. To be anti-missionary in spirit is to be anti-Christian in spirit. Bro. William Adams Brown enumerates several points in which the Bible supports foreign missions. What a wonderful book the Bible is! We have never scaled its heights nor sounded its depths. New light is constantly flashing from it. The Christian world is indebted to Bro. Brown for these six points which he has dug out of the Bible:

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Test-

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"Unholy Bible"

(Continued from page one)

James version of the Bible were good enough for the Apostle Paul, then it is good enough for me." Well, I am not in agreement with her, for the King James Version of the Bible was only made about sixteen hundred years after the Apostle Paul had died and gone to glory, so I am not speaking this morning from the standpoint that this dear sister spoke, when she wrote her letter. However, beloved, I would like to remind you that the Bible was written originally in three languages. Most of the Old Testament was written in Hebrew, a very, very small portion of the Old Testament was written in Aramaic, and all of the New Testament was written in Greek, so that in the days of the Apostle Paul, of that portion of the Bible that he possessed, none of it was written in the English language. None of it was read from the King James Version when the Apostle Paul, nor any of the balance stood up to preach from God's Book.

In the year 1611, King James of England set about the task of having the Bible translated out of the Hebrew, the Aramaic and the Greek into the English language so that the people of his country over which he ruled might have the Bible in its entirety in the English language. Since it was the commandment of the king, and since it was authorized by him, and since the translators were paid in full by the English government, it naturally bore the name of the Authorized Version. That is to say, it was authorized by King James, and in the year 1611 that Bible was handed to the English-speaking people of the world, and since that day has been the recognized volume of scriptures for the great majority of folk who read, and study, the Word of God.

Then in the year 1901 another translation was made, which was called the Revised Version. The Revised Version was made for one reason, and one reason only. There were certain archaic forms of words which had changed meaning in the interim between 1611 when the King James Version was written, and in 1901 when the Revised Version was presented. For example, in the year 1611, the word "charity" meant "the highest kind of love that a person could bestow upon another," but, beloved, you know today that the word "charity" certainly doesn't signify the highest form of love. Instead, beloved, when you think of charity, immediately your mind goes to reaching down in your pocket and putting out a little piece of money, and doing it out to someone who may be in need. Paul said:

"Though I speak with the tongues of men and of angels, and have not CHARITY, I am become sounding brass, or a tinkling cymbal."—I Cor. 13:1.

Beloved, when you read the word "charity" in the Word of God, it is definitely not the idea of handing out funds to someone, it rather, it is the highest kind of love that the Apostle Paul is speaking of. Hence, beloved, in 1901 when the Revised Version of the Scriptures came from the press, such words had changed

their meaning. Such words that were no longer good English words were changed in the R. V. Practically the only changes that were made in the Revised Version in 1901, over the Authorized Version of 1611, were the words that had changed meaning, and the archaic form of words that were no longer considered even good English words.

Now on September 30, 1952, we have a new Bible. I might say that between 1901 and 1952 there have been lots of translations made of the Word of God. We have the Moffat translation of the Bible, the Goodspeed translation of God's Word, and Helen Barrett Montgomery's translation of the New Testament. There are others, and all of these are modernistic. Beyond a shadow of a doubt, every one of these translations are tainted and poisoned with the virus of modernism. However, beloved, the Devil waited until September 30, 1952, to put off on all the American people the greatest hoax so far as a so-called Bible is concerned, that is possible for any human being to ever imagine, for when this new Bible was put on the market a couple of months ago—when it was thus published, it was published with one sole purpose in mind, namely, to kill the orthodox form of Christianity and to teach modernism from beginning to end.

I make no apology to any individual who has bought, or who has studied one of these new Bibles, but I tell you that this is the modernist's Bible, and the man who studies it, and believes it, and accepts it, is nothing short of a modernist when he does so.

Now I am willing to agree that there are some things about this new Bible that are quite commendatory. For example, in the twelfth chapter of Acts the word "Easter," which was definitely mistranslated in the King James Version, has been removed. Listen:

"And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him intending after the Passover to bring him out to the people."—Acts 12:4.

In that one instance, beloved, this new Bible is to be commended. It has definitely taken a word which was positively mistranslated in 1611 and has given to it its proper translation today. Anyone who has ever studied Greek, or who knows anything at all about the New Testament as it was written in the original Greek language, knows positively that the word that is translated "Easter" in the King James Version which is translated "Passover" in this new, modern unholy Bible — anyone who knows anything at all about the Greek language will agree that it is definitely and positively a tremendous help and improvement over the King James Version.

But where you find one instance like that, you will find "scads" of instances where the Word of God has been mutilated at the hands of the modernists. Let me give you a few examples and cite to you some reasons why that you and I as God's people don't need this new unholy Bible. Follow with me as I shall read first from the King James Version and then from this new, modern translation.

I imagine the greatest amount of criticism that has been brought against this new Bible, centers around the translation of Isaiah 7:14. In fact, most everyone who has criticized it, has criticized it from this standpoint. In the King James Version we read:

"Therefore the Lord himself shall give you a sign; Behold, a VIRGIN shall conceive, and bear a son, and shall call his name Immanuel."

Now, in the new Bible we read: "Therefore the Lord himself will give you a sign. Behold a YOUNG WOMAN shall conceive and bear a son, and shall call his name Immanuel."

In the King James Version it says that a virgin shall conceive; in the new Bible it says that a

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SUNDAY SCHOOL LESSON

LESSON FOR MAY 8, 1955

THE FLOOD

GENESIS 6-8

Memory Verse: "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."—Heb. 11:7.

I. The Cause Of The Flood. Gen. 6:1,2.

There had been a gradual deterioration of the race from the day of Adam's sin. Cain had slain Abel; Lamech became a polygamist and a murderer and little by little sin advanced until we read of the "sons of God" and "daughters of men."

This was doubtless the marriage of the godly line of Seth with the ungodly descendants of Cain. Today, its counter-part would be the marriage of a believer with an infidel or a Christian with a sinner. Cf. Deut. 7:2,3; I Cor. 7:39; II Cor. 6:14.

The expression "all which they chose" (v. 2) seems to imply the sin of polygamy.

II. Jehovah's Warning. Gen. 6:3.

This was God's warning to the ante-diluvians. It does not refer to the lost. God never begins to save, without finishing. Cf. Phil. 1:6.

III. The Ante-Diluvian Civilization. Gen. 6:4.

The result of these marriages was that the offspring took after the mother instead of the father, becoming "men of renown." It is nearly always true that the marriage of a Christian with a worldlyling, produces more worldlylings. Cf. Mt. 24:37-39; Luke 17:26,27. See verse 11. Corruption and violence and inward and outward forms of human wickedness characterize this civilization.

IV. What God Saw. Gen. 6:5.

God saw man completely depraved. What a sight for the pure eyes of the Infinitely Holy God!

V. How This Sight Affected Jehovah. Gen. 6:6.

Sin causes God to grieve that He has made man and the world. Cf. Gen. 1:31.

VI. God's Judgment.

World wide, race wide, foul wide, and beast wide destruction announced. Gen. 6:7. God had waited long, but at last judgment must fall.

VII. The Fact Of The Flood.

Cf. Job 22:15,16; Isa. 54:9; Mt. 24:37-39; I Pet. 3:20; Ezek. 14:14; II Pet. 2:5; Heb. 11:7.

VIII. The Intervention Of God's Sovereign Grace. Gen. 6:8.

Just why God should pass by others to choose Noah we do not know. Cf. Rom. 9:18. Later we shall see that He passed by Ishmael and chose Isaac (Gen. 17:20,21); He rejected Esau to choose Jacob (Rom. 9:13); He singled out Abraham from a sinful nation (Isa. 51:2).

IX. Noah's Character.

1. Came from Godly ancestors. Gen. 5:29,30.
2. A man of faith. Heb. 11:7.
3. He walked with God. Gen. 6:9.
4. In his preaching he stood against the judgment of the entire world. I Pet. 3:21; II Pet. 2:5.

X. Noah Had A Task.

It was the task of saving the world. It was a wonderful task and yet a difficult one, for Noah had to work almost alone. Each Christian and each church has the same task. We may not be expected to build an ark and yet God expects us to use some means of saving the world. Our task is just as wonderful and just as difficult as that of Noah.

XI. He Was Commanded To Do The Task In God's Way.

He could not do just as he wanted to himself. God told him what to build; how large to build it; to pitch it within and without, where to put the window and the door; how many stories; the cargo he was to carry and the food for the animals. And God is just as willing to give us the directions as to how we are to proceed in the saving of the world. God has given His directions in His Book.

XII. Some Difficulties In The Way.

Wickedness of the world. Luke 17:26,27; Gen. 6:2,5,7. Every sinful device of man was known by the ante-diluvians. Noah had to face an entire world that was wicked. Our task is never quite as bad as that of Noah for there are a few more on God's side today.

Building the Ark. Considering the dimensions, the fewness of his help, lack of modern tools, no means of hauling the material, and the crowd of curiosity seekers continually making sport of the ark, it was a real difficulty. The building program or even the repairing of a church building offers such a difficulty. High price of materials; some disinterested ones; lack of help; scarcity of money; curiosity seekers who will not help, but who go over the community saying, "It can't be done."

Gathering the animals, fowls and reptiles. These animals did not just walk into the ark; Noah must "GO—BRING." V. 19, "Thou shalt bring." Picture Noah catching two wildcats, deer, lions, tigers, the two lizards, scorpions, and alligators; two eagles, poll parrots, red birds. The Sunday School teacher, preacher and Christian worker has about the same difficulty in winning the unsaved to Jesus, only not as difficult as Noah.

Providing food for the animals and people. Each must have its own kind of food; canary bird and tiger could not eat the same. Also, food for the family for the year. None of us have Noah's difficulties to overcome.

XIII. Noah Did The Task. HOW? Gen. 6:22.

Jehovah enabled Him to overcome the difficulties. The same Jehovah still reigns and is able to help us in overcoming the difficulties that we have before us. Phil. 4:13; John 15:5. Noah did the task; may God help us to do the task that is set before us. A grain elevator was built in a Western state; built with a concrete floor 18 inches thick; 500,000 bushels of wheat were stored for 18 months; floor had buckled upward; a tree root had caused it; had drawn its strength from the sun; may we draw our strength from the Son of Righteousness and overcome our difficulties.

XIV. The Extent Of The Deluge. Gen. 7:19-21.

There will be a deluge of fire, which is universal (II Pet. 3:10-12), so why should we not consider the deluge of water as universal? There was a time when it was all liquid. Cf. Gen. 1:2. Why then doubt that such might happen again.

XV. The Ark Was The Evidence Of Noah's Faith.

XVI. The Ark Was A Divine Provision.

Cf. James 2:17.

Before the flood came and the earth was destroyed, a means of escape existed in the mind of God. Gen. 6:13,14. The Saviourship of Christ was no after-thought of God when sin entered the world. Rev. 13:8.

XVIII. It Was A Refuge From Divine Judgment.

It was the place of safety, provided by God, when death threatened all. So is Jesus the only Saviour of lost sinners. Acts 4:12; John 14:6.

XIX. Man Was Invited To Enter The Ark. Gen. 7:1.

God doesn't say "Go into the ark," but "Come;" "Go" would have been a command; "Come" is an invitation. The word "come" is used here for the first time. Used over 900 times in the remainder of the Bible. Num. 10:29; Isa. 1:18; Isa. 55:1; Mt. 11:28; John 6:37; Rev. 22:17.

XX. The Ark Was A Place Of Absolute Security.

1. It was pitched within and without with pitch. Gen. 6:14. The word "pitch" is the same as is translated "atonement" in Lev. 17:11. It is the pitch that keeps out the waters of judgment.

2. The Lord shut Noah in. Gen. 7:16. Cf. I Pet. 1:5.

3. One year later, the family came forth from the ark. Gen. 8:18,19. None perished by flood; none died a natural death. This reminds us of Jesus' words. John 18:9.

XXI. It Had Three Stories—"The Trinity."

1. Our salvation depends upon the work of each of the three persons of the God-head.

A. The Father predestined our salvation. Rom. 9:21-23; Acts 13:48; Eph. 1:3-5; II Thes. 2:13.

B. The Son died for our salvation. Heb. 9:28; I Cor. 15:3; I Pet. 2:24.

C. The Spirit prompts on salvation. John 16:7-11.

2. The Father chose us; the Son died for us; the Spirit quickens. The Father's work is predestination; Son's work is propitiation and Spirit's work is regeneration. Father is concerned about us; Son shed His blood for us; Spirit performs His work within us; Father's work is eternal, Son's work is external; Spirit's work is internal.

XXII. There Was One Door In The Ark. Gen. 6:16.

This door stands for Jesus. John 10:9. Only one door. Not one for Noah and his family, another for animals and another for fowls. John 14:6. The door was in the "side" of the ark. Cf. John 19:34.

XXIII. There Was A Window In The Ark. Gen. 6:16.

The window was finished above, so that Noah would not look upon the world's destruction, but upon God. We are reminded of Paul's words. Col. 3:2.

XXIV. The Door Of Mercy Was Shut Against Some. Gen. 7:16.

(All sinners were shut out). The people scoffed; said Noah was unbalanced; told him he was in the minority; geologists, digging into the earth, said they could see no evidences of a coming flood; astronomers looking at the heavens, declared the same. But the flood came and the door of mercy was closed. As the days of Noah, so when Jesus comes again. Mt. 24:37-39; Cf. Mt. 25:10-13.

XXV. The Ark Was Finished With Rooms Or Nests. Gen. 6:14.

In Christ we have something more than refuge; we have a resting place. Like birds in their nests, we are the objects of Another's loving care. Cf. John 14:1-3.

XXVI. Noah's Exit From The Ark. Gen. 8:18,19.

Noah and his family came forth upon an earth made free from sin. He didn't care for the time and money spent in spreading the Judgment message, nor for the ridicule he had suffered. So when Jesus comes and sin is abolished there will be ushered in an eternal reign of peace. II Pet. 3:13; II Cor. 4:17.

XXVIII. It Bore The Storm. Gen. 7:11,12.

Those who are in Christ are safe from the tempest of God's wrath. Cf. Isa. 32:2.

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"Unholy Bible"

(Continued from page two)
young woman shall conceive. There is a tremendous difference between a virgin and a young woman. A young woman may be a virgin, and at the same time she may not be a virgin. That is nothing short of an attempt to destroy the virgin birth of the Lord Jesus Christ. I am satisfied that the thirty-two translators who worked on this new Bible for the past sixteen years, had in mind that by the removal of the word "virgin," that they would be able to destroy at least in part the virgin birth of the Lord Jesus Christ. However, it is rather conspicuous, and it certainly shows the folly of man, "that in Isaiah 7:14 they removed the word "virgin" from the Scripture but when they came to the first chapter of the Gospel of Matthew, which is a quotation from Isaiah 7:14, they quote it and give the word "virgin" in the quotation, for we read: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel."—Mt. 1:23. In the verse preceding this it says: "All this took place to fulfill what the Lord had spoken by the prophet."—Mt. 1:22.

It is highly conspicuous that they removed the word "virgin" from Isaiah 7:14, but that they failed to take the word out of Matthew 1:23 when they quoted Isaiah 7:14. To me, beloved, it looks like the Lord purposely caused them to cross themselves just to show the folly of men and the blunders that man can get into as he attempts to destroy the Word of God.

Let me remind you ere I go one step further that I am a firm believer in the virgin birth of the Lord Jesus Christ. I believe that when the Son of God was born into this world that He was born of Mary, who was His human mother, and that she was merely the receptacle whereby that Jesus Christ was born into this world, that she had never known man, that she herself was entirely a virgin and as such, she conceived the Lord Jesus Christ of the Holy Spirit, and when Jesus was born, He was born not as a result of the combined seed of man and woman, as you and I are born, but rather He was born of the seed of the woman as was prophesied in Genesis 3:15. No man can believe more strongly nor more firmly in the virgin birth of Jesus than your pastor.

May I cite in passing that the little bee, the honey gatherer — his method of procreation is by parthenogenesis, which means "generation by a virgin." Beloved, if God always uses generation by a virgin to bring forth bees, and to propagate the bee family in this world, surely the great God of the universe can set aside the laws of nature once if He wishes in order that His Son might come into the world as the seed of the woman, and a child of a virgin, without a human father. Surely our Lord can do so.

I say then that that is my first reason and objection to the new, modern unholy Bible. You can see why I refer to it as an unholy Bible, for a Bible which assiduously attempts to remove the virgin birth of Jesus Christ from it, no longer deserves the name of Holy Bible. In its attempt to remove the virgin birth, it becomes unholy.

II

Not only is it true that the virgin birth comes in for removal, but the deity of the Lord Jesus Christ is likewise objected to and removed in every instance where it was possible for the translators to do so.

For example, in John 3:16, reading, first of all, from the King James Version:

"For God so loved the world, that he gave his only BEGOTTEN SON that whosoever believeth in him should not perish, but have everlasting life."

In the new Bible, in John 3:16, we read:

"For God so loved the world that he gave his only Son, that whoever believes in him should

not perish but have eternal life."

You will notice the word "begotten" is left out in the new, modern translation. That word "begotten" is a very important word. You and I are born; Jesus Christ was begotten. You and I, beloved, were born as a result of the combined seed of man and woman; Jesus Christ was the only begotten Son of God. This is nothing more nor less than a slap in the face of God, in that it strikes at the deity of the Lord Jesus Christ.

Then in Luke 2:33 we have a similar instance where the deity of Christ is assailed. It says:

"And Jacob and his mother marveled at those things which were spoken of him."

Now turn to the unholy Bible and we read in Luke 2:33:

"And his father and his mother marveled at what was said about him."

In the King James Version it says "Joseph and his mother," in the new Bible it says "his father and his mother," signifying that Jesus Christ was not born of God, but rather He was the son of Joseph, for it refers to Joseph as his father.

Beloved, that wasn't by mistake. It didn't slip in by chance. It took a strong twist on the part of the translators to make it read as though Joseph were the father of the Lord Jesus Christ.

Here is another reference of like nature in Micah 5:2, which is a prophecy relative to the birth of the Lord Jesus Christ, foretelling the very place where Jesus was to be born. In the King James Version we read:

"But thou, Bethlehem Ephraim, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from EVERLASTING."

In the new Bible we read:

"But you, O Bethlehem Ephraim, who are little to be among the clans of Judah, from you shall come forth for me one who is to be the ruler in Israel, whose origin is from old, from ancient days."

In the King James version He has been "from everlasting," in the new Bible it says that he has been "from ancient days." There is a lot of difference in saying that the Son of God existed from everlasting and in saying that He is from ancient days. It is a definite, distinct attempt on the part of the translators to deny the pre-existence of the Son of God. In Micah 5:2 in the King James Version, it is said that Jesus Christ had existed from everlasting. He has always been God. He is always to be God. In Micah 5:2 in the new unholy Bible, the pre-existent nature of the Lord Jesus Christ is taken away.

Notice again in Psalms 2:11-12 in the King James Version:

"Serve the Lord with fear, and rejoice with trembling. KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

In the new unholy Bible we read:

"Serve the Lord with fear, with trembling kiss his feet, lest he be angry, and you perish in the way; for his wrath is quickly kindled. Blessed are all who take refuge in him."

In the King James Version we have a reference to the Son of God, but in the new, modern translation it leaves out every reference to the Lord Jesus Christ, and the Son of God is not even mentioned at all. It is merely an attempt on the part of the translators to remove the deity of the Lord Jesus Christ from that verse of Scripture.

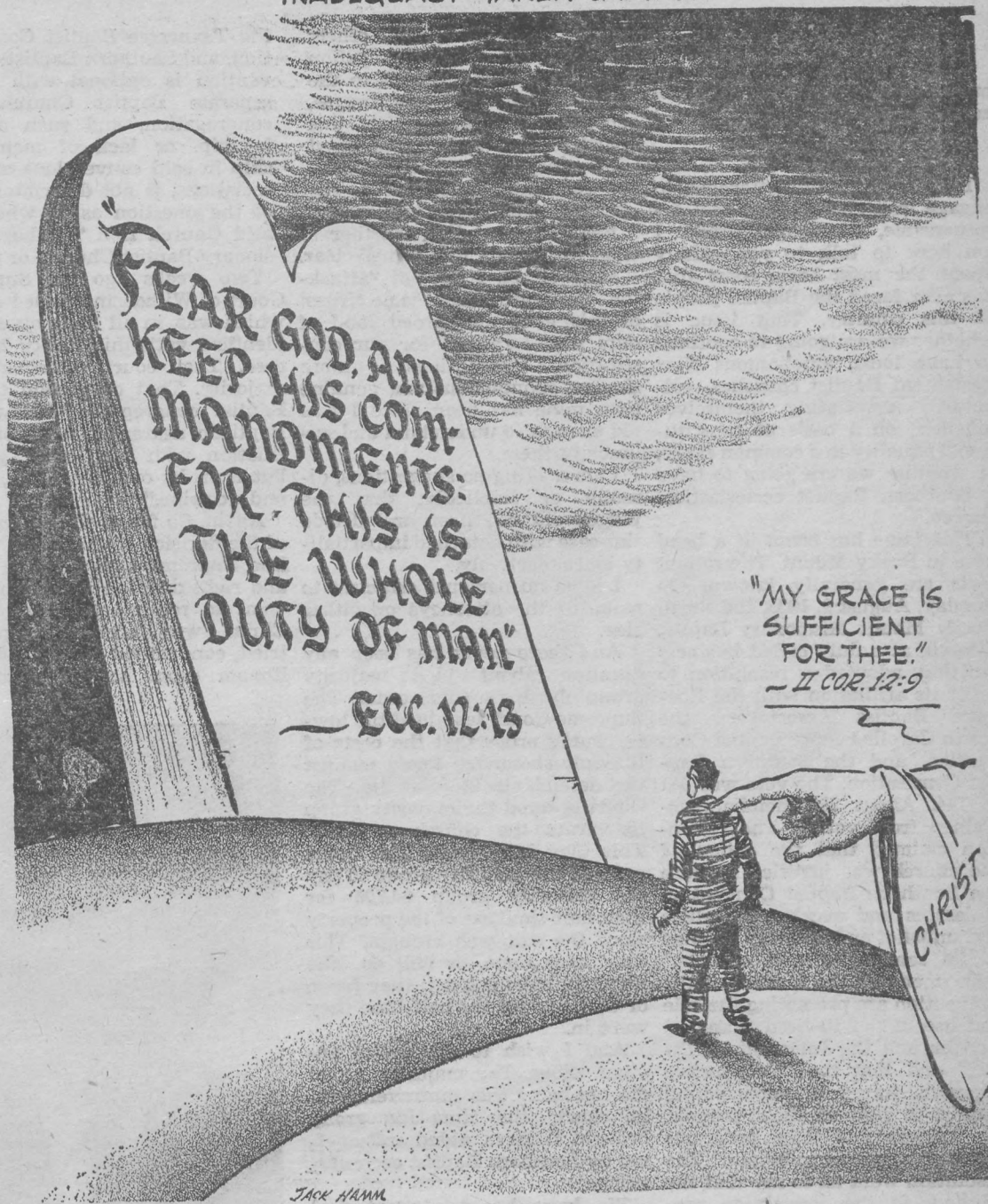
However, the most outstanding and the most glaring attempt at the destruction of the deity of Jesus is found in Romans 9:5. In the King James Version we read:

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, GOD BLESSED FOREVER. Amen."

In the new unholy Bible we read:

"To them belong the patriarchs, and of their race, according to the

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flesh, is the Christ. God who is over all be blessed forever. Amen."

In the King James Version it refers to Christ "who is over all, God," but the translators of the new, modern unholy Bible say "God who is over all be blessed forever." Thus in this new Bible, they do not refer to Christ as God. I tell you, beloved, those things just didn't happen to creep in. Those are not errors and mistakes that an holy man might make. If a man were honest he couldn't make a mistake like that. I insist this morning that a translation such as this did not come from the heart nor the brain of an honest man, and that such a translation merely indicates the dishonesty, the lack of integrity, and the lack of moral stability that the translators of the new, modern unholy Bible are possessors of.

III

Somehow the English of the King James Version has always seemed to me to be unusually reverent. You read in the King James Version "thee" and "thou." There is a reverence instilled in the minds of people when they read those pronouns "thee" and "thou," but when you turn to the new, unholy Bible, you will find that these words are removed entirely. Not one time do you find these pronouns in this new version. Instead, beloved, you find "you" and "yours" occurring in every place, whereas in the King James Version you will find "thee" and "thou." I will cite you two instances just to give you a sample.

Take for example in Matthew 16:16 when Jesus spoke of the building of His church. In the new Bible we read:

"Simon Peter replied, You are the Christ, the Son of the living God."

Contrast this with the King James Version, when he said:

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

To give you an example from the Old Testament, we read in Psalms 2:7 from the King James

Version:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

Now read Psalms 2:7 in the new unholy Bible and note how the pronouns have been changed.

"I will tell you of the decree of the Lord: He said to me, You are my son, today I have begotten you."

That may sound right to some folk, but, beloved, there is a lack of dignity, and a lack of reverence in the changing of these pronouns and in the putting in of these words in modern everyday speech such as you and I use.

I was rather impressed by an editorial in the "Evening Star" of Washington, D. C., under the date of October 1, when the editor of this editorial, "Something Has Been Lost," said:

"It is disappointing to find that the moving poetry and cadence of such sentences as 'He maketh me to lie down in green pastures: He leadeth me beside still waters' have been lost in the change to 'He makes me lie down in green pastures, He leads me beside still waters.' Another such loss is found in the passage from St. Luke: 'But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; For of such is the Kingdom of God.' The verse now becomes, 'But Jesus called to him, saying, Let the children come to me, and do not hinder them; for to such belong the kingdom of God.'"

Then the editor adds this expression:

"One is inclined to believe that, despite the great circulation planned for the Revised Bible, it will not displace the King James Version."

Beloved, that is exactly my attitude in regard to it. I repeat, there is a reverence in the handling of the Bible as in the Authorized King James Version. I like the expression "He leadeth me" rather than "He leads me." I like the expression "Thou art the Christ" instead of saying "You are the Christ." I say, beloved, there is a reverence about the

Scriptures that is taken away by the new, modern unholy Bible.

IV

There is a fourth reason why I have no place for the new Bible and that is that there are so many other errors. For example, in the baptism of the Ethiopian eunuch in the eighth chapter of Acts we find that at least one verse is left out in the new, modern Bible. In the King James Version we read:

"And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:37.

Beloved, I can't read you the contrast from the new Bible because it isn't there. When you come to the new Bible you have the thirty-sixth verse and then the thirty-eighth verse, for the thirty-seventh verse is left out entirely. It just isn't there.

Now why do you suppose it was left out? I will give you a guess. That thirty-seventh verse says, "If thou believest with all thine heart, thou mayest," signifying that the proper person for baptism is a person capable of believing. But you know, beloved, the baby baptizers would like to get rid of that. All the folk who believe in baptizing babies would like to get rid of the fact that you have to believe before you can be baptized. Therefore, it was quite convenient for them to leave out Acts 8:37.

Then there is another Scripture which is left out entirely in the sixteenth chapter of the Gospel of Mark. The whole resurrection story is left out. Verses nine through sixteen are all omitted. I might say that in this new unholy Bible they give a footnote at the bottom of the page showing why it should be left out.

Then, beloved, we have another instance in the eighth chapter of the Gospel of John. In the first eleven verses we have the story (Continued on page seven)

A REVIEW OF THE ROCKY MOUNT (N. C.) CHURCH CASE

By NOEL SMITH

(An address delivered to a mass meeting in Senior High School auditorium, Rocky Mount, N. C.)

I

I am not here this afternoon to engage in a cheap, emotional, irresponsible, demagogic tirade. I am here to talk to you calmly about the most basic issue that has ever faced the Baptist people of this country. That issue is whether we are going to continue to have local, autonomous New Testament Baptist churches, voluntarily associating themselves together, on a basis of constitutional equality in a common cause, or whether we are going to have a Southern Baptist ecclesiastical church.

This issue has come to a head here in Rocky Mount. The salient facts are generally known. On Sunday, August 9, 1953, the North Rocky Mount Missionary Baptist Church, at a duly called business meeting, adopted a resolution to sever its affiliation with the Roanoke Baptist Association, the North Carolina State Baptist Convention, and the Southern Baptist Convention. The vote was 241 to 144. About 200 members abstained from voting. The resolution claimed that the action of the church was justified because the Southern Baptist Convention "tolerates and accepts liberalism and unbelief and apostasy in some of its seminaries and schools;" that "many of the leaders of the convention are promoting the sale and use of the Revised Standard Version and the Interpreter's Bible;" and that the "Cooperative Program forces a participating Baptist to support these schools, the leaders and their programs whether he wants to or not." The resolution went on to say that the methods of the convention prevented the church from bringing about a reform from within.

Following the action of the church, the minority group, represented by three trustees and one deacon, brought suit in Nash County Superior Court against the majority group. There was mutual agreement to waive a hearing by jury. The trial judge decided the case in favor of the minority. His conclusion was that the minority group was "the true congregation." The Supreme Court sustained the lower court, with minor modifications.

In its decision, the Supreme Court said two basic things.

First, the Court said this:

"While it is true the membership of the North Rocky Mount Missionary Baptist Church is a self-governing unit, a majority of its membership is supreme and is entitled to control its church property so long as the majority remains true to the fundamental faith, usages, customs, and practices of this particular church, as accepted by both factions before the dispute arose."

Second, the Court said this:

"In the instant case there is no allegation in the complaint that the North Rocky Mount Missionary Baptist Church has been at all times governed and conducted by the rules, customs and practices of Missionary Baptist Churches in general, nor have the defendants made any such admission. The Record before us discloses that the North Rocky Mount Missionary Baptist Church from the beginning has been a pure democracy and independent of any external control. It is known to all that from the beginning Baptist Churches have retained and refused to give up their independence."

And the Supreme Court's conclusion was as follows:

"That the true congregation of the North Rocky Mount Missionary Baptist Church consists

of the plaintiffs and all others members of the congregation who adhere and submit to the characteristic doctrines, usages, customs, and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension between them arose."

Before proceeding further I wish to make a few things clear.

First of all, I am not "attacking" the courts. There is no citizen of this good and broad land of ours whose respect for our constitutional institutions is more sincere, spontaneous and genuine than mine has been since I was old enough to understand and appreciate them.

I am making no suggestions, directly or impliedly, that the judges did not hear and decide this case with detached impartiality and objectivity.

I have no personal criticism to make of the attorneys on either side.

And there never has been any question about the majority group obeying a court order. The Supreme Court sustained the lower court's order that the costs of the suit should be taxed against the defendants individually. The Court ordered the majority group to vacate the church property. This they have done. The Court ordered the majority group to pay the minority group \$4,700 for their half-time use of the property since the suit was brought. This they have done, or will do. The majority have got out; they have, or will, pay for the half-time they were in.

And I wish to emphasize another thing. The majority group did not bring this controversy into court; the minority group brought it there, aided and abetted by Southern Baptist ecclesiasticism.

We have heard a great deal about the ethics of the majority group. If this case were to be tried again, and the lawyers who were representing the minority group and the Southern Baptist ecclesiastical leaders, should read this record I have here of the testimonies of these ecclesiastical leaders they would be quick to suggest that ethics be stipulated. In everyday North Carolina language, this would mean that ethics would not be discussed.

With the qualifications that I have mentioned, I am going to discuss this case this afternoon on the basis of the court stenographer's record which I have here before me. I am going to discuss it for four main reasons.

First, I not only have the moral and constitutional right to discuss it, since it is all public and privileged, I have the obligation to do it. My brochure, "Should a Bible Believing Baptist Support the Cooperative Program of the Southern Baptist Convention?" was introduced into this record. That brochure is an integral part of this record. It was material and relevant to permit Dr. Edward A. McDowell, over here at Southeastern Baptist Theological Seminary, to sit on the stand, and with that brochure in his hands, brand it as a book of misrepresentations and falsehoods, which of course meant that I was a liar. And on another occasion it was material and relevant to examine a witness about this book, and to permit the attorney for the minority to make the impression that the book was a book of lies. But at no time was it ever considered material and relevant for one single word to be read from that brochure.

In this record, I am painted as a liar.

In the second place, the courts of country are themselves divided on the question of the nature and authority of a Baptist church. On November 9, 1953, Chancellor Thomas A. Shriver of Nashville, Tenn., said exactly the opposite to what the North Carolina courts have said about the nature and authority of a Baptist church. Said Chancellor Shriver:

"Membership in the Nashville Baptist Association, or

the Tennessee Baptist Convention, and Southern Baptist Convention is optional with each separate Baptist Church, or congregation, and such membership, or lack of membership in said conventions or associations, is not determinative of the question as to whether said Church is a 'regular missionary Baptist Church' or not."

Two weeks ago the Supreme Court of Wisconsin decided a case which was, in all basic questions, identical with this Rocky Mount case. That court sustained the majority. That court said that a Baptist congregation "draws its Baptistic character, not from affiliation with any other group, but from its own teachings, faith and doctrine."

Again. So far as the acceptance of the decision of the North Carolina Supreme Court as the final and right decision is concerned, I want to remind you that Jesus Christ was accused, arrested, tried, condemned and spiked to a Roman cross according to the



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form and letter of Jewish and Roman law. Roman law permitted a Nero to chop off the head of the Apostle Paul. And our basic law is so much a part of Roman law that if you should delete the Latin phrases from our law books, you couldn't try a North Carolina bootlegger before a village magistrate.

And so far as the nature and authority of a Baptist church is concerned, God Almighty's definition, clearly written in the pages of the New Testament, has never been modified or repealed.

II

And now to this court record. I take the following exceptions to this record, and to the Supreme Court's decision on the basis of this record.

1. This Record Is Grossly Prejudiced Against The Majority Group.

The action taken by this Rocky Mount church to sever its affiliations with these Southern Baptist organizations was taken on the ground that the Southern Baptist Convention tolerated and accepted liberalism and unbelief in the Bible in many of its institutions, and that the Cooperative Program forced a church to support this liberalism and unbelief.

Those charges were the basis of the church's action. It is as clear as daylight that the church's case rested on the truth or falsehood of these charges. Morally the case rested on such a basis, and good merits should be good law.

But what do we find here in this record? Here on pages 384-385 we find the following stipulation:

"THE COURT: It is stipulated and agreed by counsel for plaintiffs and counsel for defendants that the charge of liberalism, modernism, unbelief, and apostasy tolerated or accepted by the Southern Baptist Convention, its seminaries or schools, has no bearing upon the issues to be determined by this Court; and that all evidence tending to prove or dis-

prove the existence of any such elements within the Convention, seminaries, and schools be expunged from the record, and that no evidence be received later in this trial of this cause related to these charges, or relating to these charges, or to the truth or falsity of the same."

And following this stipulation, Dr. Edward A. McDowell is called to the witness stand. And through sixteen pages of testimony Dr. McDowell denies that there is any apostasy or liberalism in the Southern Baptist Convention!

And all the time, McDowell has a copy of my brochure in his hand.

Listen to this, here on pages 388-389 (McDowell is being examined by Attorney Hughes):

Question: And I will ask you, sir, then, if it is not a fact that because of your liberal views you have been opposed and your teaching has been opposed?

Answer: No, sir, I will say, because of my interpretation of the New Testament, which was nearer to the truth than the men who criticized me. Gentlemen whose papers have been carried in, Frank Norris, a leader of that movement in the Southwest, and a man, this man Noel Smith was associated with, and the thing you have reference to, I have here, is well known. The criticisms made against not only me, but made of other teachers in our seminary by this same group. They are always general trouble in the Southern Baptist Convention, and Noel Smith was allied with Frank Norris in Texas and we have had trouble with them for years.

Question: But you had that trouble you are talking about was from the members of the Southern Baptist Convention?

Answer: It was from the Frank Norris group, and Mr. Norris was a non-cooperating member for most of his life, and sometimes was not even recognized in the Southern Baptist Convention, and that has been known for years and years, and this man here (Noel Smith), I understand, this little booklet has been used here the same misrepresentation has been used.

Question: What booklet do you have reference to?

Answer: Noel Smith is the author of it. Those misrepresentations have gone on for years and years, and this same thing was brought before the Southern Baptist Convention and an investigation was asked by the Southern Baptist Convention of some of these things in here, and the Board of Trustees of the Southern Baptist Convention cleared the professor.

Why is it material and relevant to have a discussion like that of that brochure, after the stipulation I have referred to, and at the same time immaterial and irrelevant to insist that this witness point out the "misrepresentations" in that book?

All through this record the charges made against the Southern Baptist Convention by this church, are discussed. But never one time in this record is there found a place to prove those charges. I don't care what the legal technicalities say. The fact is they are there for all to see: This church was never permitted to prove the charges which served as the basis for its withdrawal from these Baptist ecclesiastical organizations.

All over the country this majority group has been charged with making false allegations against the Southern Baptist Convention. Let me give you a concrete example of what an injustice has been done to this pastor and the majority group of that church. I have here in my hand an Associated Press story which appeared here in the Telegram. Here is a part of what it says:

"The dispute arose shortly af-

ter the Rev. Samuel W. H. Johnston, of the General Association of Regular Baptists, became pastor. The State Supreme Court held that he was the person who inspired and led the dissension.

"He charged the Southern and State Baptist Conventions with 'promoting modernism, liberalism, unbelief and apostasy.'"

And there, so far as the charges are concerned, this story rests.

In court and out of court this majority group is held responsible for making charges against the Southern Baptist Convention. But nowhere, in the court record or in these newspaper stories, is there anything said as to whether these charges are true. The exceptions are the denials by the Southern Baptist ecclesiastical officials.

Create all the prejudice you want to against this majority group, but never one time must you be allowed to say anything that will reflect on Southern Baptist ecclesiasticism!

Do you call that law and morals? Do you call that justice?

If it was material and relevant to raise this question of this church's charges against the Southern Baptist Convention, it should have been material and relevant for them to prove these charges. If it was material and relevant to permit Dr. McDowell to brand my book a pack of lies, it should have been material and relevant for me to have taken the witness stand and subjected myself to direct and cross examination.

2. The Supreme Court's Decision.

What does this Court say? The Court says that the "Record before us discloses that the North Rocky Mount Baptist Church from the beginning has been a pure democracy and independent of any external control."

What is a democracy? The standard definition, the definition accepted all over the civilized world is this:

"Government by the people; government in which the supreme power is retained by the people and exercised either directly or indirectly through a system of representation."

But the Court says that this church from the beginning has been a pure democracy. What means that its government has been absolutely vested in its members, representation or no representation.

What kind of logic is it that says that a pure democracy cannot withdraw from an outside ecclesiastical organization by a vote of 241 to 144? What kind of logic is it that says that a pure democracy can affiliate itself with an outside ecclesiastical organization by a majority vote, but that it cannot disaffiliate itself at all? For if a pure democracy cannot withdraw from an outside ecclesiastical organization by a vote of 241 to 144, it is clear that it never could withdraw.

Again. The Court says that the "true congregation" of a Baptist church are those who "adhere and submit to the characteristic doctrines, usages, customs and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension arose."

Well, first of all, before the dissension arose, among the "characteristic doctrines, usages, customs and practices of this particular church," was the basic doctrine of a pure democracy; namely, that of majority rule.

This decision clearly means that once a Baptist church affiliates with outside Baptist ecclesiastical organizations, it never can withdraw. In other words, there never can be any controversy in a Baptist church concerning the Southern Baptist ecclesiastical organizations. The judicial presumption is that those organizations are all ways right and that the local church is morally and legally bound to support them. Once a church becomes affiliated with

(Continued on page five)

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(Continued from page four)
these organizations, the status quo must be perpetuated.

What a doctrine this is! What is this but an application of Thomas Hobbes' absolutist doctrine of the divine right of kings? If this doctrine of the North Carolina Supreme Court had been adhered to in 1688, there never would have been a British Parliament. And if the Colonies had adhered to this doctrine, there never would have been an American Revolution. There never would have been a Declaration of Independence. There never would have been a United States of America.

The English say that sovereignty resides in Parliament. Even so, there is not a responsible Englishman on earth who will say that sovereignty resides in Parliament though Parliament should repudiate the basic political philosophy of the English people, as Southern Baptist Convention ecclesiasticism has repudiated the basic philosophy of the Baptist people.

But in this country of ours, we say that sovereignty resides in the people, not in Congress. The Supreme Court of North Carolina says that. The Court says that a Baptist church is not only a democracy, but that a Baptist church is a pure democracy; at least that is what the Court says about this Rocky Mount church. And in view of the Court's admission, I ask again, what kind of logic is it that says that a pure democracy cannot withdraw from an outside Baptist ecclesiastical organization by a vote of 241 to 1?

What kind of logic is it that will bind a pure democracy to an outside ecclesiastical organization so long as that organization desires to keep it in its bondage?

Tonight, and on succeeding nights here in Rocky Mount, I am going deeper into this court record. I am going to take up the testimony of these Baptist ecclesiastical leaders. I am going to let them speak for themselves. I am going to let you see for yourselves how they all, as one man, repudiate the historical Baptist principle of the autonomy and freedom of the local organization. I am going to let you see for yourselves how they refuse to admit that the New Testament is the authority for Baptist churches in all matters of faith and practice. And I am going to take up Southern Baptist ecclesiasticism and the infidelity it is supporting, point by point, and case by case. We shall see for ourselves who is guilty of misrepresentation. I conclude here this afternoon with these observations.

III

Ecclesiasticism is no misnomer. Ecclesiasticism is not an unjustifiable designation. Ecclesiasticism is not a figment of the imagination. Ecclesiasticism is the principles, forms and practices of those who arrogate to themselves the authority to rule the Church of the living God, to substitute their man-made programs for the program of the New Testament, to substitute the wisdom of an executive committee for the wisdom of the written Scriptures, to substitute the power of concealed threat and coercion for the power of the Holy Spirit.

Ecclesiasticism persecuted and slew all the wise men and prophets from righteous Abel to Zacharias son of Barachias, whom it slew between the temple and the altar. Ecclesiasticism persecuted and slew all the prophets; and after they were dead, built them tombs and garnished their sepulchres. In the days of Christ and His apostles, ecclesiasticism made void the Word of God by its own traditions, strained at a gnat and swallowed a camel, recognized Judas as its indispensable apostle, evaluated the Son of God as worth less than \$20, and had Him spiked to a Roman stake.

All done by ecclesiasticism, in the Holy City, in the shadow of the Temple, in the name of religion, according to the forms of Jewish and Roman law, and—for the glory of God!

And before the setting sun of that first century had gathered its scarlet rays from across that bloody Graeco-Roman world, ecclesiasticism was at the throat of those New Testament churches. "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (Third John 9,10).

And the Seven Letters to the seven churches of Revelation end with the Son of God standing outside the church knocking at the door.

And then ecclesiasticism began spelling catholic with a capital C, just as Southern Baptist ecclesiasticism is today spelling missionary with a capital M. And we had the Roman Catholic Church, just as Southern Baptist ecclesiasticism is today creating the Southern Baptist Missionary Baptist Church.

And then came the millennium of ecclesiasticism, which is known to history as the Dark Ages. For a thousand years ecclesiasticism fattened and gormandized on the spirits and souls of men.

In this land of ours we have seen Protestant and Baptist ecclesiasticism deliver into the hands of the enemies of Jesus Christ nearly all the colleges, universities and theological seminaries which were established by the prayers and sacrificial gifts of devout Christian people. Harvard University was established by Christian people and for a Christian testimony. Ecclesiasticism delivered it into the hands of the enemies of Jesus Christ, and today it is a breeding place for socialists and radicals. Yale was established by Christian people, and for a Christian testimony. It is gone. Princeton, Brown, the University of Chicago, Vanderbilt—all were established by Christian people, established by them to be witnesses to the Christian faith. Now they teach everything but genuine Christianity.

And the same thing is true of nearly every theological seminary in the land.

The world, the flesh and the Devil did not take these institutions by force; they were handed over to them by Protestant and Baptist ecclesiasticism.

And Southern Baptist ecclesiasticism is today doing what ecclesiasticism always has done: supporting the enemies of Jesus Christ. In 1947 the Southern Baptist Convention elected a man president who was at the time listed on the advisory committee of one of the leading Communist magazines in the United States. Not a single Southern Baptist paper uttered a word of criticism. That man became chairman of the powerful committee of Southern Baptist publications. He is today chairman of the Southern Baptist committee on theological seminaries.

The Southern Baptist Theological Seminary at Louisville, Ky., is the chief Southern Baptist theological institution. That seminary is the theological brains of the Southern Baptist Convention. That seminary has had the leading Modernists of the United States to deliver important lectures to its faculty and student

DIVINE BLUEPRINT



body. One of them was Nels F. S. Ferre, who says that the Son of God "could" have been the bastard son of a German mercenary soldier. And right here in this month of March this seminary has had Harry Emerson Fosdick's successor for a series of lectures.

I have here on this desk Vol. 1 of the "Interpreter's Bible." Here, as you can see, is the "Consulting Editor's" page. On this page is listed some of the foremost Modernists in the United States, among them being Georgia Harkness, Clarence Craig, and Charles Clayton Morrison. And here at the top of column 2 is this:

ELLIS A. FULLER
President, Southern Theological Seminary.

And so the prestige of the Southern Baptist Theological Seminary is behind this "Interpreter's Bible."

Here on pages 442-443, we are told that the God of Genesis is a local god that the Hebrew picked up at Hebron. We are told that Abraham, Isaac and Jacob were invented. We are told that there was no real Lot, and that there was no real Sodom. Everything is legendary.

I am now going to read you what this "Interpreter's Bible" has to say about the twelfth chapter of Exodus, one of the greatest chapters in the Bible. I am reading from pages 918-919. Here is what it says:

"Truth never wears out, but symbols do. The time has come when we can disregard some of the imagery of blood which was entirely satisfactory to Paul and Augustine, as it was to Moses. There are already nobler methods of expressing the importance of sacrifice, and we can guard against evil in more rational ways than by painting our doorposts with the blood of innocent lambs. For the 'fountain filled with blood' idea there is undoubtedly much of the mistakenly mythical justification and glorification of war."

I say that a seminary that will give its support to such blasphemy as that, is supporting the enemies of Jesus Christ. And I say that a seminary that supports the ene-

mies of Jesus Christ should not be given a thin dime of Christ's money.

But this Southern Baptist ecclesiasticism says that, if a church wants to keep its property, it will support these institutions that give aid and comfort to the enemies of Christ.

You may stand with the ecclesiastics and the Modernists they support if you wish to. You may consider the Cross nothing but blood and gore if you wish to. But so far as I am concerned, the Almighty Himself, clothed in the scarlet garment of human flesh, suffered and bled and died there. I believe He died for my sins. I know it was there that the guilt and sin I had borne from my childhood, was lifted from my mind, heart and conscience. I know that I never have had to take up that burden again. If I come down to the grave, an old and tired and weary man, I shall look back across the long and mysterious years to that Cross, and my feeble lips will sing, as best they can:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains;
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my guilt away;
Wash all my guilt away.

They Won't Let Me Pitch

(Continued from page one)
"This boy's name was George, too. He was a big strong fellow, and he loved to play ball just like we do. When he was only fourteen he was pitching and winning games from teams of grown men. He was a southpaw, and he had everything it takes—speed, control, endurance, poise and pitching sense. Yes, sir, Georgie, he was one of the sweetest southpaws that ever hit the big time.

"But his team wasn't winning

ball games like it should. One day his manager called him aside, and said to him, 'George, you are a great pitcher, but this club is lousy with good pitchers. We're not getting any runs. What we need is power, and you've got it. We need you a good deal worse out yonder in left field than we do in the box. What do you say, boy?' Do you know what Georgie said, son? He didn't say anything. He just picked up his mitt and trotted out to the left field. You see, son, there was one thing that Georgie liked better than to pitch; that was to see his team win games.

"So Georgie went to the left field, and it wasn't very long before the fans forgot that he ever had been a pitcher. He was shagging flies that ought to have been home runs, and he was overtaking and pulling in line drives that were ticketed for extra bases, and more than that when Georgie came to bat the opposing fielders just backed up against the fences and crossed their fingers. He was the greatest left fielder in the world. More than that his team began to win games. The other pitchers could hold the opposition from getting too many runs, and Georgie took care that his own team got plenty of runs. It won the pennant, and then went on to win the World Series. Do you know who that fellow was, Georgie?"

For the first time he looked at me. There was real interest in his big brown eyes. Maybe he had a faint dawning suspicion of the truth.

"No. Who?" he asked eagerly. "Well, boy and man, he played that outfield for around twenty years, Georgie. He was more popular than the President, and he got more money for his work, too. His name was George Herman Ruth, but everybody called him—"

"The Babe!" His eyes were almost popping out of his head. (Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

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Election

(Continued from page one)
other doctrines revealing the absolute sovereignty of God are dressed in ugly garments and then held up to ridicule and sport.

I. This doctrine of election is often represented as a teaching that damns a part of the human race, which is utterly and positively untrue.

Election saves a part of the human race, for it is "unto salvation" (not damnation). It saves a part of the human family and no other theory purposes to do more unless we go over to the Devil's doctrine of universalism.

"For God hath not appointed us to wrath but to obtain salvation." (I Thess. 5:9).

"God hath from the beginning chosen you unto salvation." (II Thess. 2:13).

Election belongs exclusively to the system of Grace; those who believe in salvation by works can find no place for the true teachings of this doctrine.

Non-election does not contribute to man's damnation, for the Bible views him as ruined altogether apart from election or non-election. Man is not lost because he is a non-elect, but because he is a sinner. (John 3:18).

II. What does election mean? "Predestination of individuals as objects of mercy and salvation." (Webster).

In the beginning God set His choice upon certain individuals for whom He gave His Son (John 17:2,6,9,20,24; John 6:37), and for whom Christ's death was substitutionary (Matt. 1:21; I Cor. 15:1-4; Gen. 22:1-14), and who in due time hear the Gospel (Rom. 1:16), and believe on Christ to life everlasting (John 1:12,13; 3:14,15; Acts 13:48).

1. Election is personal: It is freely admitted that God hath chosen nations to privileges and individuals to service, it is likewise true that God hath chosen particular persons to salvation. (II Thess. 2:13; Rom. 8:28).

"According as He has chosen us in him before the foundation of the world." Eph. 1:4.

2. This election is as eternal as the purposes of God: It took place before the foundation of the world.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ before the world began." (II Tim. 1:9).

3. It is unconditional: It is not conditioned upon what God saw in the individual (either faith or works) for He says:

"All have sinned and come short of the glory of God." (Rom. 3:23).

"There is none righteous, no, not one." (Rom. 3:10).

"All we like sheep have gone astray." (Isa. 53:6).

"There is none that seeketh after God." (Rom. 3:11).

Note God's description of man in sin. Isa. 1:5,6. "Dead," spiritually.

4. It is not in view of foreseen repentance and faith: this would transpose cause and effect. Election is the cause of repentance and faith.

I Pet. 1:2, bears this out, for the words translated "foreknowledge" here and translated in verse 20 "foreordained," are from the same root word and surely no one would be so simple as to say that because God foreknew Christ would die for the sins of His people, therefore, on the grounds of the pre-science He chose or ordained that He would die. Acts 2:23 forever settles its meaning:

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Note Acts 4:27, 28.

The cause of election is nothing either good or bad in the creature (Rom. 9:11), but God's good will and pleasure:

"Having predestinated us . . .

according to the good pleasure of His will." (Eph. 1:5).

"Who worketh all things after the counsel of His own will." (Eph. 1:11).

5. He was absolutely sovereign in His choice. If foreseen good was the cause of election then none would have been chosen; if foreseen evil, then all would have been saved, but in neither case would there have been any election.

6. Election is not salvation, but is "unto salvation." (II Thess. 2:13).

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2:10).

Cf. Luke 18:7; Rom. 8:33; Rom. 11:5,6; Eph. 2:8-10.

Scripturally, none can accept the doctrine of the sovereignty of God and the total depravity of man, and reject sovereign and unconditional election.

III. We will now answer some of the most popular objections to this great doctrine:

1. It limits God's mercy. He who makes this objection limits both God's mercy and power. He must admit that God's mercy is limited to the believer, so do I; but he denies that God can make man believe without doing violence to his will and thus limits God's power. Here let us face two self-evident propositions: if God is trying to save every member of Adam's fallen race and fails, His power is limited and He is not Lord God Almighty. Then, if He is not trying to save every member of the fallen race, His mercy is limited. We must limit either His mercy or His power or go full-handed with the universalists.

But, "to the Law and to the Testimony," "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Rom. 9:15).

Let it be said to the comfort of those who feel they are great sinners, God's mercy nor power is limited by the condition of the sinner, "Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15; Prov. 21:1).

God is Almighty and there is nothing too hard for Him.

2. But, some will say, He said in II Peter 3:9, He is "not willing that any should perish, but that all should come to repentance." Who are the "any" and "all" here referred to? He says in the same verse that He "is long suffering to US-WARD," then who are the "us-ward?" In chapter one and verse one of this Book, it tells us, "them that have obtained like precious faith with us." Hence this verse has reference to the security of the believer and not to the salvation of the lost.

3. Some will say it makes God unjust. This objection betrays a bad heart, it obligates the Creator to the creature and implies that God owes salvation to the sinner, and is unjust if He does not pay His obligation; thus destroying the entire idea of Grace as taught in God's Word. It denies the right of the Potter over the clay to make one vessel to honor and another to dishonor from the same lump. Rom. 9:21.

4. Is it antagonistic to the doctrine of "who-so-ever-will?" The Lord did not think so for He put them together in John 6:37, "All the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." I believe in the doctrine of "who-so-ever-will" as much as anyone, but do not believe in a doctrine of "who-so-ever-won't," without election there would be no "who-so-ever-wills." "There is none that seeketh after God, no, not one."

"And ye would not come unto me that ye might have life," John 5:40. Therefore, God seeks His sheep (Matt. 18:11) and draws them unto Himself. John 6:44. Every soul that takes the place of a repentant sinner is saved, through faith in Jesus the Saviour. Gal. 3:26.

Let us look at the great lesson in Luke 15, in this three-fold parable: Christ seeks the lost sheep ("sinner") until HE FINDS IT and brings it safe to the fold. As

co-laborers, by His grace, the churches (symbolized by the woman) under the direct leadership and power of God the Holy Spirit carries out the minutest details of the search, and last the sheep's ("sinner's") reaction, as typified by the "son" in a far country and a sinner ("dead"). A threefold view of sovereign grace in a sinner's salvation.

5. It is objected that election makes men careless in their living: The same objection is urged against the doctrine of the preservation of the saints, but is it so? History proves that believers in this doctrine have been among the most godly. Augustus Toplady challenged the world, in his day, to produce one martyr from among the Arminians.

The Puritans, named from their strict living, believed and taught this doctrine.

Paul and the Apostles taught it and lived it.

Spurgeon and others believed it.

Modernism is rapidly adding their numbers of adherents to the "Baptist's" cause but they are coming from the ranks of Arminianism and we see "the great falling away" about us on every hand. Arminianism adds manpower but destroys our GOD-POWER.

John Calvin tells us that in his day "the papist theologians (Roman Catholics) had a distinction current among themselves, that God does not elect men according to the works that are in them, but that He chooses them who He foresees will be believers." What a host of "Baptists" (?) believe this Roman Dogma today.

6. They say, the doctrine of election destroys the spirit of missions: They boldly assert that if the doctrine of unconditional election should find universal acceptance, we would cease to be a missionary people. IS IT SO?

William Carey, the father of modern missions, was a staunch Calvinist.

Andrew Fuller was a Calvinist. It did not destroy the mission spirit of Spurgeon, Boyce, Graves, Carroll and a host of other Baptists. It did not destroy the spirit of missions in The First Baptist Church of Murray, Ky., while H. Boyce Taylor was pastor. It ranked as among the greatest, if not the greatest, mission church in America, according to Secretary of the Foreign Mission Board, J. F. Love.

Our Sovereign, Almighty God says "Go," "Witness the Gospel" to "every creature." Baptize, teach and "LO, I AM with you." Election does not determine the extent of missions, but God's sovereign command to "GO."

Election guarantees the results of missions: "... my word . . . shall not return unto me void, but it shall accomplish that I please . . ." (Isa. 55:11), and "My sheep hear my voice." (John 10:27; Acts 13:48).

The Sovereign God has commanded that the Gospel be preached to every creature and no man believes in the Sovereignty of God who is not missionary in spirit.

Too, election gives a spiritual saneness to evangelism that is greatly needed today, to check our modern, hot-shot, wild-cat, so-called evangelism.

It recognizes that Paul may plant, Apollos may water, but God gives the increase. (I Cor. 3:6).

"As the Father hath sent me, even so send I you."—John 20:21.

Arminianism has had its day among Baptists and what has it done? It has filled our churches with Ishmaelites instead of Isaacs,—lost instead of saved folk.

Dear Reader: Listen to the admonition of the Apostle Peter (II Pet. 1:10) when he says, "make your calling and election sure," be certain you are a child of God. Search the Scriptures; honestly compare them to your own heart and lives and know of a surety that you have been "Born Again."

The Apostle Paul saw no contradiction between election and missions, for he put them together in the statement of our text, "But we are bound to give thanks always to God for you . . . because God hath from the beginning

They Won't Let Me Pitch

(Continued from page five)
"Was he a pitcher?"
"Was he a pitcher?" I repeated. "Listen, son. The Babe was the greatest southpaw in the business. But his team—"

From across the street came that pleading cry again, "Ah, come on, Georgie, we'll let you pitch." But Georgie was already on his way. I watched him as he crossed the street. My heart thrilled as I saw him trot across the diamond, past the pitcher's box, and on out to—you guessed it, left field.

And then I forgot the boy, entirely, as I still sat there on those hard brick steps. I was thinking of my church back home. It was a lovely church, full of some of God's loveliest saints, but I knew that about seventy-five per cent of them were sitting along the sidelines pouting because they couldn't pitch, and the enemy was running us ragged in the outfield. The offices were all being taken care of by capable hands, but the highways and byways were unpatrolled. The rest of us were just sitting around because we couldn't have a place in the sun. And we had forgotten that God needs outfielders in the great game of life.

I remembered what a friend of mine had said to me once. He was a deputation secretary for one of the larger faith missions. I asked him why mission boards send so many more women to the field than men. His answer knocked me for a goal.

"It is not by choice," he said. "The cold, hard truth is that young men do not volunteer. Not in sufficient numbers, I mean. They come out of school with their eyes focused on the glamor of the home ministry. They have visions of a large church, a comfortable parsonage and a generous salary. Or they have their ambitions for a great and sweeping evangelistic ministry. The hidden ministry of the missionary, the toil and sweat and dangers of the jungle presents no attraction. The result is that we must use women to carry the load that the men reject. They have to build our houses and dig our ditches and carry our burdens through the jungle fastnesses while the men stay at home where the going is easier and the returns are greater."

A trifle bitter, you say. That's what I thought at first, but maybe the brother has something there after all. He had spent fourteen years in one of the hardest jungle fields in the world. He must have known what he was talking about. He knew what it means to have a surplusage of pitchers and a shortage of outfielders.

Then as I dreamed on to the music of boyish laughter and riotous fun from across the street, I thought of some of the men who had accepted God's challenge. I considered Hudson Taylor. He liked to pitch, and from all indications he could have pitched, too, but God said to him, "Son, there are a lot of men who can pitch and can't do anything else. I need power! Now there is a wide open space out yonder in left field; what do you say? And Hudson Taylor had not said anything. He just picked up his equipment and trotted out to left field in China.

And I wondered who was the Bishop of London when Taylor was making sensational catches in China and blasting the ball clear out of the park every time he came to bat on a furlough. I couldn't remember, and I don't suppose anybody else remembers. There must have been a Bishop of London at the time and he very probably was a good Bishop, too. I could probably find out who he was by searching through some musty old church records, but I don't need to search records to know all about the chap who was cavorting out in China at that time. Taylor buried himself in China, but God wouldn't let him stay buried, and the great China

chosen you to salvation . . . WHEREUNTO HE CALLED YOU BY OUR GOSPEL."

—C. W. Sawyer

Inland Mission is his plaque in God's Hall of Fame.

Then I considered that frolicsome trio, Bingham, Titcomb and Playfair. They liked to pitch, too, but they heard God's call to POWER in the outfield. They so turned their backs on the spotlight and went into the darkness of the night. But God was in the room, and it didn't stay dark where they went. The beam of the spotlight followed them to darkest Africa.

And I wondered what was the name of the preacher that literally forced Bingham out of his lowship because of the young man's "unworkable" plan for missions and his unacceptable methods for accomplishing it. He probably was a good pitcher, but I don't know. I don't know if he was a "team player." I might find out his name by searching the records, but I don't have time for that. I don't have time to search records to find out who was going on in Center Field. I was taking care of that, and today the great Sudan Interior Mission is the plaque in God's Hall of Fame to the three young men who liked to pitch, but who liked to win much more—to win souls.

Then I wondered if maybe I hadn't missed the boat also. Maybe I could have built better houses than sermons. Anyway I could have built houses and dug ditches for there is nothing the matter with me physically, and there are a lot of men who can preach sermons who are not physically able to build houses or dig ditches. What does it matter whether I am a ditch or a sermon as long as I am for the Lord? Maybe today Africa or India or South America has a hundred pound woman bravely carrying a burden on a jungle road that I could carry a good deal better and easier, but I wanted to pitch. And now twenty years have accumulated and I am past the age where—

I was brought out of my reverie by a chorus of yells from across the street. I looked up just in time to see the ball go sailing over the center fielder's head. My little friend, Georgie, his short legs working like two piston rods, was circling the bases at top speed, watched as he hit the dirt base on first half way between third and home although the ball was still rolling in center field, the fielder was sitting down on the grass examining a toe which he had stubbed in his chase. I saw Georgie's mates lifting him on their shoulders and shouting and cheering and yells of approval on the back with yells of approval, and I hoped the boy had learned one of life's most valuable lessons—a lesson that reaches far beyond the realms of baseball—"he that humbleth himself shall be exalted."

Then I leaned back against the wall to wait. I knew that Georgie would come back when the game was over. I wanted to see him, wanted to sign him up in the outfield for the game of life with the Divine Manager.

Year Of Ups And Downs

(Continued from page one)
Saviour, Master, Friend, Advocate, Priest, Bridegroom, and King, what is there to be cast down about?

With the Holy Spirit as Comforter, Guide, and Teacher, what is there to be cast down about?

With the Holy Scriptures as our spiritual food, chart, and compass, what is there to be cast down about?

With Christians as our companions, why be cast down?

With Heaven as our home, how can we be cast down?

The Psalmist said: "Hope Thou in God: for I shall yet praise Him for the help of His countenance."

Cheer up! the last is going to be an "Up." We shall be caught up to meet the Lord in the air! (I Thess. 4:17).

Man cannot be saved by perfect obedience because he cannot render it. He cannot be saved by perfect obedience because God cannot accept it. The only solution is Calvary.

MABEL CLEMENT

(Continued from last week)

"If so, I am not one of them," replied the Doctor. "We still believe as Moses E. Lard and Mr. Campbell taught, that without baptism the sinner cannot be born again, cannot be in Christ, cannot have his sins remitted, cannot be cleansed, cannot be saved."

The Doctor made these remarks pleasantly and confidently, as if perfectly satisfied these views are Scriptural and easily sustained.

"Yes," replied Mabel, "baptism in your view is the great catholicon, the panacea, without which everything else is nothing. But I wish to call attention to the testimony of Dr. Hopsen, a learned and eloquent man, bold and outspoken. In the 'Living Pulpit,' page 281, is his sermon, accepted and published as representing the doctrinal sentiments of the denomination, entitled, 'Baptism Essential to Salvation.' He says: 'Essential is that which is not only very important, but indispensably necessary.' So, according to Dr. Hopsen, *baptism is indispensably necessary to salvation—so essential that there can be no salvation without it.* Again, on page 288, I read: 'The application is easy. The Saviour in His wisdom and goodness—and all His acts are both wise and good—has seen fit to suspend the forgiveness of the sinner upon the three conditions, Faith, Repentance and Baptism. A full compliance is necessary to salvation, according to the statute governing the case; the wilful deprivation of the blessing sought. These three conditions are in the law. The promise is made to depend upon full obedience to the three. They equally possess the element of a condition precedent, and, in this sense, are equally essential.' There is no ambiguity about this language. It is as plain, as transparent as sunshine. As there can be no pardon without repentance or faith, so there can be none, absolutely none, without baptism. On page 300, however, he makes the matter, if possible, still plainer. He asks: 'But will I be damned if I am not baptized?' He answers that question with the word *certainly*. He says: 'Certainly. Why not? It is the blood of Christ that really washes away sin. We come to the blood, into the death of Christ, through faith and repentance and in baptism.' Mr. Campbell and Mr. Lard both teach the same doctrine."

"You are certainly gifted," said the Doctor, "in setting forth the views of the Christian church with reference to the design of baptism. I cannot comprehend why you have been so particular to become acquainted with these facts. Certainly this is what we have always taught—that baptism is indispensably necessary to pardon and salvation; and that the man who fails to obey the Lord in baptism is unpardoned and unsaved, whatever else may be true of him. To dispute this is simply to display one's ignorance of the past history and faith of the Christian church."

"It is necessary, Doctor," said Mabel, "that I know what Campbellites teach before I can show their teaching is contrary to Scripture. But let me call your attention to one more fact. In John 3:5 we have these solemn words of our Saviour: 'Verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' Now all Campbellites say that 'born of water' means baptism."

"Right again," interrupted the Doctor. "We all together agree here and universally interpret 'born of water' to mean baptism. This is why we put so much stress on baptism. Some contend that only the Spirit and His work are necessary to salvation; but here we see it is impossible for any one to enter the Kingdom of God without baptism."

The audience was startled here by the strange guttural voice of the spectacle man indignantly expressing disapproval of the Doctor's statement. As he said with a voice that sounded like it came out of the grave, "It is false," the ladies shivered like a ghost had touched them. He twitched his chair vigorously, bent still further forward and fixed his piercing eyes angrily on the Doctor, who shrunk from that merciless gaze as from the stare of a skeleton. The Doctor bit his lip and was silent. The silence was broken by Mabel.

"The passage will come up for discussion; the thought I wish now to bring out is this: As all Campbellites teach that 'born of water' means baptism, and as our Saviour has solemnly assured us that none can enter the Kingdom of God without being 'born of water,' therefore it follows conclusively, indisputably, that Campbellites believe and teach that it is utterly impossible for any one to be saved without baptism. If this means baptism (as Campbellites believe and teach), then to say that one can be saved in God's Kingdom with baptism is *blasphemy—it is giving the lie to the Saviour.*"

"That is true," added the Doctor. "Whenever one admits that 'born of water' means baptism, it is utterly absurd for him to talk of pardon and salvation without baptism. This we all do from Mr. Campbell down. Mr. Campbell says 'the Holy Spirit

calls nothing personal regeneration, except the act of immersion.'" (See Camp. Exposed, page 250).

"The matter is now settled positively," said Mabel, "that Campbellites believe and teach that none can be *pardoned, saved or taken to Heaven* without baptism."

"That is freely admitted," said the Doctor. "All know we hold this doctrine tenaciously."

"And hence," added Mabel, "Campbellites believe that all Pedobaptists—Presbyterians, Congregationalists, Methodists, etc., will be lost—will never get to Heaven."

"That is none of our lookout," said the Doctor. "If they neglect one of God's commands and are damned for it, surely we are not to blame."

"Certainly not," replied Mabel; "If the Bible warrants us in saying they are all damned for not being baptized, we cannot help it, of course. Baptists do not believe this, however, and I only wished to bring out the fact that the Campbellite theory shuts them all out of Heaven. And, Doctor, do you not teach that to be saved one must intelligently and in full faith be baptized in order to the remission of his sins?"

"Certainly," replied the Doctor.

"Well, no Baptist was ever so baptized; so they, too, are all lost."

"Do not misrepresent us," said the Doctor; "we believe Baptists miss the design of baptism, but we believe they will be saved."

"Thus you believe," said Mabel, "two things that flatly contradict each other."

The Doctor bit his lip in silent embarrassment. Mabel went on:

"I wish you to notice that some of the quotations we have made show that Campbellites believe and teach that *baptism is equally essential to pardon and salvation with repentance and faith*. Now is this true according to the Bible? No! I say emphatically, no. To the law and to the testimony. Jesus says repeatedly: 'Except ye repent ye shall perish.' Luke 13:3-5. Now where is the Scripture that says 'Except ye are baptized ye shall perish?' Where? It is not to be found in the Bible. Jesus says: 'He that believeth not is condemned.' John 3:18. Where does the Bible say, 'He that is not baptized is condemned?' Nowhere. Jesus declares, 'He that believeth not shall be damned.' Mark 16:16. But where did Christ or any apostle ever say, 'He that is not baptized shall be damned?' This was never said by any one but a Campbellite, or Roman Catholic, or some one close kin to them. Jesus has taught us expressly that if persons fail to repent and believe they cannot be saved, or shall be damned; but never did He say that men cannot be saved, or shall be damned, because they are not baptized."

This speech had a telling effect, for it seemed strong presumptive evidence that baptism does not sustain the same relation to pardon and salvation that repentance and faith do. The spectacle man seemed to be in an ecstasy. Mr. Clement looked hopefully at the Doctor. All others seemed dumb with astonishment. The Doctor looked confused and was evidently trying to relieve himself by curling his mustache rapidly around his finger. But ere the Doctor could recover from his embarrassment, our heroine proceeded as follows: "Campbellites believe and teach that the best people in the world will be damned, if they are not baptized. But I hear the mingling voices of millions of Congregationalists, Methodists, Presbyterians and Baptists, flatly contradicting this Campbellite theory and stoutly and confidently declaring the Bible teaches that persons are pardoned and saved the moment they penitently believe in Jesus. And Charles Haddon Spurgeon, perhaps the greatest Gospel preacher since Paul, declares that Popery is a lie and baptismal regeneration is a lie, a lie so palpable he does not see how any one with brains can teach it. Who are right? Are Campbellites right and all the rest of us wrong? Or are we right and Campbellites wrong? To the law and the testimony. What saith the Word of God?"

"Yes, my friends," said the Doctor, "that is what we want—what the Bible says. Not what men say, but what God says. Let the Word of God speak—speak out in meeting. A silent witness never proved anything."

"Well, I do hope we will all take unhesitatingly what the precious Bible says," said Mabel. "The first inquiry we should make, and for which we should seek a Bible answer, is this: *Who is a proper, or Scriptural, subject for baptism?* This I presume we will agree is a *penitent believer*—one who has repented of his sins and believed, or trusted in Jesus."

"Do not invert the Gospel order," said the Doctor. "Faith precedes repentance."

"Where?" asked Mabel. "In your theory, Doctor, not in the Gospel. The New Testament places repentance first."

"Why that is unreasonable," replied the Doctor. "How can a man repent who does not believe?"

.(Continued Next Week, D. V.)

"Unholy Bible"

(Continued from page three)

Jesus dealing with the woman in adultery. You remember the precious story, that wonderful gem of Scripture, which portrays the forgiving nature of our Jesus Christ, and which shows Him to be a forgiver of sins greater than any other figure in all the New Testament. Yet, beloved, when you come to the new, modern unholy Bible, you will find that that precious Word is left out entirely, so that the eighth chapter of John doesn't begin with the twelfth verse, but rather begins with the thirteenth verse, so that all the verses are completely left out. He doesn't know how it may be, but I don't know how it may be. I might as well pick up a Bible and search for Acts 8:37; Mark 16:9-12; John 8:1-11 have all been left out. Here are twenty-odd verses of God's Word that have been left out. I will tell you how it strikes me. Beloved, if you are going to throw out those twenty-odd verses, you not take all the balance of the Word and throw it all overboard, and build a monument Heaven to Tom Paine and Bob Ingersoll and all the rest of the infidels of the world, and forget the Word of God entirely. You are going to take out part, might just as well take it all. I remember reading in the Book in Rev. 22:18,19, where it has already pronounced a curse upon the translators of the modern translation of God's Word. Listen: 'I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and the holy city, and from the things which are written in this book.'

My little son, I wouldn't want the responsibility resting upon me of removing these Scriptures from the Word of God. I might go further and say that the word "Calvary" mentioned in the King James Version, it is removed from the modern translation, so that you find the word "Calvary" one in the new, modern translation of the Bible. I cite to you also that in the eighth chapter of Matthew our Lord was giving a form of prayer, which is the model of prayer, which is the basis of the world as the Lord's prayer. The translators left out the last part of the thirteenth verse. In the King James Version it reads: 'Lead us not into temptation, but deliver us from evil: For thou art the kingdom, and the power, and the glory forever.'

The new Bible we read: 'Lead us not into temptation, but deliver us from evil.' I will notice that all references to the eternal existence and the eternal kingdom of the Lord Christ is left out altogether. I have no use for this Bible, these omissions, these errors, this leaving out the Word of God.

V

Let me give you a fifth reason why I must repudiate and reject the Bible. I would remind you as I have said before, that the name itself smells so rotten and so modern, so that of recent years it has been changed to the American Council of Churches. Because you can change the name, it is the same group entirely. (Continued on page eight)

THE BAPTIST EXAMINER

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APRIL 30, 1955

I Should Like To Know

(Continued from page one)
ing in the church (the assembly, not the building) is plainly against public speaking and not against her communication of desire for membership to the pastor alone.

5. Does not I Cor. 11 imply that a woman can both pray and prophecy if she has her head covered?

No. Such an inference is the result of false reasoning. The prohibition of one thing does not necessarily imply the allowance of something else. We are not to infer that the tenth commandment of the Mosaic law, in forbidding the coveting of "anything that is thy neighbor's," means that it is all right to covet something that belongs to a stranger. The women at Corinth were doing two things that were and are wrong. They were praying and prophesying in the church and they were doing it with uncovered heads. Paul deals with the second one of these things in I Cor. 11 and with the first in I Cor. 14. A woman may pray silently in the public assembly, and she may both pray and speak publicly in a group or meeting where only women and children are present. The command to women to be silent in the church is based upon the fact of man's headship, as stated in I Tim. 2:12-14. If the Bible nowhere commanded women to be silent in the public assembly, then it would be proper to conclude that she may pray and prophecy in the church provided her head is covered.

6. Does not I Cor. 11:15 teach that if a woman has long hair that is all the covering she needs?

No. Verses five and six make it plain to all who desire to know the truth that an artificial covering in addition to the natural hair covering is enjoined in this chapter.

7. What does the Bible say about churches supporting full time women missionaries?

The sending of women as missionaries is not forbidden in the Bible, unless they are sent to violate the prohibitions of Scripture against women speaking in the public assembly and teaching men. Women may teach women and children, and they may do personal work. There were prophetesses in New Testament times. See Acts 21:9.

8. Is it right for a woman to be a training union director?

No.

9. Is it wrong for a woman to work at public work and belong to a union?

That depends upon the woman's circumstances, the kind of work done, the environment in which she works, and the kind of union she is expected to join. These things can be rightly judged only when each individual case is considered separately.

10. How are we to try the spirits? (I John 4:1).

By the Word of God. See Isa. 8:20.

11. May a New Testament church exist where there are only two members and both of them women?

I would not recognize such a church. A church should not be organized without male members. If a church is already established and its membership is reduced until it has only women in it, then such a church should cease to function as a church until it can be reorganized with male members in it.

12. When Peter wrote (II Pet. 1:10): "... if ye do these things, ye shall never fall," was he talking about falling from salvation?

He meant that the doing of these things would prevent believers from falling from their

steadfastness and into sin as the ruling power in their lives. A believer may fall and yet not lose his salvation. See Psa. 37:23,24. Both David and Peter fell, but neither lost his salvation.

13. What kind of baptism is spoken of in Eph. 4:5?

This is water baptism. We are not justified in assuming that the Bible refers to Spirit baptism unless this is specified. Words are always to be taken in their most usual and common meaning unless there is a clear indication of a different meaning. "One baptism" means that baptism is one in form, one in purpose, and one in its symbolism.



Easter

(Continued from page one)
I remind you that God in the ancient time told the people of Israel, not to even mention—not to even name the names of the heathen gods of the tribes that surrounded them.

This pagan goddess of Spring, Eostre, can be identified with pagan worship in other lands. She was the same as the "Ishtar," that we read about in the Bible, and the Lord condemned her worship in the most scathing terms. You can easily verify the pagan origin of Easter, by consulting any encyclopedia.

2. Easter is wrong, BECAUSE IT DOES NOT REPRESENT THE RESURRECTION OF CHRIST. How could it, when it comes at one time one year and at another time the next year? The truth is, Easter is not determined by the resurrection, but by the full moon and the vernal equinox. For Easter always comes on the first Sunday, following the first full moon after the Spring equinox. These things had much to do with the festival of the goddess of Spring, but they have naught to do with the resurrection of our Lord. Why falsely pretend that Easter represents the resurrection when it does not? Why not tell the truth about it?

3. EASTER IS WRONG, BECAUSE IT IS FILLED WITH PAGAN SEX SYMBOLS. If you want to embarrass some ardent Easter worshipper, just ask the question as to what rabbits, chickens, and the like have to do with the resurrection. They don't have any slightest connection. They are pagan symbols of sex and fertility.

4. Easter is wrong, BECAUSE IT CANCELS 51 RESURRECTION DAYS A YEAR IN FAVOR OF ONE DAY. Why do we have Sunday or the Lord's Day as a special day to observe? Because it was on that day—the first day of the week, that Jesus disclosed Himself as risen from the dead. And history shows that always, down through the centuries Christians have observed this day as their worship day. Fifty-two days a year, we are to commemorate the fact that our Lord is not dead, but risen. The day has no significance apart from the resurrection, and we had as well throw it away, if it is not resurrection day. Any crooked business man would be a slick schemer if he could manage so as to pay off his debts at the rate of one dollar for every fifty-two. Yes, and the Devil is a slick old schemer too, for he has managed to cancel 51 resurrection days a year, and to substitute one day. And that one day he has named with the name of a heathen goddess, and he has dumped into that day new clothes, chickens, rabbits, colored eggs, and so forth.

5. Easter is wrong BECAUSE IT SETS ASIDE THE DIVINELY APPOINTED MEMORIALS OF THE RESURRECTION. I have already said that each first day of the week is resurrection day, but in addition the Lord has given us two other things to memorialize the resurrection. One is BAPTISM. The Bible says, "we are buried with him by baptism ... that like as Christ was raised from the dead ... so we also should walk in newness of life." Every time a believer is raised from the watery grave, that is a testimony to the resurrection of

"Unholy Bible"

(Continued from page seven)
When you remember that the Federal Council of Churches, now called the American Council of Churches, is the group that is back of it, I know it is no good. There isn't anything that the American Council of Churches, formerly called the Federal Council of Churches, has ever sponsored that is worth anything whatsoever to any church. Every president that they have ever had was a modernist. Every president of the American Council of Churches has denied the virgin birth, the deity, the blood atonement, and the resurrection of the Lord Jesus Christ. I won't take time to read it but I can prove it to you this morning by their own quotations. Every man who has ever headed the Federal Council of Churches has been a modernist and has denied the virgin birth, the deity, the blood atonement, and the resurrection of the Lord Jesus Christ. Beloved, with that crowd sponsoring a Bible, would you expect anything good to come from it?

Let me call attention to a few translators. The chairman of these thirty-two who have translated this Bible is a man by the name of Luther A. Weigle. He is a professor in Yale. Would you believe me this morning that Luther A. Weigle is an outstanding modernist himself, and worse than that, he has been cited at least five times for Communistic activities on the part of the Federal government.

Let me go a little further. There is Harry M. Orlinsky, a Jew, of the Jewish Institute of New York City. You know a Jew doesn't believe in Jesus Christ. How could you expect a Jew to translate anything that has to do with the Son of God?

Then again, there is Walter Russell Bowie of Union Theological Seminary. He is not only a radical as to religion, but I can prove this morning that he is a man who has been cited fifteen times for his Communistic connections. Can you imagine this man being honest enough to translate the Word of God. I might say that the very fact that he is a professor of Union Theological Seminary is an indication that he is a modernist, for, beloved, they haven't had a man in Union Theological Seminary for the last twenty-five years who believed the Word of God.

I might say that three of the rest of these translators are professors of Union Theological Seminary. The fact of the matter is, you would have to search with a magnifying glass to find a man in that list of translators that isn't tainted somewhere with modernism.

I want to pause to note one Baptist translator particularly. It has been cited that Kyle M. Yates, who was a professor in the Seminary at Louisville, is one of the thirty-two translators. It is true that Kyle M. Yates was professor of Old Testament in the Seminary, but, beloved, a few years ago there was a young fellow down at Louisville who graduated from the Seminary, and for his graduating thesis, he presented a

Jesus. The second is the Lord's Supper. It commemorates the death of Christ and points to the Lord's return. That has to imply that the Lord has risen, else He could not return.

6. Easter is wrong, BECAUSE IT IS NOT IN THE BIBLE, as I have already said, except by mis-translation. Why should Christian people ignore the things that ARE in the Bible, and substitute something that is not in the Bible? We Baptists are supposed to be "Bible people." We have always prided ourselves on being able to give a "thus saith the Lord," for our practices, but when it comes to Easter, there isn't any "thus saith the Lord." And when somebody condemns me for not observing Easter—or for opposing Easter—just ask him why he should condemn me for not observing something that is not in the Bible.

modernistic paper. I speak of Das Kelly Barnett. Beloved, Kyle M. Yates defended him for his modernism.

CONCLUSION

I say then to you, beloved, this is the modernist's Bible. To me it is not an Holy Bible; it is an unholy Bible.

Several years ago one of the early translations of the Bible that was made in England was made by a man who was an atheist, but who had a publishing house, and for the purpose of making money he published an edition of the Bible. When he came to the Ten Commandments, he took that commandment which says, "Thou shalt not commit adultery," and he left out the word "not" and published it, reading, "Thou shalt commit adultery." It was listed immediately by the king as an unholy Bible. Every copy of that edition of the Bible was gathered and burned, and the king assessed such a fine upon that publisher that it bankrupted his publishing house.

Beloved, so far as I am concerned this is just as unholy Bible as the one that the king assessed.

Let me tell you a story—a Bible story. Jeremiah was one of God's prophets, and one day God gave Jeremiah a message. He wrote it in the form of a roll. He sent a copy of it to the king—King Jehoiakim. When the king sat down to read it, he read it with the nobles and with all the pomp and royalty of the country assembled before him. It was a cool day when they were reading this book of Jeremiah, and there was a fire place in the room, with a fire therein. As they would read a portion of this book of Jeremiah, the king would interrupt when there was something displeasing or something that he did not like, and he would have them take a pen knife and cut it out and throw it in the fire. Time and time again King Jehoiakim interrupted the scribe in his reading, and he had this book of Jeremiah cut to shreds and discarded and destroyed in the fire.

Beloved, that didn't keep the book of Jeremiah from being a part of the Bible. God said, "Now, Jeremiah, sit down and I will tell it to you all over again," and God spoke the whole thing over to Jeremiah. At the same time, Jeremiah added something else at the request of God. He told the story of how King Jehoiakim had treated the previous copy of the book of Jeremiah. Beloved, it is right here in God's Word just because God didn't allow that old king to destroy the book.

I am saying to you, dear Christian friends, God isn't going to allow the modernists to destroy the Bible. My text says, "Forever, O Lord, thy word is settled in heaven."

Listen again:

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

"But the word of the Lord endureth forever."—I Pet. 1:25.

Oh, yes, what happened to King Jehoiakim? A little while later he was captured by his enemies,

S. S. Lesson

(Continued from page two)
XXIX. No Thought That Noah Worshipped The Ark; But Rather The God Of The Ark.

We don't worship the cross, but the one who hung on the cross.

XXX. The Ark Symbolized The Reception Of All Classed Into Jesus Christ.

Cf. Rev. 7:9.

XXXI. The Ark Was Finished Before Anyone Entered.

We do not read of the sons of Noah taking their tools along to keep it in repair. The matter of salvation is complete with you once you accept Christ. Col. 2:10. Christ finished it on the cross. John 19:30. No patch work necessary on your part. Cf. John 28,29; Eph. 2:8,9.



Bible And Missions

(Continued from page one)
ment that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.



The Jew

(Continued from page one)
ment of the nations." But nations are made up of people—of Jews and me. Did not God pledge to Abraham, "I will bless them that bless thee, and curse him that curseth thee!"

As you love Christ your Saviour, love the Jew too, in his blindness and need. And make the International Board a vehicle of your love to proclaim salvation to Jews everywhere, and to relieve the desperate need of many still suffering discrimination and oppression.

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and they took an auger and dug his eyes out of their sockets. They built a cage for him like you would build for a wild animal, and they shut him up in the cage and they started to take him as a prisoner, captive to Babylon. The Word of God tells us that even before they got to Babylon, King Jehoiakim died and there was no lamentation made for him.

Beloved, I offer this prediction this morning. The men who have given to the world this new, modern Bible, when they come to die, there will be no lamentation made for them on the part of the people of God. This old Bible is going to last. Surely as there is a God in Heaven this old Bible will last, and I thank God today for the privilege of preaching it. May God bless you!

THE EAGLE

I watched an eagle in the sky.
All fearlessly he circled there,
A thing of beauty poised on high,
The mighty monarch of the air.
No fitful flurry commonplace
But confident and conquering,
He glides and banks with perfect grace
And scarce a movement of the wing.

I watched my soul as ever on
I walked in doubt and fear each day.
With confidence and courage gone
My life was shadowed with dismay.
But when I saw the eagle's flight
My heart leaped high and I confessed
To God the reason for my plight—
I wrestle, when I ought to rest!