

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 24, NO. 15

RUSSELL, KENTUCKY, MAY 14, 1955

WHOLE NUMBER 884

Sovereignty And Responsibility

By ROY MASON
Tampa, Florida

There are people who might well be termed fatalists. They assume that people are born to be lost or born to be damned and that they can't do anything about it. They try to excuse themselves for sinning on the ground, "I am made this way and I just can't help it." That raises the question, "Are human beings responsible for their actions?" The answer is not hard to find—it is this, "YES, WE ARE RESPONSIBLE AND WILL BE JUDGED FOR THE WAY WE LIVE AND ACT IN THIS LIFE." The Bible makes this so plain, that there is scarcely need for any Scripture proof texts. One passage is characteristic. "So then, every

one of us must give account of himself to God."

We hold that the Bible teaches the absolute sovereignty of God and likewise teaches just as clearly the absolute responsibility of man. It is our belief that there is no complete human explanation as to how this can be. We have seen attempts made to reconcile these two things, but they were only attempts. When people emphasize the responsibility of man unduly they go into Arminianism (free-willism). When they unduly

emphasize the sovereignty of God, they go into fatalistic hardshellism. In both cases it is RATIONALISM that leads people off at a tangent. Why not accept both the sovereignty of God and the responsibility of man for his actions, as a revelation of God that is not fully comprehensible—just like the eternity of God and the doctrine of the Trinity, which are doctrines not fully comprehensible.

Free-Willism Can Be A Dangerous Doctrine

Indeed Arminianism is dangerous, for it destroys the sovereignty (Continued on page eight)

1. Can a pastor Scripturally baptize any one, who has not first been approved for baptism by the church?

No.

2. If a pastor made an error in baptizing a candidate without church authority, can this error be Scripturally corrected by the pastor simply making a statement about it?

I think not. The Scriptural way, as I see it, would be for the candidate to come before the church and be received as a candidate for baptism and then be baptized by the pastor. We have known some cases like that, who did not rectify it, and were never satisfied with their baptism. Here is a Scripture that fits the case, I think. Rom. 14:23: "He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The principle there laid down applies to baptism or any other act of faith. The principle laid down by Paul was this, namely, that if a man has doubts about anything that is not of faith it is sin. All alien immersion is sin on that account as well as for other reasons.

3. If you were a new convert, would such a baptism be satisfactory to you in after years?

No; and what is more to the point, I do not think it is satisfactory to the Lord Jesus.

4. What is the Scriptural thing to do?

Go before the church and ask for baptism that has no question mark about it.

5. Can a candidate for church membership be Scripturally approved, if the clerk, while getting their names, questions the candidates and reports to the pastor they had been questioned and the church votes approval?

Supposedly any member can ask any further questions, if he so desires. That may not be the best way, but at least in this manner, there has been a confession of faith to the church and the church has passed upon it.

6. How should a church that has not had any discipline for 20 years start to discipline its wayward members?

By teaching them the whole teaching of the Bible on church discipline and what the Lord has (Continued on page eight)

Shall Tex. Baptists Continue Payment On Press In Their Sleep Of Death? Due To Be Paid The Last Of June

By RAYMOND A. WAUGH

It is commonly known that Texas has the reputation of having the "mostest" of the "bestest" in the world. Whether that be true or no, I shall not try to determine at this writing. But as one who lived in Texas before going to The Southern Baptist Theological Seminary, I have been deeply concerned about the spiritual state of Texas Baptists



ELD. RAYMOND A. WAUGH

since returning to San Antonio in July of last year.

Having completed 1½ years in The Southern Baptist Theological Seminary and learning first-hand how supposedly Baptist professors and administrators invite enemies of Jesus Christ and blasphemers of His Holy Word, the Bible, to lecture young preachers, I have been concerned to learn how Neo-orthodoxy is seeping down among my Southern Baptist friends in Texas. In the interest of this concern, our Lord has made it possible for me to attend a number of Southern Baptist churches.

In one I found a recent product of the Southern Baptist

Seminary putting on a good oratorical show (believing no doubt that "preaching is a performance" as does Charles McGlon, professor of Speech in S. B. T. S.) and asking the people to let him "represent the Apostle Paul in Athens." This same product of Southern Seminary's neo-orthodoxy also talked of God as Bishop Oxnham and dealt with Christ so impersonally that He might well have been made of stone. Inquiring of others who regularly hear this man, I found that his sermons are ever thus. Having swallowed the Neo-orthodox line, which he had to accept in order to get his Doctor of Theology degree, he never bothers to "say anything which might be held against him."

Further one of his regular members volunteered the information that he had never found it convenient to preach on Hell; that is, a literal Hell. Being Neo-orthodox he finds it convenient to steer clear of such an important subject despite the fact that it is as prominent in the New Testament as Heaven.

Thus, this young man, through the psychological technique instilled in him by Wayne Oates, is remaining aloof from any words which might cause one to have a "guilt complex" or a fear of the hereafter. He is gradually, but certainly, according to plan no doubt, turning what used to be a vibrant and Scripturally taught group of church members to a Neo-orthodox god of love who would never send anyone to Hell. Such may be the god of Bishop (Continued on page three)

A payment of \$1,000 and interest will be due on our new press in June.

When we bought the press, I very frankly stated to all of our readers that we would have an obligation of \$1,000 to meet on the press in June each year for four years. In other words, this press was already financed, and I merely took over the obligation as it was then standing.

Well, June will soon be here and it will be necessary that we pay \$1,000 and the interest on the note during the month.

I have gotten a great blessing out of publishing the paper—more so of recent date than ever before. The eight pages are working me harder and giving me more to do than ever before, and yet, at the same time, I am enjoying it tremendously. We have had a fine response from our readers in this respect. Many have been the most favorable comments which we have received relative to our paper. (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

How A Priest Forsook The Pope For Jesus

By CHARLES CHINIQUY, Ex-Priest

In 1851 I went to Illinois to found a French colony. I took with me about 75,000 French Canadians, and settled on the magnificent prairies of Illinois, to take possession in the name of the Church of Rome. After I had begun my great work of colonization I became a rich man. I bought many Bibles and gave one to almost every family. The Bishop was very angry at me for this, but I did not care. I had no idea of giving up the Church of Rome, but I wanted to guide my people as well as I could in the way in which Christ wanted me to lead them.

Now the Bishop of Chicago did a thing at that time which we Frenchmen could not tolerate. It was a great crime, and I wrote to the Pope and got him dismissed. Another Bishop was sent in his place, who deputed his Grand Vicar to visit me.

The Grand Vicar said to me, "M. Chiniquy, we are very glad that you have got the former Bishop dismissed, for he was a bad man; but it is suspected in many places that you are no more in the Church of Rome. It is suspected that you are a heretic and a Protestant. Will you not give us a document by which we can prove to all the world that you and your people are still good Roman Catholics?"

I said, "I have no objection."

He rejoined, "It is the desire of the new Bishop, whom the Pope has sent, to have such a document from you."

I then took a piece of paper—and it seemed to me that this was a golden opportunity to silence the voice which was speaking to me day and night and troubling my faith. I wanted to persuade myself by this means that in the Roman Catholic Church we were really following the Word of God, and not merely "traditions of men." I wrote down these very words:

"My lord, we French Canadians of the colony of Illinois want to live in the Holy Catholic Apostolic and Roman Church, out of which there is no salvation, and to prove this to your lordship we promise to obey your authority according to the Word of God, as we find it in the Gospel of Christ."

I signed that and offered it to my people to sign and they did. I then gave it to the Grand Vicar, and asked him what he thought of it. He said, "It is just what we want." He assured me that the Bishop would accept it, and all would be right.

When the Bishop had read the submission, he too found it right, and with tears of joy said: "I am so glad that you have made your submission, because we were in fear that you and your people would turn Protestants."

My friends, to show you my blindness, I must confess to my shame, that I was glad to have made my peace with the Bishop, a man, when I was not yet at peace with God. The Bishop gave me a "letter of peace," by which he declared that I was one of his best priests, and I went back to my countrymen with the determination to remain there. But God looked down upon me in His mercy, and He was to break that peace which was peace with man and not with God.

The Bishop, after my departure, went to the telegraph office and telegraphed my submission to the other bishops, and asked them what they thought of it. They unanimously answered him the very same day: "Do you not see that Chiniquy is a disguised (Continued on page three)

The Baptist Examiner Pulpit

"Saints"

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."—I Cor. 1:1,2.

There are at least two definite false ideas in the world as to saints. There is the Catholic idea as to saints, which is definitely and positively a perversion of God's Book. I had a Catholic priest

tell me once that a saint was that individual who had lived on earth such an exemplary life, and when he died it was found that he had more good deeds than were necessary for his salvation, and that accordingly, all those surplus deeds that he did not need, were put into a common pool so that other poor souls who had been less fortunate in life than himself, might draw upon that common pool for their salvation. The church then calls him a "saint."

Just about on the same plain of equality, is the idea of the Holiness folk concerning a saint, for

they say that a saint is one who has been saved and who at a later date, comes back to an altar of prayer and prays through to the extent that all of his carnality and all of his depravity and all of his old nature is taken away so that the individual cannot sin, and since he cannot sin, he, therefore, becomes a saint.

Beloved, I cannot conceive of any individual in his right mind being able to believe in any wise that the position of the Catholics and the position of the Holiness in this respect, is in any sense at all (Continued on page two)

PATIENCE IN SUFFERINGS

An old woman, full of bustle and activity, was laid aside, and her friends wondered how she could possibly bear the inaction after constant restless service. When they asked about this, she replied, "When I was able to do it the Lord said, 'Betty, go here,' and 'Betty, go there,' but now He says, 'Betty, lie still and cough.'"

A REMARKABLE CHURCH ATTENDANCE

"The Gospel Witness" extends hearty congratulations to an elderly reader in the Old Land, Mr. Philip Gay of Fife, Scotland, for a remarkable record of faithful attendance at "Kirk." For over fifty years he has attended the church services on an average of twice every Sunday, although he (Continued on page eight)

We can only know of God's estimate of sin by the sacrifice which He has provided to atone for it.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance.....50c
Send Remittance to Russell, Ky.

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

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

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

\$ A-MONTH-CLUB \$

With \$21.00 having been received from the following individuals, our fund for the purpose of retiring the note against our press now stands at \$682.00.

We are thankful for the following persons who have made possible this contribution this week:

Teletype Workers, Chicago, Ill., \$6.00.

Mrs. Lou Chirban, Chicago, Ill., \$5.00.

Mrs. H. C. Menten, Little Rock, Ark., \$5.00.

Mrs. Edith Baker, Lincoln Park, Mich., \$1.00.

Roy J. Bucher, DeSoto, Missouri, \$1.00.

Samuel J. Affleck, Philadelphia, Penna., \$3.00.

As our Heavenly Father may lead you, we shall be happy to hear from you.



"Saints"

(Continued from page one)
Scriptural.

I

LET ME TELL YOU IN THE VERY FIRST PLACE HOW YOU CAN BECOME A SAINT.

No individual is naturally a saint. In fact, beloved, we are all born with a depraved nature, and because of that depraved nature, it is necessary that we be born again to get into the family of God. Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

This verse would tell us that a man has to have an experience with God in order to get into His family—in order to be a part of His kingdom—in order to be one of His saints. I repeat, beloved, that no man naturally is a saint of God.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

—II Cor. 4:4.

Here's a verse that tells us that the Devil has blinded every one of Adam's fallen descendants — blinded us to the extent that we cannot see nor understand the Gospel until the Lord removes that spiritual deathcap from our eyes and thereby enables us to believe and become a part of His family.

In the light of these two verses and many others which we might read, I insist that no man is naturally born a saint. Since it is necessary that we be born again to get into God's family, then of necessity no man naturally was born a saint of God.

In fact, beloved, in order to attain unto sainthood here in this life, many grope about in the darkness, hoping to strike upon or fall upon the means of becoming a saint. Let me read to you a Scripture in this respect:

"And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door."—Gen. 19:11.

This is taken from the story of

the destruction of the city of Sodom. When the angels that announced the destruction of that city were being entertained as guests in Lot's home, and the men in the city wished to do violence against these angels of God, it is said then that the angels smote the men that were at the door of the house with blindness, and then this most emphatic statement: "They wearied themselves to find the door." Can you picture that crowd of men who had come to Lot's home to do violence against the bodies of these angels, now smitten with blindness so that they feel around trying to find the door, trying to get out of that house.

I have often read this passage of Scripture and have thought what a marvelous illustration it is of men and women here in the world in their natural state trying to find the door, groping about in their own darkness, unable to find the way to God—they grope about in the darkness for the truth that leads them unto safety.

I tell you beloved, that since no man is naturally born a saint, and since men grope about in the darkness trying to become saints, trying one thing and another—in view of this fact, I say tonight that the only way any man can become a saint of God is by and through the Lord Jesus Christ Himself. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"But as many as RECEIVED HIM, to them gave he power to become the sons of God, even to them that believe on his name."

—John 1:12.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, CALLED TO BE SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."—I Cor. 1:1,2.

Beloved, tonight do you want to know how to become a saint? I say that it isn't by natural birth; it isn't by anything that we do; it isn't in any way that we grope about in the darkness; it isn't by prayer, as the Holiness teach; it isn't as the Catholics teach, by an over-abundance of good deeds; but rather, if a man is to be a saint of God, he has to be called of the Holy Spirit, washed in the blood of the Lamb, and redeemed by the grace of God. No man will ever be a saint who comes in any way other than by the blood.

II

NOTICE THE SINS OF THE SAINTS.

When God saves a man, He gives him a new nature. Listen:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Peter 1:4.

The day the Lord saved you, you partook of something of which you had never before partaken. You had never known what it was to have the nature of God actively operating within you before, but the day the Lord saved you, you were made a partaker of Divine nature. This meant that that very day there were two natures operating within you.

Paul tells us how these two natures operate, for he gives us his own experience. Listen:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me."—Rom. 7:15-17.

Paul tells us that the very things he wants to do, he does not do; and the things that he doesn't want to do, they are the things he does do; and the things that he hates are the things that dominate his life, thereby declaring that he has two natures—one nature that desires to do the things of God and to serve Him according to God's will; the other ed once. I know one thing, that if

THE COVENANT WITH ABRAHAM

Memory verse: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. 11:8.

I. The Ancestry Of Abram. Gen. 11:10-30.

Abram came from idolatrous stock. Cf. Joshua 24:2,3,14.

II. God Called Abram Alone.

Isa. 51:2. God called him when living in Ur. Gen. 11:28; Gen. 12:1; Acts 7:2-4.

III. The Sovereignty Of God.

Why did God pass over Abram's people and choose him alone? The only answer is "God is sovereign." Cf. Romans 9:15.

IV. Abram's Incomplete Obedience. Gen. 11:31.

Although God demanded of Abram that he leave his country and his kindred, Abram carried with him his father and only went so far as Haran. Thus Abram compromised by taking a part of his own family, and by only going a part of the way. It is conspicuous that he settled at Haran, for Haran means "parched." How true it is that the life of every back slider and disobedient child of God is a "parched" life. Haran was a half-way station. Lots of Christians have only journeyed so far as Haran.

V. Terah's Death. Gen. 11:32.

Humanly speaking, Abram doubtless hurried his father into eternity by not separating completely from his family, as God had demanded.

nature, the nature of the flesh, desiring to do that which is wrong, so, beloved, we see from this that saints have two natures and saints do sin. Notice:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us."—I John 1:8-10.

No individual can read these verses, with the realization that they were written to only saved people — no individual can read these verses without realizing that the saints of God do sin.

It isn't anything for us to boast of or brag about, but God's saints do sin. And, as you well know, beloved, whenever the saints of God sin, they are then in store for the chastening hand of God. No child of God can sin apart from the chastening rod of God falling upon that individual. Listen:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from them, nor suffer my faithfulness to fail."—Psa. 89:29-33.

These verses tell us that God's people do sin, for it says that we do forsake His law, we walk not in His judgments, we break His statutes, and we keep not His commandments. Beloved, God's people do sin, and when we sin, we have to suffer under the chastening hand of God.

III

NOTE AGAIN—THE SECURITY OF THE SAINTS.

Though it is true, beloved, that God's children, God's saints sin, and that He chastens us when we sin, it is also just as true, beloved, friends, that we, as His saints are secure in Him.

I know there isn't a person here but what has heard some heretical preacher sometime in life, say that you've got to hold out faithful to the end or you will be lost. I'm sure there is not one of you here but what have attended a service sometime or other in life where you have heard some preacher say that you can be saved and then lost again.

I knew a man down at Wurtland (Ky.) several years ago, who claimed he had been saved 49 times. He held the record in that respect, I think. My personal doubt is whether he had been saved once. I know one thing, that if

he had been saved once, he was still saved. I know that every man that was ever saved, is still saved, and everyone who once became a child of God, is still a child of God. How do I know it? Listen:

"Blessed are they whose iniquities are forgiven, and whose sins are forgiven. BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN."

—Rom. 4:7,8.

Is there any man to whom God won't charge sin? Yes, there is, and that is the man who has been saved. Why? Because God has already charged his sins to Jesus Christ. When God charges a man's sins to Jesus Christ, He will not impute those sins again to the individual.

I tell you tonight, beloved, it thrills my soul to know that the saints of God are secure in the Lord Jesus Christ. I wonder what joy there can be in the experience of the individual who thinks that he can lose his salvation. Listen to me: If there is one within the sound of my voice who thinks in any wise at all that he might be lost after he is saved, let me say that God's Word tells us that the blood of Jesus Christ cleanses us from ALL sin. Listen:

"And the blood of Jesus Christ his Son, cleanseth us from ALL Sin."—I John 1:7.

If the blood cleanses us from ALL SIN, what is there left whereby a man might lose his salvation? Notice again:

Rules For Daily Living

Begin The Day With God.
Lift up the heart to His abode,
And seek His love to share.

Kneel down to Him in prayer.
Open The Book Of God,
And read a portion there.

Converse In Mind With God.
That it may hallow all thy thoughts and
sweeten all thy care.

Go Through The Day With God,
Whate'er thy work may be;
Where'er thou art—at home, abroad,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie Down At Night With God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.
He still is near to thee.

GENESIS 11:30-12

VI. God Compensates Abram For His Loss. Gen. 12:1-3.

God tells Abram that he is to lose his country, kindred and his father's house. However God compensates him for his losses. It is ever thus. He gives us more than we give up for Him.

VII. Great Promise To Jews. Gen. 12:3.

God is still keeping this promise. See Isa. 54:17.

VIII. Promise Of Christ. Gen. 12:3.

The blessing upon the families of the earth was to come through Christ.

IX. Abram In The Land Of Canaan. Gen. 12:4-9.

At each place he stopped he built an altar (V. 7). As he worshipped at Sichem God gave him and his seed a great promise—it was a promise of Palestine as a home forever for the Jews. God has always kept this promise.

X. Famine Or Faith. Gen. 12:10-20.

In verse 9 we learn that Abram had already begun to journey toward the south. When the famine came it was easy to continue the journey. It is a great lesson for us to look not at the famine and its circumstances but to God and His faithfulness.

On trial Abram substitutes worldly resources for spiritual power. Egypt stands for the world. How much better it would have been for Abram to have trusted God in the first of the famine. May we beware of going down into Egypt for the friendship of the world is enmity with God. All of Abram's time that was spent in Egypt was wasted.

"Who gave himself for us, that he might redeem us from ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having FORGIVEN YOU ALL TRESPASSES."

—Col. 2:13.

Now, beloved, if all your trespasses are forgiven, if the blood of Jesus Christ has blotted out all your sins, and if the Lord Jesus has redeemed you from all iniquity, then how could a man ever be lost after having once been saved?

How do you become a saint? Through the Lord Jesus Christ. We have seen, beloved, that the saints do sin, and yet, thank God, though we do sin, we are secure in the Lord Jesus Christ.

IV

NOTE AGAIN — THE MORTALITY OF THE SAINTS.

Several years ago we had a man from Tennessee to preach for us, who was a great preacher. I enjoyed his ministry very much. Yet, that man was as far wrong on the question of mortality as any individual I have ever heard preach. He said one day from this pulpit, that the Bible never said one word about mortality. Will you listen:

(Continued on page seven)

Forsook The Pope

(Continued from page one)
Protestant, and he has made a Protestant of you? It is not to you that he makes submission; he makes his submission to the Word of God. If you do not destroy that submission you are a Protestant yourself."

Ten days later I received a letter from the Bishop, and when I went to him he asked me if I had the "letter of peace" he had given me the other day. I produced it, and when he saw it was that letter, he ran to his stove and threw it into the fire. I was astonished. I rushed to the fire to save my letter, but it was too late. It was destroyed.

Then I turned to the Bishop, and I said, "How dare you, my lord, take from my hand a document which is my property, and destroy it without my consent?"

He replied, "M. Chiniquy, I am your superior, and I have no account to give you."

"You are indeed, my lord, my superior, and I am nothing but a poor priest, but there is a great God who is much above you as above me, and that God has granted me rights which I will never give up to please any man; in the presence of that God I protest against your iniquity."

"Well," he said, "do you come here to give me a lecture?"

I replied, "No, my lord; but I want to know if you brought me here to insult me?"

"M. Chiniquy," he said, "I brought you here because you gave me a document which you know very well was not an act of submission."

Then I answered, "Tell me, what act of submission do you require of me?"

He said, "You must begin by taking away these few words 'according to the Word of God,' and say simply that you promise to obey my authority without any condition; that you will promise to do whatever I tell you."

Then I got to my feet, and I said, "My lord, what you require of me is not an act of submission, but an act of adoration, and I refuse it to you."

"Then," said he, "if you cannot give me that act of submission, you cannot any longer be a Roman Catholic priest."

I raised my hands to God, and said, "May Almighty God be forever blessed," and I took my hat.

(Continued on page 8)

Sleep Of Death

(Continued from page one)
Oxnam, Pro. Ranson, Author Nels F. S. Ferre, or of "Jehovah's Witnesses," but such is not the god of the Bible. In other words through a technique of hypnosis which he mastered under a so-called psychologist in the Southern Baptist Seminary, this so-called pastor is putting his people into **THE SLEEP OF DEATH**. And in true Neo-orthodox fashion the Bible is becoming to them a book of myths. And I doubt seriously whether a people so hypnotized by purple half-truths and wishy-washy sermonettes delivered with a non-Scriptural showmanship and display of word wisdom can be awakened to truth.

On the other hand, a middle-aged pastor of another church stood in his pulpit and delivered one of the strongest messages on Hell I ever heard. As you have guessed, he was not so learned in wordy wisdom and neither had he been indoctrinated with the educational devilry now rampant in Neo-orthodox Southern Baptist seminaries.

Obviously, this latter pastor is of the old school, that is, he still believes the Bible to be God's Word and he still believes that one cannot reject it and be saved. In fact in His message he Scripturally enunciated that Hell was a literal place of torment. He did not go so far as to say that he did not believe that a man could be saved and not believe in Hell. He stated with emphasis that he did not believe God ever called a preacher who did not believe in a literal, burning Hell. Then in

glorious climax he proclaimed a literal Jesus Christ who had died a real death and gained a real resurrection as man's only substitute for sin and the way of salvation.

My wife and I rejoiced to think that we possibly had come into the midst of a people who, in this day of apostasy, were standing true to the Word of God.

But—as we arose to leave my wife picked up a church bulletin and handed it to me. Imagine my chagrin when I noticed across the top, immediately below the date, "This is a Co-operating Southern Baptist Church." My heart sank within me! Here was a preacher who knew the Word and who preached the Word, but who was, in his large actions—statewide, national, and worldwide—an enemy of the cause of Jesus Christ!

Subsequently my Lord enabled me to see: here is a man who preaches a literal Hell and yet who supports and asks his people to support a Seminary of professors who literally laugh at his conception of eternal punishment! I could not put out of my mind the thought that here were a pastor and people, who were giving lip service to the Word of God and the Cause of Jesus Christ, but in actions and by their gifts to the Cooperative Program, were doing all in their power to destroy faith in God's Word, the Gospel of Jesus dying for our sins, as well as the doctrine of Hell. I could not understand it! Here was a pastor and his people proclaiming a literal Hell, yet at the same time boasting of their support of men like J. E. Jones, Eric Rust, Theron D. Price, Guy H. Ranson, Wayne Oates, and other such professors at S. B. T. S., who reject sarcastically and vociferously the idea and the fact of a literal Hell and a final Lake of Fire of eternal torment.

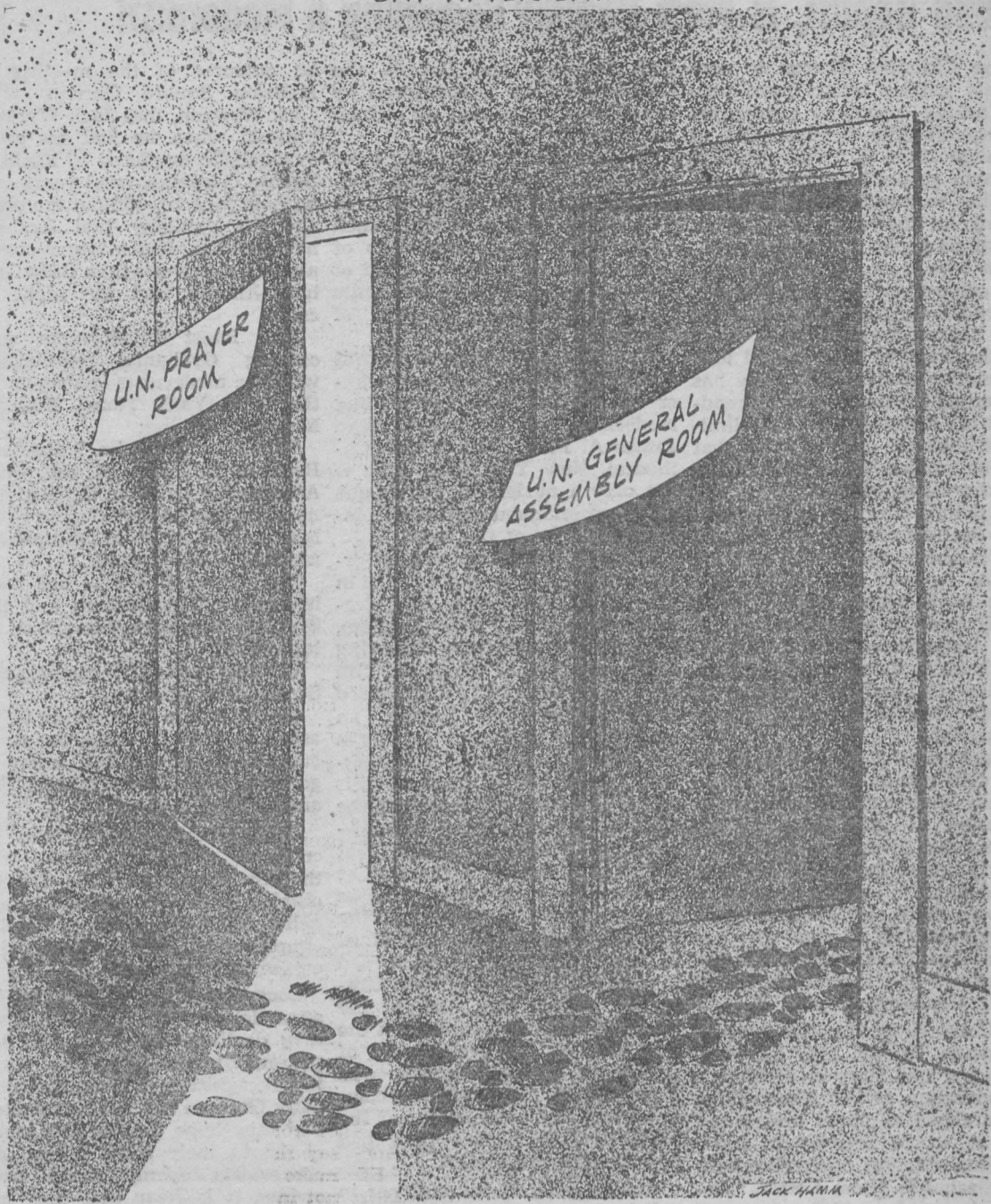
Finally, our Lord enabled me to understand. We had been in the midst of a pastor and people who had been rendering lip service while chloroformed by the vicious Southern Baptist propaganda machine of Texas.

All who are willing to be wise in spiritual matters will readily realize that the Southern Baptist propaganda machine in Texas is just as underhanded and deceptive as its official organ, **The Baptist Standard**. On March 11, 1954, **The Baptist Standard** published an article by David M. Gardner, editor, called "There Is A Hell." The picture was presented of an older and wiser man dealing with a young man's salvation with specific reference to a literal Hell. The Bible was indicated as authority.

I do not doubt that David Gardner believes in Hell. And I do not doubt that he is capable of dealing with a lost person and in the process, bringing in the fact of Hell. But I know that it is impossible for one who has been so strategically located in Southern Baptist affairs for so long not to know that the truth which he promoted is being opposed by certain educational institutions which he regularly promotes in the pages of **The Baptist Standard**. And David M. Gardner certainly was aware that his words concerning Hell would lead the reading public to believe that the institutions he promotes believes as he. Mr. Gardner, therefore, must have been aware and graphically so that his statement of Biblical truth would obtain further support for the Cooperative Program which supports professors who desecrate daily the Word and the Word of God!

Absolute proof that the editors of Texas' official organ of the Southern Baptists' propaganda machine, **The Baptist Standard**, are wilfully determined to deceive Texas Baptists may be found on the editorial page of the issue dated, August 12, 1954. In the editorial dealing with the "Baptist Affair" in North Carolina, The North Rocky Mount situation, the editors of **The Baptist Standard** show complete spiritual and intellectual dishonesty and irresponsibility. They would have Southern Baptists believe that the men who stood for the Word of God and historic Baptist polity

DAY AFTER DAY



were devils in disguise. Actually, the Southern Baptist Hierarchy brought suit against the majority group in an attempt to oust them from the property. They certainly had no Scriptural authority for such action. Further, it was the Southern Baptist hierarchy which caused W. W. Barnes to refute the statements which he had put in a book concerning a local Baptist church having historical precedent for maintaining independence, autonomy, and a democratic form of government.

Thus in supporting the Cooperative Program, Texas Baptists not only support the enemies of Jesus Christ in Southern Baptist seminaries as well as rank heretics in hierarchical offices, they are supporting also dishonest editors who are the 'tools' of a vicious propaganda machine.

If these editors of **The Baptist Standard** were honest they would have gone on to tell Texas Baptists about the infidel, Methodist professor, Nels F. S. Ferre, whom certain administrators have paid royally to lecture and write for Southern Baptist students and student preachers. If these editors were honest they would have gone on to inform Texas Baptists of the Church of England minister, and enemy of the Baptist faith, who has lectured a number of times before Southern Baptists who are training for the ministry. If the editors of **The Baptist Standard** were honest they would repudiate their editorial of March 11, 1954, entitled, "A Popinjay Peddles Poison." For even they must admit that it is the presidents of the institutions concerned who are responsible for inviting these infidels and enemies of the Baptist faith to lecture to Southern Baptist students.

If these editors were honest and spiritually responsible, they never would have written, "We have known the presidents and many of the faculty members of our fine seminaries for many years. They are dependable, devout, and scholarly Christian gentlemen of the highest type," in order to deceive their thousands of readers in Texas. For these editors know that it was the late Ellis Fuller,

former president of S. B. T. S., who invited the Christ Jesus rejecting infidel, Nels F. S. Ferre, to lecture Southern Baptist student preachers. And these editors who so viciously attacked Ernest Gordon because **The Sunday School Times** crosses a few denominational lines (I imagine they would find that every Southern Baptist publication does the same) evidently did so with the intent of further deceiving their readers. For these editors know that since Ferre, the rabid World-church advocate and member of the National Council of Churches, walked on to the campus of S. B. T. S. most every special four-day lecturer has been a rabid advocate of un-Scriptural unionism and ecumenicity, which are most intimately related to the World-church movement. And certainly these editors of **The Baptist Standard** know that the Southern Baptist Seminary for a number of years has majored in textbooks for the Theology, Philosophy, Sociology, and Psychology departments which have been written by liberal and modernistic ecumenical enemies of the Baptist faith, not to mention the recent influx of texts by Neo-orthodox devils.

Thus I must inquire of these editors of **The Baptist Standard** and the directors of the Board, "Do you actually believe that 'honest, devout, and scholarly Christian gentlemen of the highest type' would bring enemies of the Baptist faith—disguised as educators—into a Seminary supported by Baptist people?" What can be the purpose of these editors in their perpetrating lies and half-truths on seemingly credulous Texas Southern Baptists? And even further what can be the object in the board members, Carroll, Cockrell, Colton, Donath, Holt, Howard, Landes, Mayfield, Mason, Rainer, Travis, Turner, Criswell, and Webb, permitting these editors to get away with the deception? Texas Baptists are being pulled around with a ring in their nose by men who are the slaves of un-Scriptural political device. And no one has the courage or the guts in the whole

hierarchy of Texas preachers and executives to sound forth a warning!

If these editors and members of the board of directors are actually Christian it is quite evident they have forsaken the Will of God. Even further, in the face of the evidence of spiritual and intellectual dishonesty, I believe it is clear that these editors and board members are to be judged by the Word of God as recorded by Isaiah, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56:10,11.

The deception being carried on by the masters of Texas' propaganda machine obviously is of a most serious sort. But this is the Southern Baptist propaganda machine at work. Seemingly Texans listen to the propaganda line and read the propaganda line and fall for it as per the design of its perpetrators. This is pretty good evidence that Texas Baptists boasted spirituality and intellectuality is little short of utter blindness.

This is abundantly clear in the information from another San Antonio church. The pastor of this very large Texas church (Southern Baptist) in a recent message which I heard proclaimed, "Information is the key to Democracy!" And yet this man, in his position as 'tool' of the Southern Baptist and Texas Southern Baptist propaganda machine, openly and purposefully commends to the members of this church the regular reading of **The Baptist Standard**. In the pulpit this pastor calls for truth and enunciates what most would deem to be truth and yet he turns his back upon the cause of Jesus Christ to commend to his people the half-truths and

Are We Right In Saying That Billy Graham, Who Never Was A Sound Baptist, Is Most Rapidly Becoming A Modernist?

The **Christian Beacon** is constantly getting letters from people asking questions concerning Evangelist Billy Graham. One of these questions is, "Where is Billy Graham going?" People are beginning to wonder, and they are asking an increasing number of questions about this young evangelist who arose out of the South and came preaching Jesus Christ. There were many, when he arose, who looked forward with great thanksgiving to what would lead to genuine revival. But Billy has so limited his message and broadened his fellowship by that limitation that it is clear to many that he has become a promoter of the ecumenical movement.

A listing of some of the facts, with real affectionate concern for Mr. Graham will be of help. It should be said that these questions have been taken up with Mr. Graham by no less an evangelical leader than Mr. Robert T. Ketcham, national representative of the General Association of Regular Baptist Churches, and by others, too.

Right after Billy began, there was evidence of his insistence, in his city-wide campaigns, upon the inclusion of modernists in his sponsorship. It was not necessary; no evangelist has to do it. In a free country, a leader can arise on his own merit. He does not need the sponsorship of men who are modernists. Here are some of the milestones that showed the trend of Mr. Graham's course.

1. **Colorado Springs Gazette and Telegram**, Friday, May 29, 1953, carried a long story on Graham's consideration of the famed Glen Eyrie estate. Graham announced that it would become an independent religious conference center. Graham's News Letter, "Decision," October, 1953, announced: "We have now decided definitely against the acquiring of this property. We are going to intensify our efforts in the field of evangelism, integrated into the established churches of the nation. If you hear any more rumors to this effect, you will know that they are definitely not true."

Moody, Sunday, and other evangelists have started their independent conference grounds and from them have come other activities, such as Northfield and Moody Bible Institute. Graham made a major decision not to enter such fields of activity, but, instead, to work through the established churches which included, of course, the major bodies which are a part of the National Council of Churches.

2. In the same year, **Social Action**, published by the Council for Social Action of the Congregational Churches and by the Commission on Christian Social Action of the Evangelical and Reformed Church, with Liston Pope, now a member of the World Council's Central Committee as its first chairman, discussed at length Billy Graham and said, "More than any other evangelist Billy Graham avoids challenging existing institutions and thought patterns. His efforts to work with and through the churches reflect this institutional concern. Wesley successfully flouted the institutional Church of England; Billy Graham wins approval because he works with the churches."

So this pattern of operation began to be clearly established and recognized.

3. The May 2, 1953 issue of the **St. Louis Post-Dispatch** carried the announcement of Mr. Graham's month-long crusade at Kiel Auditorium in St. Louis under the auspices of the St. Louis Church Federation, and in this article Mr. Graham is quoted, "I like to think of myself as a conservative-liberal, with the hyphen. I don't like to be called a Fundamentalist." And the story then reports, "In

both Syracuse and Detroit, the Graham crusade is sponsored by the church federation or council of churches."

In both of these cities the most pronounced and outstanding modernists are leaders in these church federations, and Graham joined hands under the sponsorship of these men who deny the blood of Christ. The federations are units of the National Council of Churches.

He concluded his great Detroit campaign by having as co-speaker one of the most outstanding modernists of the day, Dean James A. Pike of St. John's Cathedral, New York City. Pike is not only a modernist, but is one of the prominent anti-anti-communist clergy of the hour.

4. **Presbyterian Life**, official organ of the Presbyterian Church in the U.S.A., October 3, 1954, featured an article, "Billy Graham, Evangelist," with the following commendation of Graham: "He uses and recommends the Revised Standard Version. During an evangelistic campaign in Korea last winter, he was able to reassure General Van Fleet on this score: The General had found the RSV very helpful, but was discouraged when he heard that copies of it were being burned as 'perversions' back home. Graham told him that RSV was simply the best translation of the Holy Word in English, and that he could read it with confidence. This was Graham's policy long before the whole Bible was published in the new version. A representative of publishers Thomas Nelson and Sons told Graham that his comment had sold more copies of the RSV New Testament than had any of their salesmen."

Standing before an audience in Pittsburgh, Mr. Graham held up the RSV and commended it to the Christian public.

5. Representatives of Mr. Graham were unable to arrange for a city-wide campaign in New York City several years ago because at that time spokesmen for Graham insisted that Bishop G. Bromley Oxnam be asked to appoint representatives on the committee sponsoring the campaign and also representatives from Union Theological Seminary he requested to be on the committee. Certain evangelicals in New York City declined to go along with such a sponsorship and confusions of the issues of the hour. Similar difficulties had delayed any major campaign for Chicago and also for Philadelphia.

Jack Wyrzten, independent youth evangelist, invited Billy Graham to be the speaker on his anniversary with a rally in Madison Square Garden. It was thought that in this way Graham could be shown that he could get great crowds in New York City without the sponsorship of the modernists or the Protestant Council of New York. But at the last minute Billy Graham himself brought in some members of the Protestant Council to whom he gave places on the program. The papers reported his negotiations with leaders of the Protestant Council of New York, which is a modernistic body in the control of Bishop Oxnam and his associates of New York City.

At the close of the meeting in New York it is reported that Mr. Graham stood before the group that had come to the front and told them to go join "the church of their choice." This aspect of the Graham campaigns has given great concern to God's people. When men are saved, they should be directed into true, Bible-believing, separated churches which are not yoked with modernism and fed with modernist doctrines.

Evangelism cannot carry on its activity outside of the limits of the commands of God. Evangelism must be Scriptural. A Scriptural evangelism will not take young babies, just born to the knowledge of Christ, and turn them over to the modernists to feed. It is rather interesting, as

an outcome of the meeting in Madison Square Garden, with Jack Wyrzten, that Jack Wyrzten himself, when he had his great evangelistic emphasis in Madison Square Garden several years ago, without fanfare, without the press and the publicity that Graham has obtained, had a larger crowd and more converts than Billy Graham himself had the night he came.

The latest development concerning Graham's relationship with the modernists is a report in the **New York Times**, Sunday, March 13, stating:

"The Rev. Dr. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church, announced that he would go to Scotland to participate in the opening meeting of the crusade.

"Mr. Bonnell said he had been invited by Mr. Graham and the Scottish executive committee to take part."

Graham opened his campaign in Scotland on March 21.

One question that needs to be asked is, Why is it that the modernists are willing and ready to go along with Billy Graham? The answer is two-fold.

First. Graham has no word of criticism concerning them, and the crowds and converts that he obtains are in many cases funneled back into their particular churches and they are able to increase their support.

Second, and this is indicated by an article in the **Christian Century** dealing with Graham's appearance in San Francisco, there is a recognition on their part that Billy Graham has been changing, and they hope that he will come closer to their ways. When the modernists openly make such claims, it is clear that they are willing to support Billy Graham for what they can get out of it and how they can help him. Billy Graham's message delivered at Union Theological Seminary is an indication of how Billy Graham has changed and the way in which he is going.

The land today is in need of great revival. Unquestionably, the fear and unrest that has come as the result of world uncertainty and the hydrogen bomb have turned the minds of many people back to the things of God. The tragedy is that when the people are in a condition to listen, instead of hearing the truth concerning the church, the apostasy, and the need of preserving the faith, and of having true churches, we are witnessing the rise of an evangelism which simply turns these people who are looking for something back to the modernist church to receive not the answer which God gives but the answer of rationalism and modernism and neo-orthodoxy. Evangelism should not build the modernist churches and strengthen the NCC and the WCC.

Christian leaders are beginning to recognize this and so the Southern Baptist publication, **The Baptist Messenger**, Oklahoma City, contains an editorial, "Turning to Religion — Not God," indicating that this return is to a vague and inclusivist concept of religion and not to the God of the Scriptures as He is presented in Jesus Christ. Graham's failure to draw these clear lines as they are drawn in the Scriptures and his inclusive evangelistic emphasis are misleading and confusing many people, especially evangelicals who rejoiced when he first came preaching, and still earnestly desire that the fruits of what he is doing now may be conserved in true, Baptist churches. However, Graham's latest endorsement of the World Council of Churches, as he gave it in his own statement appearing in the **Daily Sketch** of London, for Feb. 21, shows more clearly than anything else how far he has gone. Referring to the second coming of Christ, he said, "This Scriptural teaching was confirmed by the World Council this last August in Evanston."

The Origin Of The Heresy Of Infant Baptism

By W. T. ROUSE

Jesus ordained two companion ordinances — baptism and the Lord's Supper. They are both of divine origin and symbolize significant truths. They have their proper place in the divine economy and to pervert them in any wise is to be guilty of rebellion against Christ. If he has established baptism and pointed out its form and its subject, it is disobedience on the part of his people to change in any wise his appointments. In this article, when I speak of Infant Baptism, it will be understood that I do not in any wise grant that it is baptism at all, but for the sake of convenience and courtesy, I call it baptism. If infants were baptized by our Lord and His apostles, we ought to do the same. The object of this article is to examine into the Scripture for an answer to the question, "Are infants fit subjects for baptism?" If not, "How did the practice originate?" I will begin with the beginning, and in so doing, we find from the divine record that,

1. **John the Baptist baptized only believers.**

Matthew gives us the record in his Gospel, third chapter as follows: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand. (Verses 1 and 2). "Then went out to Him, Jerusalem and all Judea, and all the region round about the Jordan, and were baptized of Him in Jordan, confessing their sins. But when He saw many of the Pharisees and Sadducees come to His baptism, He said unto them: O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance" (Verses 5-8). Then verse eleven, "I indeed baptize you with water unto repentance."

In this short narrative the truth is given that John preached repentance and baptized, "unto," that is, in respect to, in reference to, repentance. None were baptized except those who were baptized unto or with reference

Evanston, of course, in its utter confusion and inability to agree concerning Christ, the Hope of the world, did not confirm the testimony that Jesus Christ is coming back to this world in the Scriptural sense that He is coming visibly, personally. Because of these matters an increasing number of Christian people are praying for Mr. Graham and are much concerned about what is happening. But God is able to give His people in these circumstances an understanding in the light of the Scriptures. All the work of all men must be evaluated by the Lord's people in the light of the Scriptures alone.

—Christian Beacon.

to, with respect to, repentance. Not only so; but only those who confessed their sins were baptized. "And were baptized of Him in Jordan confessing their sins." Only those who had a consciousness of guilt, and made a confession of their sins, were baptized. But one more thing was required: "bring forth therefore fruits meet for repentance." That is, show me by your changed life, that you

(Continued on page five)

Eld. James H. Sims Slowly Recovering



ELD. JAMES H. SIMS

Recovering from an automobile wreck which occurred last December, Eld. James H. Sims was released from the hospital on Wednesday, April 27.

This does not mean that Bro. Sims is completely recovered. Actually, it means that his insurance was in effect only until April 15, and now that it has run out, the doctor is releasing him, that he might recuperate at home, thus trying to make it as light on Bro. Sims financially as possible.

Bro. Sims says that it will be about two months before he will be able to walk and even after that, it will be several weeks before he can get his knee and elbow limbered up. In the meantime, he will have to be using a wheel chair and crutches.

I am sure that it was hard enough financially for Mrs. Sims to make ends meet while Bro. Sims was in the hospital, and with no income. Now that their insurance benefits have been used up, it will be doubly hard.

Bro. Sims is truly a servant of the Lord and is worthy of the support of each and every one of our readers. We would urge you to send him a offering today. The address: Eld. James H. Sims, 407 Schumaker, Carmi, Ill.

He is a servant of the Lord, worthy of your support.

Little Old Bible Of Mine

It is worn where fond hands have caressed it;
It is hallowed where hearts found a line;
There's a red rose where grandmother pressed it
In that little old Bible of mine.

There are tears where a soul shared its sorrow;
There are smiles where it helped eyes to shine,
Faded names of the dearly departed,
In that little old Bible of mine.

I turn to it when I am happy
And it doubles the joy of the day
I lean on it when I am troubled
And it leaves blow my cares all away.

For its tale is as new as tomorrow
And I thrill to the story divine
Of that wonderful Book of the Ages,
In that little old Bible of mine.

Infant Baptism

(Continued from page four)
are truly converted. Relate an experience of grace. John was not satisfied with a mere feigned repentance, and a formal confession of sin, but demanded fruits answerable to an amended life. This doubtless called for a delay in the administration of the ordinance. And this was true in the second and third centuries, as history plainly records. But if we grant that this did not necessarily follow in the practice of John the Baptist, we cannot escape the plain conclusion of the record that John would not baptize any professed convert until he (John) was satisfied the conversion was genuine, and the confession of sins was sincere, and the life of the applicant for baptism was a confirmation of his former repentance and acknowledgment of sins. In the very nature of the case infants were incapable of complying with the conditions which John imposed.

2. Jesus and the disciples baptized only believers.

Happily we are not left to conjecture on this important matter, for the record is plain in the Gospel of John chapter four, verses 1-3. "When therefore the Lord knew that the Pharisees had heard that Jesus had made and baptized more disciples than John, though Jesus baptized not, but his disciples) He left Judea and departed into Galilee. From this record we learn that Jesus followed the example of his har-binger, John the Baptist, and proceeded first to make disciples, and then He baptized them. It makes no difference that Jesus did not personally administer the ordinance; suffice it to say that the disciples baptized under the direction of Jesus. The only point in the matter is the divine order, which was making, then baptizing. Evidently the oral proclamation of the Gospel,—preaching repentance and confession of sins, was the method of Jesus and His disciples. From this record it is indisputable that Jesus made and then baptized believers.

3. The Commission limited Baptism to Believers.

When Jesus came to give direction to His followers to continue the work which John the Baptist and Himself had begun, He incorporated in His instructions the same method which His forerunner and Himself had employed. The record is plain: "Go ye therefore, and teach or (disciple) all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." The record of Mark 16:15,16 is: "Go ye into all the world and preach the Gospel to every creature: he that believeth not shall be damned." How careful was the Master to give directions that the same methods employed by John and Himself should be employed by those who came after them. They were to preach repentance and confession of sins just as had been done formerly. There was no sense in limiting baptism to believers, if any others were qualified to receive the ordinance. It is a rule of universal application to do a specific instruction to an agent to do a certain thing, prohibits him from doing other things not mentioned in the power of attorney. Notice Jesus did not say: "Go and christen your chil-

dren," but, "Go and disciple, make believers, then baptize them." The commission of our Lord therefore limits the ordinance to believers.

4. The Disciples Baptized only Believers.

After Jesus had given the commission, He went back to Heaven. The followers of Jesus began a world-wide movement, the end of which should be, the supremacy of Jesus over all things. That they were true to the practice of John the Baptist and Jesus, we need to read but a few chapters in the book of Acts, to be convinced. On the day of Pentecost Peter preached identically what John and Jesus had preached, and the record says (Acts 2:41) that "They that gladly received his word were baptized." Nothing can be plainer than the implication which follows, namely, those who did not receive His word were not baptized. In the last verse of this chapter it is said, "And the Lord added to the church daily such as should be saved."

This was the beginning of the disciples in their effort to carry out the commission, and shows how they understood it. Passing over several Scriptures and coming to Acts 8:12: "But when they believed Philip preaching these things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Now it is evident that Philip preached the same things which Peter preached, and the same things which Jesus and John the Baptist preached, and when they believed those things, they were baptized, both men and women. This would have been the time, if it ever existed, for the Holy Spirit to have inspired Luke to say, "both men and women and children." Why did He limit the work to the men and women? Evidently because these were the ones who repented, confessed their sins, brought forth fruit answering to the amended life.

The case of the conversion of the eunuch showed that he believed; the case of Lydia (Acts 16:15,16) shows that she believed. In the case of the Philippian jailer it is said that "he rejoiced, believing in God, with all his house." (Acts 16:34). It remains to refer to the record in the case of Crispus recorded in Acts 18:3: "And Crispus, the chief ruler of the synagogue believed on the Lord, with all his house; and many of the Corinthians, hearing, believed and were baptized." How strictly the disciples adhered to the command of this Lord in those days. The same simple method of hearing, believing, being baptized inaugurated by John the Baptist, and adhered to by Jesus, was practiced by Peter and the rest of the early disciples. In vain do we search the record for an instance of believers dedicating their children to God in baptism; but always the solemn and meaningful ordinance was limited to believers.

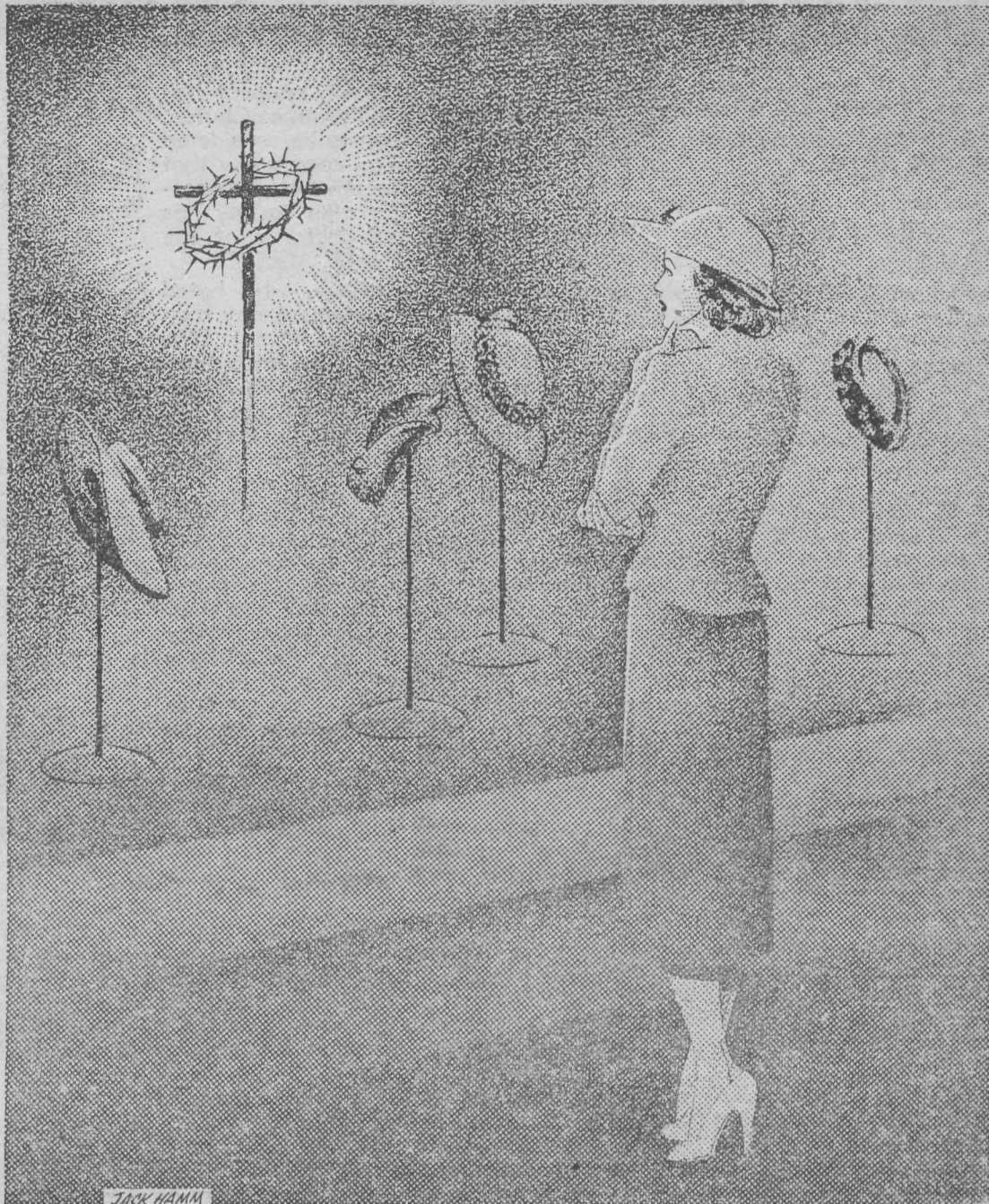
5. Allusions to Baptisms by Apostolic Writers, make it evident that only Believers were fit subjects to receive the Ordinance.

Paul speaks of believers being dead to sin, and he exhorts them to "walk in newness of life." They are spoken of as having made a "profession" before many witnesses; they are said to be buried with Christ in baptism. Then Peter (I Pet. 3:21) speaks of baptism as the answer of a good conscience towards God." How can baptism be the answer of a good conscience to anyone who has not confessed his sins? It could not be the answer of a good conscience to the little innocent child who had no sense of guilt, and who was unconscious of the act called baptism performed upon it by others. Thus have we seen, that beginning with John the Baptist and coming on down to the close of the Apostolic writings, there is no trace of Infant Baptism.

6. It is conceded by Pedo-Baptists that there is no Bible precept or example warranting Infant Baptism.

A few quotations will suffice.

EASTER HEADDRESS



Neander, the great church historian, says in his "Planting and Training of the Church," on pages 101 and 102, "As baptism was closely united to a conscious entrance into the Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instances of baptism of whole families, for the passage in I Cor. 16:15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults."

Bro. Wall, one of the ablest writers on the subject, in his "History of Infant Baptism," says: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." Professor Moses Stuart says: "Commands, or plain and certain examples in the New Testament relative to it, I do not find." Bro. Woods of Andover Seminary in his lectures on "Infant Baptism," page 11, says: "It is a plain case there is no express precept concerning infant baptism in our sacred writings. The proof then, that infant baptism is a divine situation, must be made out some other way." One who takes the Bible as authority must ask brethren who talk thus, why try to make out the case in some other way? Is not the Bible good enough, and if the case cannot be made out from the Bible, why seek to make it out at all? Other quotations could be cited from able Pedo-Baptists.

7. It is admitted by Pedo-Baptists that Infant Baptism was introduced during the early centuries of Christianity.

Speaking of the conditions prevailing in the New Testament churches in the early centuries, Neander says: "Baptism was administered at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reasons for not deriving infant

baptism from the apostolic institutions." Professor Hahn says: "According to its original design, it (baptism) can only be given to adults, who are capable of true knowledge, repentance and faith. Neither in the Scriptures nor during the first hundred years, is there a sure example of infant baptism to be found."

Neander, a Jew converted to Christianity, and who was a Lutheran, says also in another place: "It cannot possibly be proved that infant baptism was practiced in the apostolic age. Its late introduction, the opposition it met with still in the second century rather speak against an apostolic origin."

Again this same writer says: "It is certain Christ did not ordain infant baptism."

Curcellaeus says: "Pedo-baptism was unknown in the world the first two ages after Christ. In the third and fourth it was approved of by few. At length in the fifth and following ages, it began to obtain in divers places. The custom of baptizing infants did not begin before the third age after Christ; there appears to be not the least footsteps of it in the first two centuries."

Dean Stanley of the Church of England says: "In the apostolic age, and in the three centuries which followed, it is evident, that as a general rule, those who came by baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children, and in the third century we find one case of the baptism of infants. Even among Christian households the instances of Chrysostom, Gregory, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. They had Christian parents, and yet they were not baptized until they reached maturity. "Nineteenth Century, Oct., 1889, p. 39. This eminent Pedo-Baptist scholar says we find but one instance of infant baptism in the third century. It must have been rare indeed, or he could have found more instances.

Quotations could be multiplied, but these instances are sufficient. These candid scholars admit that which Baptists freely confess,

that infant baptism was unknown in the apostolic times and that it was introduced in the early centuries of the Christian era and is to be found in the history of Christianity from the third century onward. To the confessions of these candid men, I may add the well-attested historical fact, that the Council of Carthage in 253 A. D., over which Cyprian presided, was called upon to answer the question as to whether or not a child should be baptized before it was eight days old. Is it not strange that this question had never been settled before, if infant baptism had been practiced for 250 years?

8. It is admitted by Pedo-Baptists that the practice of Infant Baptism grew out of the Heathen Superstition that Baptism is necessary to Salvation.

The celebrated historian Neander already referred to says: "That not till so late a period as (at least certainly not earlier than) Irenaeus a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin, especially since in the spirit of the age in which Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism — the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion that gave rise to the myth that the apostles baptized the Old Testament Saints in Hades." Planting and Training of the Church, p. 102.

Bro. Wall one of the many able scholars who has given the subject a thorough study, says concerning the belief of the early fathers: "They differed concerning the future state of infants dying unbaptized but all agreed that

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RUSSELL, KENTUCKY

OUR LETTER TO LIFE MAGAZINE PROTESTING THEIR HERESY

December 9, 1947

Life,
540 North Michigan Avenue
Chicago 11, Illinois.

Attention: Mr. Henry R. Luce,
Editor-in-Chief

My Dear Sir:

Ever since LIFE became a weekly publication, I have been both a subscriber and a reader, and have appreciated very definitely both your pictorial and verbal descriptions of current news.

However, I must differ radically with you as to the "family tree" of Catholicism and Protestantism as shown on page 122 of the November 10, 1947, issue of LIFE.

In this, you make Baptists to originate about the year 1609, and through your ingenious "family tree" you very skillfully show that all denominations have come from Catholic Christendom, or in other words, you make the Catholic Church to be a sort of mother church.

My dear sir, there isn't an historian, either sacred or secular, of any degree of reputation whom you might quote in justification of the purported facts of your "family tree." In fact, the entirety of it, as far as Baptists are concerned, is a gross perversion. It is true that the Catholic Church is the mother or grandmother of all Protestant churches. Yet, Baptists are not, and never were, Protestants. Baptists did not originate in 1609, and neither is Catholic Christendom the oldest church.

I desire to categorically aver and unconditionally assert that Baptist churches were established in the days of the Lord Jesus during the time of His ministry in the country of Palestine. With Jesus as their Founder, and the Bible as their textbook, Baptist churches have existed since the day of Jesus' memorable utterance, "I will build my church, and the gates of hell shall not prevail against it."—(Matt. 16:18).

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say: "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the Gospel THROUGH ALL AGES."

Alexander Campbell, who hated Baptists perhaps more than any man within the past century, wrote: "The sentiments of Baptists and their practice of baptism FROM THE APOSTOLIC AGE to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

Robert Barclay, a Quaker historian, says of Baptists: "We shall afterward show that the rise of the Anabaptists took place PRIOR to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe, small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession MORE ANCIENT than that of the Roman Church."

John Clark Ridpath, doubtlessly the greatest historian the world has ever produced, (a Methodist by denominational conviction), said: "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as ALL CHRISTIANS were then Baptists."

Mosheim, the outstanding Lutheran historian, said: "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists . . . the origin of Baptists is lost in the remote depths of antiquity . . . the first century was a history of

the Baptists."

Zwingli, a Presbyterian co-laborer with John Calvin, said: "The institution of the Anabaptists is no novelty, but for 1300 years has caused great trouble in the church."

Even Cardinal Hosius (Catholic), President of the Council of Trent, December 13, 1545 to December 4, 1563, said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the PAST 1200 YEARS, they would swarm greater than all the reformers . . . If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 YEARS PAST that have been more generally punished or that have been more cheerfully and steadfastly undergone, and have offered themselves to the most cruel sort of punishment than these people."

"Crossing the Centuries," edited by William C. King, having as associate counselor, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph.D., L.L.D., Litt.D., head of the History Department of Harvard University; George B. Adams, M. A., Ph.D., Litt.D., of Yale, and many more such famous men, says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN THROUGH THE CENTURIES. Throughout this long period, they were bitterly persecuted for heresy, driven

from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

Mr dear sir, while I have quoted from several of the world's greatest historians, I could quote from dozens of others if space permitted. None of these quoted were Baptists, yet all of them agree that Baptists have existed since the days of the apostles, and that the path traveled by Baptists through the ages has been one of martyrdom and suffering. Surely Baptists can say with the poet:

"Through many dangers, toils and snares
We have already come;
'Tis grace hath brought us safe thus far,
And grace will lead us home."

Please do not misunderstand me, sir. I do not mean to say that none but Baptists are saved. Really many so-called Baptists are unsaved. Church membership will save no one. Instead all who have trusted Jesus Christ as Saviour and have been washed in His blood (Revelation 1:5) are sure of Heaven. This is so regardless of church membership and baptism. In fact, he has neither church membership nor baptism, yet in his heart has received Christ as his Saviour, that one will go to Heaven when he dies, for he has nothing to go to Hell for, since Christ has already suffered his Hell on Calvary.

Though we thus believe as to salvation, we also insist that the church that Jesus built was a Baptist Church. With every good wish to you in the New Year, and praying that God shall open your eyes to the truth of church history, I am,

Yours most sincerely,
JOHN R. GILPIN, Editor
The Baptist Examiner
Russell, Kentucky

Infant Baptism

(Continued from page five)
they missed of Heaven." In view of the testimony of these two distinguished scholars, is it not strange that good people should insist in perpetuating an institution which had its origin in the un-Christian doctrine of baptismal regeneration?

One more fact will suffice to conclude the discussion. The Council of Mela, in Numidia, A. D. 416, over which Augustine presided, decreed: "It is the pleasure of the bishops to order that whoever denieth that infants newly born of their mothers, are to be baptized, or saith that baptism is administered for the remission of their own sins, but not on account of original sin, derived from Adam, and to be expiated by the Laver of Regeneration, be accursed." This shows how the idea of baptismal regeneration had become imbedded in the thinking of the times. Thus have I shown from Pseudo-Baptists themselves, that there is neither precept nor example in the Bible for infant baptism, that the rite had its origin in the early centuries,—say about the middle of the third century; that it arose out of the belief in baptismal regeneration. I ask therefore, in view of these facts, admitted facts, why will any lover of God's truth, by preaching it, or upholding it help to perpetuate this tradition?

press is by a special offering on the part of our friends. The note and interest will amount to approximately \$1250. If you feel kindly toward the work of THE BAPTIST EXAMINER, and if the Lord makes it possible for you to do so, then we will most deeply appreciate an offering from you toward this specific need.

Frankly, we have had a hard time this spring making ends meet financially. The first two months of this year were an awful hardship on us here in the shop. We had very little job work from which we pay the overhead on our shop. Business has picked up during the last two months and we hope it continues as such throughout the summer months. However the deficit of January and February has not yet been fully paid.

Some of our readers might be able to contribute \$100 or more, while others of necessity will give considerably less. Regardless of what you can do, it will be thankfully received, and thus used for the enlargement of our paper.

May I ask that you recall what none of us can do alone, all of us together will be able to accomplish by way of this offering. Whether you are able to contribute or not, may I ask that you please remember us definitely in prayer.

MAN SUCCEEDS IN MAKING DIAMONDS

News comes out of the General Electric research laboratories at Schenectady, New York, that by simulating the super-pressures—greater than 1,500,000 pounds per square inch—and temperatures 240 miles inside the earth—more than 5,000 degrees Fahrenheit—man has made exact duplicates of the diamond, nature's hardest substance and most sought after gem! Scientists in many lands have tried for 125 years to make arti-

ficial diamonds. Though several claims of success have been made, none has been substantiated.

The present achievement was the result of more than four years of intensive research by a team of physicists and chemists—and at tremendous expense.

Although this process of making diamonds is not, as yet, commercially profitable, it is hailed as "one of the landmarks in man's search for knowledge about his world."

The basic material of diamonds is carbon, the main ingredient of coal. Many variations of color, clarity, and crystallinity found in natural diamonds were observed in the man-made crystals.

Often sinners saved by grace are spoken of as "diamonds in the rough." They were found by the Lord in the depths of sin and unbelief. At the infinite expense of the atoning work of the Saviour, they were made into scintillating gems for the crown of the altogether lovely Lord Jesus Christ!

All diamonds do not shine alike; neither do all Christians shine alike. The brilliancy of diamonds depends largely on the way they are cut—in other words, upon the character of its facets.

After being saved, believers must be "cut," so to speak—fashioned after the Lord's will, chastened and refined as by fire (I Pet. 1:6,7). Then too, they must "walk in the light" (I John 1:7); for their shining is but the reflection of His light. The charge to all believers is: "Shine ye as lights in the world."

WAS PAUL EVER MARRIED?

I think so. He was a member of the Sanhedrin and gave his vote against Stephen. If as some Jewish authorities teach, a man could not be a member of the Sanhedrin without having been married, Paul was probably a widower from the time we know him.

Sleep Of Death

(Continued from page three)
falsehoods of the editors of The Baptist Standard.

What will Texas Baptists do? Will they continue to be hypnotized into THE SLEEP OF DEATH by recent products of the rank Neo-orthodoxy in the Southern Baptist Theological Seminary? Will they continue to give lip service while chloroformed to desecrate the Holy Name and True Cause of Jesus Christ with every dollar they contribute to heretical Southern Baptist seminaries? Will they continue to sleep while their pastors who are simply 'tools' for a vicious propaganda machine 'coddle' them into receiving and believing the lies of dishonest editors? And will Texas

Baptists continue to sleep while these editors of The Baptist Standard speak truth from one side of their mouths and call for the support of error from the other side?

Or—will Texas Baptists awaken from their hypnosis and be alert in spiritual matters, with God's help, as they are in state, national, and international business? What will it be Texans, the "mostest" of the "bestest" of Baptist Orthodoxy? Or will you continue to support the gross error of the heretics in Southern Seminaries and the propaganda spueing out of the hierarchical offices in Texas Baptists' Convention Headquarters in Dallas?

THE DECISION OF TEXAS CAN HAVE WORLD-SHAKING IMPORT!

OTHERS

By CHARLES D. MEIG

Lord help me live from day to day
In such a self forgetting way
That when I kneel to pray
My prayer shall be for others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for others.

Let self be crucified and slain
And buried deep; and all in vain
My efforts be to rise again
Unless to live for others.

Others, Lord, yes, others
Let this my motto be,
Help me to live for others,
That I may live like Thee.

Payment Due

(Continued from page one)
The only way that we can keep the paper in the mails and can meet our obligation on this new

THE BAPTIST EXAMINER

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MAY 14, 1955

When a man confesses his own, and not a neighbor's sin, he is not far from the Kingdom of God.

"Saints"

MABEL CLEMENT

(Continued from last week)

CHAPTER VIII.

The day had been lovely and the night was charmingly pleasant and beautiful. The moon walked up into the heavens majestically, shedding forth her soft light; and the stars, as if eager to begin their vigils, early took their stations and began their nightly twinkling. The nocturnal luminaries never shone more brilliantly from the deep canopy of Heaven, and the night was never more inviting, or cheering to heart of man.

The sound of business had not died away, and the hum of voices was still on the streets of Sterling when little groups of men and women were seen wending their way to the capacious mansion of Andrew Clement. One of the principal topics of conversation during the day had been the discussion of the differences between Baptists and Campbellites by Dr. Stanly and Mabel Clement. The rehearsal by those who were present of matters debated the night before created a lively interest. Many came, and many more desired to come; but they feared they would be counted intruders. So they remained at home, hoping to hear rehearsals the next day. The house was well filled, there being between thirty and forty present. One of this number was Brother Jones, a man of fifty, rather sedate, particularly reticent in public, but seeming a little less taciturn than usual, observing as he took his seat: "I thought I'd drop in and discourage all that's wrong and indorse all that's according to the Bible and the Bible alone."

We need not look all around the room; but may observe that Mabel, Arthur, Mr. and Mrs. Clement all filled their respective places. Mabel was calm, but oppressed with a deep sense of her responsibility and weakness. The Doctor was evidently hopeful that the discussion would prove more pleasant and successful on his part than on the previous night. The spectacle man had glided in almost imperceptibly and was all expectation.

"I believe," said Arthur Manly, eager for the discussion to begin, "the question for us to consider tonight is this: What is the state or condition of a penitent believer, whom we settled on as a Scriptural subject for baptism."

"Yes," modestly responded Mabel.

"I must confess," said Dr. Stanly, "that I cannot see anything in that question to require so much time. I can, I flatter myself, answer that question in half a minute."

"It is really unfortunate, Doctor," said Mabel, "that you cannot see any more in the question than you do. But I hope you will give us your answer to the question first."

"My answer," replied the Doctor, "is this: The penitent believer has complied with two of three requirements that are equally essential to salvation, or pardon; and hence is in a fair way to be saved; but he is still in a state of condemnation, because there is one condition indispensably necessary to salvation (by which I mean pardon), that he has not yet met. I am sure this is a Bible answer; but if you can give one differing from this and sustain it by the Bible, I shall be most happy to hear you."

"I shall certainly give an answer very unlike yours; and I believe I can sustain it by the Bible," responded Mabel.

"Move off, then," replied the Doctor, "and remember you will be required to give a 'Thus saith the Lord' for every assertion you make; for, while we most heartily accept all in the Bible, we just as heartily reject all not found in it."

"My heart's sincere desire and prayer to God is that we may unhesitatingly receive all that we find in the Bible and reject all doctrine not found in it," said Mabel.

"That's exactly right," said Brother Jones; "now hand out to us what's in the Bible and we'll joyfully take it, for God's Word is sweet."

"My answer," said Mabel, "is this: The penitent believer is pardoned, justified, saved, righteous, has eternal life, has the love of God in his heart, has a pure heart and is adopted into the family of God."

"Mirabile dictu! My stars! he does not lack anything. Why didn't you take him on to Heaven," exclaimed the Doctor. The audience were astonished and in amazement looked into each other's faces. The Doctor moved his chair uneasily; the spectacle man rubbed his hands in rapture; the rest almost held their breath to hear what was said next. Mabel replied to the Doctor: "We will get the believer into Heaven by and by, Doctor; he is certainly on his way there and will get there without fail. In the meantime God has much work for him to do. Let us take this penitent believer, the only Scriptural subject for baptism, down to the river and baptize him. Now, just before Dr. Stanly leads him down into the water to administer the ordinance to him, we open the Bible to find what his condition is before God, so that we may know what to baptize him for."

"Baptism is not necessary at all," said the Doctor, "if what you say is true."

"It certainly is not necessary," responded Mabel, "to do what you claim for it. But to go on. What is his condition before he

is baptized?

"1. His sins are remitted. To the law and to the testimony, if we speak not according to His word, it is because we have no light in us. (Isa. 8:20). If I do not prove it I do not ask anyone to believe it. My first proof-text is found in Matt. 9:2. 'They brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.' This same case is spoken of by Mark 2:1-12. Here it is demonstrated, if possible, still more clearly that this man was pardoned on condition of faith. In v. 5: 'When Jesus saw their faith He said unto the sick of the palsy: Son thy sins be forgiven thee.' Jesus continued in verse 10: 'That ye may know that the Son of Man hath power on earth to forgive sins'—in order that they might know He had power to forgive sins and did then and there pardon the palsied man, Jesus commanded him to rise, take up his bed and go into his house. The cured and pardoned man then rose up before them all, rolled up his bed, and, with unbounded joy, rushed off toward his home to happily surprise his friends. Now this man's sins were forgiven on condition of faith, and hence without baptism, for all this took place before he was baptized."

"But it seems this man was pardoned because his friends believed," objected Mr. Clement.

"I think it mainly points," said Mabel, "to the faith of his friends, and teaches us that Jesus will save our friends if we trust Him to do so with a faith that works as theirs; but the sick man also believed, for none can be pardoned without faith, since Jesus says: 'He that believeth not is condemned,' and 'shall be damned.'"

"It is as clear as a mathematical demonstration," said Arthur, "that this man at least was pardoned on condition of faith, and hence before and without baptism."

"Doctor, why don't you say something in explanation of these passages," said Mr. Clement impatiently.

"Pshaw! pshaw!" replied the Doctor; "I am astonished that it is so easy to pull the wool over your eyes. All this argument has nothing whatever to do with us or our dispensation. That man was pardoned under the Jewish, not the Christian dispensation. The first Christian baptism was administered on the day of Pentecost. It was then that baptism was established as the law of pardon; and since that day no one has ever been pardoned without it. Why take examples before Pentecost to show how God now pardons sin? Such conclusions are wrong, because the premises are wrong; it is mere sophistry and is easily exposed. Let us have proof on Pentecost day, or after it." Dr. Stanly said this with much sarcasm, struggling to put on a bold front, endeavoring to cover his fair opponent by a great show of courage and confidence. But she was calm and undaunted; hear her reply:

"Very well, Doctor, I shall, at your suggestion, pass beyond Pentecost. I meant to call up two other passages that, I think, prove that sins were pardoned during the Saviour's personal ministry on condition of faith without baptism. They are Luke 18:14 and John 8:24. But I shall pass them by as you are so anxious to reach Pentecost. But allow me to expose at least one error in your speech. You say the reason persons were pardoned during the Saviour's personal ministry without baptism is that baptism was not administered. Doctor, your theory drives you to this. It is unfortunate that you never read that Jesus made and baptized more disciples than John (John 4:1,2), and that Jesus and His disciples came into the land of Judea and there He tarried with them and baptized (John 3:22). These passages prove that baptism was administered in connection with Christ's ministry and by His direction. Who will dare say this was not Christian baptism?"

She paused, but none dared; so she proceeded as follows:

"Jesus made them disciples first, pardoned and saved them; and afterwards they were baptized. This shows your position is untenable, because utterly unscriptural and false. But now we pass beyond Pentecost. I mean to show that faith (with what necessarily precedes it, of course,) is the condition of remission or forgiveness. Let us open our Bibles to Acts, chapter 10. We learn here that Cornelius was anxious to be saved. While he was praying an angel was dispatched from Heaven to say unto him: 'Send for Peter, who shall tell thee words whereby thou and thy house shall be saved.' (Acts 11:14,15). God at the same time prepared Peter to quit his prejudices against the Gentiles, so that when the messengers from Cornelius came for him he was ready to go. He went on purpose to tell them *what to do to be saved*. Let us notice closely, then, what he said. If God has sent an inspired apostle to tell an unsaved man what to do to get rid of, to be saved from, his sins, we should be all attention. Arriving at the house of Cornelius, Peter found quite a number assembled to hear a man appointed by God to tell the people just how they are to get rid of their sins. They never had heard; this was the first gospel sermon any apostle ever preached to Gentiles. I imagine it created quite a stir in the neighborhood. They were there to learn *how to be saved from their sins*. And Peter was there to tell them how. What did he tell them? —"

(Continued Next Week, D. V.)

(Continued from page two)
"If a man die, shall he live again?"—Job 14:14.
Does that refer to mortality? Let's get the answer to it:
"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and IMMORTALITY to light through the gospel."—II Tim. 1:9,10.
Beloved, I thank God tonight for the immortality of the saints. Some of these days these old bodies are going down into the grave, unless Jesus comes, and then, beloved, one glad day every one of the cemeteries are going to be opened and the graves are going to be riddled, and God's own are coming out, — deathless and immortal. I'm looking forward to that glorious day. Talk about joy, beloved, I don't know anything tonight that ought to thrill a child of God more than to know that he is immortal, that he is going to live forever, and that some day every child of God who has died, is going to come out of the grave, to live deathless and immortal state, to live forever.
It is a blessing to me to know that the saints of God are secure, and that when we are saved, we can never be lost again. That applies to the soul. I'm just as thankful for the fact that we are immortal and deathless, and that we are going to live on and on throughout a never-ending eternity.

V

BUT AGAIN: THERE IS THE CAPTURE OF THE SAINTS.
Which is sure to take place. It thrills me to know that we are saved by the grace of God, and that though saints sin, we are saved in Him. It thrills me to think about the immortality of the saints, and, beloved, no less thrilling to me is the thought of the capture of the saints. Can you think of anything tonight that makes you happier or lifts you more spiritually or causes you to rejoice more in your soul than the fact that some day the saints of God are going to be raptured right out of this world. Listen:
"Blessed be the Father who will not have you to be as the world, which are asleep, that ye may not, even as others which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Christ will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the Lord shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
—I Thes. 4:13-17.

You say, "When is that coming to pass?" I don't know, but I have feeling that one of these days, hence, the rapture of the saints is sure to take place. Won't be wonderful to be at your moment, or wherever you are in one moment, and in another moment have this body changed to look like the Lord Jesus—raptured in the sky with Him?

I talked to a man just a short time ago who had just bought a lot in a cemetery. He said to me, "I have a feeling that I ought to prepare for a day when my wife, my children and I might die—I am making preparation for the future."

Beloved, I'm not concerned (Continued on page eight)

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If the Devil were as lazy as most Christians, he would count his converts for each year on his fingers.

Sovereignty

(Continued from page one)
of God, and puts the "creature above the Creator." (See Rom. 1: 25). It makes the world to be a runaway world that has gotten out from under the control of God such that he doesn't know where it is going. It results practically in tricks and stunts and all sorts of use of crowd psychology in an attempt to get people to make a profession of faith. Most of the abuses that we see in modern evangelism stems from Arminian theology. The doctrine of "sinning away one's day of grace" and the doctrine of "falling from grace," both come from Arminianism. Likewise Arminianism denies the Bible doctrine of election upon which rests all fulfillment of prophecy, for prophecy is nothing more or less than events predestinated and elected to come to pass. How any careful Bible student can be Arminian in belief is more than we can see.

Election Can Also Become A Dangerous Doctrine

As taught in the Bible, no. As distorted by some, it does become a dangerous thing. When does election become dangerous? When men TAKE OVER GOD'S PART, and try to meddle into it. Hardshells do this when they assume that if a person is going to be saved, he will be saved whether he ever hears the gospel or not. They ignore the truth that God ordains MEANS as well as the end. Rom. 10:14 says, "How shall they hear without a preacher?" A preacher — a missionary, must be sent as God's means. Some extreme predestinarians pray only half-heartedly, and with the attitude, "What's the use—everything is fixed such that prayer doesn't change anything." That is wicked rationalizing. The point is a sovereign God tells us to pray. "Pray without ceasing." "Men ought always to pray" and many other passages. We remember hearing a Hardshell preacher who seemed afraid that someone might be converted under his preaching, so he made it clear, "I am not preaching to the lost—I am preaching to the sheep." The truth is the preacher ought to preach as if every person in his congregation might be saved. Not one bit of danger that any preacher will bring any one to salvation who is not in the plan of God. Just leave the results with Him. Jesus didn't preach half-heartedly, and neither did Paul, and when any man does so, he departs from the pattern laid down for him in the Scriptures. (Note Acts 17:30 and John 7:37 as examples).

Instead of election and predestination hindering us, it has always been the greatest help in our ministry, for it GUARANTEES SUCCESS (as God accounts success). "My word shall not return unto me void" says God. "It shall accomplish that whereunto I have sent it." The Hardshell fatalist who prates so much about the sovereignty of God DOES NOT BELIEVE THAT GOD IS SOVEREIGN. The man who accepts God as Sovereign will try to do what his Sovereign says to do, and he says for us to "go into all the world and preach the gospel to every creature." He says, "preach the preaching that I bid thee." It is both foolish and wicked to quibble with God and to say, "But I can't understand why you say this, when your purposes are going to be fulfilled. Let God handle all that!"

I Should Like To Know

(Continued from page one)
to say about the consequences of its neglect. A series of sermons scattered along at intervals would be well.

7. What should be done with a girl whose tattling is a nuisance to the whole town?

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Too hard for me. This crowd has made my life miserable. My answer is only a guess. Preach on the evils of tattling. Talk to her. Get some older lady in whom she has confidence to talk to her. Titus 2:3-5; I Tim. 5:13,14. If these do no good, if you can prove she has lied on some one, exclude her for lying.

8. What should be done with members who play cards?

Warn them, exhort them, then if they do not repent, exclude them. II Thes. 3:6.

9. What should be done with those who never come to church?

Visit or write them personally at least twice; then exclude them for covenant-breaking, contempt of the church and covetousness.

10. What should be done with mothers, who give dances in their homes?

Read Matt. 18:6-10 to them. Then if they do not repent, exclude them summarily. II Thes. 3:6.

11. What should be done with parents who give card parties?

Labor to show them their sin. Exhort them publicly and privately to quit. As a last resort, exclude them. II Thes. 3:6 applies to dancers, card players, drinkers, etc.

12. What should be done with a member, who does not attend her own S. S. and teaches in a Presbyterian S. S., but is faithful in attending preaching at her own church?

If she teaches the truth in the Presbyterian S. S., there is nothing to do but to bear with her until you can teach her the way of the Lord more perfectly. If she compromises the truth in her teaching deal with her as a heretic. Titus 3:10; Rom. 16:17.

Church Attendance

(Continued from page one)
has been deaf during this period. When asked why he attended so regularly, he replied, "When I go to church I go to worship God in spirit and in truth. While I am there I see and get a blessing just looking at the face of the minister, although I never heard a word he says."

Incidentally, March 16th marks Mr. Gay's ninety-first birthday. Such devotion to the Lord is an inspiration in these days when many are forsaking the house of the Lord.

—The Gospel Witness

"Saints"

(Continued from page seven)
about a hole in the ground, I'm looking for a hole in the sky. I'm not caring at all tonight to meet the undertaker, but I am looking forward to the day when I shall be with the "Uppertaker." I tell you it thrills me when I think about the rapture of the saints.

Wouldn't it be glorious if He would come tonight before this service might come to a close? Wouldn't it be glorious for our Lord to catch away the redeemed of God, raptured in the sky? That's going to be the experience of God's saints some day.

VI

NOTICE FINALLY, THE HERITAGE OF THE SAINTS.

It is interesting to think about the saints, and even the rapture of the saints doesn't end their experience, for after the rapture comes the heritage of the saints—and what a heritage it is, beloved. Listen:

"Let not your heart be troubled; if ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

—John 14:1-3.

That's the saint's heritage with Him throughout eternity. Do you

want to know more about the saint's heritage? Listen:

"There remaineth therefore a rest to the people of God."

—Heb. 4:9.

Good old Richard Baxter, one of the greatest commentators of the Word of God, penned that immortal book years ago entitled, "Saint's Rest," basing his book around that one verse. Thank God there is a rest awaiting us as our heritage.

Saints have lots of difficulties in this world. The saints of God have many problems, and we often have to suffer. Sometimes we suffer for our sins, and sometimes we suffer for the glory of God, that His will and purpose might be accomplished through us. We have many temptations, many difficulties and many problems, but some day all this is coming to an end, and then the saint's heritage shall be a glorious reality with an eternal rest for the children of God.

In closing, may I ask you a simple question: Are you one of His saints tonight? I'm not inquiring as to your church membership, but I'm asking if you are one of His saints. I'm not asking tonight if you have been baptized, I'm asking if you are one of His saints.

"There remaineth therefore a rest to the people of God." That's in store for you if you are one of His saints. If not, would you like to be a saint tonight? You don't become a saint by praying through at an altar, you don't become a saint by church membership, nor baptism, nor by good works; but, thank God, we are called to be saints, and the man that receives the effectual call of the Holy Spirit, and is washed in the blood of the Lamb, that man is now and eternally shall be, a saint of God. Glorious is our experience as saints.

May God bless you.

Forsook The Pope

(Continued from page three)
and left the Bishop.

I went to the hotel where I had engaged a room, and locked the door behind me. I fell on my knees to examine what I had done in the presence of God. Then I saw, for the first time clearly, that the Church of Rome could not be the Church of Christ. I had learned the terrible truth, not from her enemies, but from the lips of the Church of Rome herself. I saw that I could not remain in it except by giving up the Word of God in a formal document. Then I saw that I had done well to give up the Church of Rome. But oh! my friends, what a dark cloud came upon me! In my darkness I cried out, "My God, my God, why is it that my soul is surrounded with such a dark cloud?"

With tears I cried to God to show me the way, but for a time, no answer was vouchsafed. I had given up the Church of Rome; I had given up position, honor, my brothers and sisters, everything that was dear to me! I saw that the Pope, the Bishops, and the priests would attack me in the press, and in the pulpit. I saw that they would take away my honor and my name—and perhaps my life. I saw that war to the death was begun between the Church of Rome and me, and I looked to see if any friends had been left to me to help me fight the battle, but not a single friend remained. I saw that even my dearest friends were bound to curse me, and look upon me as an infamous traitor. I saw that my people would reject me, that my beloved country, where I had so many friends, would curse me, and that I had become an object of horror to the world.

Then I tried to remember if I had some friends amongst the Protestants, but as I had spoken and written against them all my life, I had not a single friend there. I saw that I was left all alone to fight the battle. It was too much, and in that terrible hour, if God had not wrought a miracle, I should not have been able to bear it. It seemed impossible for me to go out from that

room into the cold world, where I should not find a single hand to shake, or a single smiling face to look upon me, but where I should see only those looking upon me as a traitor.

It seemed that God was very far away, but He was very near. Suddenly the thought entered my mind: "You have your Gospel; read it, and you will find the light." On my knees and with trembling hand, I opened the Book. Not I, but God opened it, for my eyes fell on I Cor. 7:23: "Ye are bought with a price, be not ye the servants of men."

With these words the light came to me, and for the first time I saw the great mystery of salvation, as much as man can see it. I said to myself, "Jesus has bought me; then, if Jesus has bought me, He has saved me; I am saved! Jesus is my God! All the works of God are perfect! I am, then, perfectly saved—Jesus could not save me by half. I am saved in the blood of the Lamb; I am saved by the death of Jesus." And these words were so sweet to me that I felt unspeakable joy, as if the fountains of life were open and floods of new light were flowing in upon my soul. I said to myself, "I am not saved, as I thought, by going to Mary; I am not saved by purgatory, or by indulgences, confessions or penances. I am saved by Jesus alone!" And all the false doctrines of Rome went away from my mind as falls a tower which is struck at the base.

I then felt such a joy, such a peace, that the angels of God could not be more happy than I was. The blood of the Lamb was flowing on my poor guilty soul. With a loud cry of joy I said, "Oh! dear Jesus, I feel it, I know it; Thou hast saved me! Oh! Gift of God, I accept Thee! Take my heart and keep it forever Thine. Gift of God, abide in me to make me pure and strong; abide in me to be my way, my light, and my life; grant that I may abide in Thee now and forever! But, dear Jesus, do not save me alone; save my people; grant me to show them the Gift also! Oh! that they may accept Thee and feel rich and happy as I am now."

It was thus I found the Light and the great mystery of our salvation, which is so simple and so beautiful, so sublime and so grand. I had opened the hands of my soul and accepted the gift. I was rich in the gift. Salvation, my friend, is a gift; you have nothing to do but to accept it, love it, and love the Giver. I pressed the Gospel to my lips, and swore I would never preach anything but Jesus.

I arrived in the midst of my colony on a Sabbath morning. The whole people were exceeding excited and ran towards me, and asked what news. When they were gathered in the church, I presented to them The Gift. I showed to them what God had presented to me, His Son Jesus as a gift—and, through Jesus, the pardon of my sins, and life eternal as a gift. Then, not knowing whether they would receive the gift or not, I said to them: "It is

time for me to go away from you my friends. I have left the Roman Catholic Church forever. I have taken the gift of Christ, but I respect you too much to impose myself on you; if you think it better for you to follow the Pope than to follow Christ, and to invoke the name of Mary than the name of Jesus, in order to be saved, tell it to me by rising up."

To my exceeding great surprise the whole multitude remained in their seats, filling the church with their sobs and tears. I thought some of them would tell me to go, but not one did so. And as I watched I saw a change come over them—a marvelous change which cannot be explained in natural ways—and I said to them with a cry of joy:

"The mighty God who saved me yesterday can save you today. With me you will cross the Red Sea and go into the Promised Land. With me you will accept a great gift—you will be happy and rich in the gift. I will put the question to you in another way. If you think it is better for you to follow Christ than the Pope, invoke the name of Jesus alone, than the name of Mary, that I better to put your trust only in the blood of the Lamb shed for the Cross for your sins, than the fabulous purgatory of Rome, after your death to be saved; if you think it is better for you to have me preach to you the Gospel of Christ, than to have a priest preach to you the doctrines of Rome, tell it to me by rising up—I am your man!"

And all, without a single exception, rose to their feet, and, with tears, asked me to remain with them.

The Gift, the great, the unspeakable Gift had, for the first time, come before their eyes in beauty; they had found it precious; they had accepted it; no words can tell you the joy that multitude. Like myself they felt rich and happy in the Gift. The names of one thousand souls I believe, were written in the Book of Life. Six months later we were two thousand converts; a year later we were four thousand! And now we are nearly twenty-five thousand and have washed their robes and made them white in the blood of the Lamb.

The news spread quickly over America, and even in France and England—that Chiniquy, the best-known priest of Canada, left the Church of Rome, and headed a noble band of men, wherever it was said, the name of Jesus was blessed, and I hope you will bless the merciful and able Saviour today with me, when it is my privilege to have told you what He has done for my soul.

Pray for the Roman Catholics of America and everywhere, that I may be the instrument of the mercies of God toward them; that they may all receive, with you, the unspeakable Gift; may glorify the Gift during the few days of our pilgrimage here and throughout all eternity. Amen.

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