

# The Baptist Examiner

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

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## Why You Should Be A Baptist

By ROY MASON  
Tampa, Florida

the church of Christ's choice —  
the one He started.

### What Should Determine Your Church Affiliation?

1. You should join the church that Jesus Himself started. As an institution, it is still in the world, for Jesus said (Matt. 16:18), that the "gates of hell" should not prevail against it. All man founded churches are rivals to the one that Jesus started. Why belong to Calvin's church or Wesley's church, or Luther's church, or Campbell's church, when you can belong to the one that Jesus started. HOW (Continued on page three)

Many people want to appear very "broad" so parrot like they go around repeating some expressions which they think will impress people with their "broadness." Among such expressions are these: "One church is just as good as another." "It doesn't matter which church you belong to — we are all working for the same place." "Let every one join the church of his OWN choice."

Such "broadness" is mere shallowness. Such expressions are not worthy of the "I. Q." of a moron. One store is not as good as another. One school is not as good as another. One man or woman is not as good as another. Much

less is one church as good as another.

The church that Jesus started is better than one started by some mere man.

Likewise among the true churches, those that go in obedience to the program of the Founder are better than those that do not.

Further, no person has a right to join "the church of their choice" when that choice is based on mere prejudice, tradition, notion or caprice. One should join

## Why I Am A Baptist And Not A Cathloic

This is the first of a series on the general theme "Why I Am A Baptist and Nothing Else." I discuss it first since Baptists and Catholics are farther apart than all others.

Only two of the hundreds of churches can claim to go back to the days of Jesus—Baptists and Catholics. All others originated far this side of Jesus' day:

Lutheran	1520
Episcopal	1534
Congregationalist	1540
Presbyterian	1536
Methodist	1740
Christian Science	1879
Campbellite	1827
Mormon	1830

Accordingly, I would be a Catholic, if I were not a Baptist. This abbreviated extract is to tell you why I am a Baptist instead.

### I

Baptists believe that all stand equal before God while Catholics believe in a graduation of members. Hear Jesus' words:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." —Mt. 23:8.

Several years ago an Eucharistic Congress was held in New York City. A papal representative was there. Mayor Jimmy Walker and Alfred E. Smith kneeled and kissed the papal ring that he wore. Charles Lindberg shook

### II

Baptist churches have no head but Christ, whereas Catholics have a human head—the Pope. Cf. Eph. 1:22; Col. 1:18. Catholics say (falsely) that Peter was the first pope and that his successor is the head of their church.

On page 125 of "Faith of Our Fathers," Cardinal Gibbon says: "When a dispute arises in the church regarding the sense of Scripture, THE SUBJECT IS REFERRED TO THE POPE FOR FINAL ADJUDICATION. The Sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the Cardinals of the Church; or he calls a council of his associates of the faith, the Bishops of Christendom; or he has recourse to other lights which the Holy Spirit may suggest to him."

Then, after mature and prayerful deliberation, he pronounces judgment and his sentence is final, irrevocable and infallible."

### III

Baptist churches were established by Christ, while Catholic churches are human attempts apart from Christ. Baptists came from Jerusalem while Catholics came from Rome. The church which Jesus established was a Baptist church. Mt. 16:18. The church which was established at Rome and to which Paul wrote in 60 A. D. became the Roman Ca- (Continued on page five)

## The Devil's Greatest And Most Effective Tools For Today

"He did preach some strange things but he appears to be such a nice man and he is so sincere." How often do we hear these and similar words spoken about some preachers who deny nearly every truth of the Word of God. It seems as though those who speak in this manner are under the impression that a man could not be an emissary of Satan and a "fine fellow" at one and the same time.

In reality, however, Satan's most effective agents are always personable individuals. The cause of the prince of fiends is best served not by some repulsive and objectionable advocate but rather by a lovable, smooth-spoken gentleman who radiates "sweetness and light." In the Word of God we read that Satan himself is transformed into an "angel of light." It is not as an ugly, tailed monster that he seeks to seduce believers and to destroy the gospel; his appearance and manner are calculated to win the unwary and undiscerning.

The Devil's most effective tools today are garbed not in red tights but in clerical garb or scholastic robes. Their mouths do not belch forth fire but smooth and subtle words that are aimed at creating doubts as to the integrity of God, His Son and the Word. These agents, while sending out such (Continued on page five)

## OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

### 1. Is not election conditioned on a man's acceptance of Christ?

No. Conditional election is not election at all. It is a misnomer. If Arminians were logical and honest, they would openly deny that there is any sort of election in connection with salvation. The Bible teaches that man by nature is dead and cannot turn to Christ while in that condition; and that therefore faith is wrought in man by the regenerating Spirit of God. Jer. 17:9 (Prov. 4:23; Job 14:4); 13:23; John 1:13; 6:37,44,65; Rom. 8:7,8; I Cor. 2:14; II Cor. 4:3,4. The foreknowledge of God mentioned in Rom. 8:29 and I Pet. 1:2 is not mere foresight concerning what men would do. It involves a sovereign fixing of God's mind upon those He saves. This is proved by the fact that in Rom. 8:29, 30 that God is spoken of as first foreknowing (logically) and then purposing to call the objects of His foreknowledge. This call comes through the preaching of the gospel and the application of it by the Holy Spirit. Thus it is shown that the purpose to have the gospel preached to the elect and to make it effective results from foreknowledge. Arminians are just blinded heretics without

a leg to stand on. If they could think logically, they would either become believers in unconditional election or atheists. As it is, they are just illogical fence-straddlers.

### 2. May not all who hear the gospel either accept or reject it?

No. Man untouched by the quickening power of God can but reject the gospel. John 3:19; 10:26; 12:38-40; Rom. 8:7,8; II Tim. 2:24-26. Man by nature loves darkness (sin). The will is controlled by the affections. As long as a man loves darkness he is not going to turn therefrom. He will turn to the light only when God has put the love of the light in his heart. Salvation is of the Lord from beginning to end. Phil. 1:6. Some men are vessels of wrath fitted by the fall of the race for destruction. Rom. 9:22.

### 3. Does not God love all sinners?

Redemptively God loves only the elect. Rom. 9:13. God's love is eternal, sovereign, and unchangeable. Moreover it is an omnipotent love. If God is able to do the utmost for those He loves, then there can be no reason for His not doing it. If He cannot do (Continued on page eight)

## The Cooperative Program Should Not Be Supported

By BOB L. ROSS  
Jackson, Tennessee

why the C. P. is an unscriptural program.

C. B. Williams wrote a tract entitled, "Yes, The Cooperative Program Is Scriptural." In this tract Williams states that the Cooperative Program of the Southern Baptist Convention was found in the Bible by Baptist churches and adopted. Strange! isn't it? that the Holy Spirit, whom Jesus said would lead His churches into all truth, should for nineteen hundred years fail to do that which the Saviour promised!

Mr. Williams shows his ignorance in his attempt to Scripturalize the C. P. (Cooperative Program). He would have shown more wisdom had he done as one of the professors of Union University, a S. B. school located in Jackson, Tennessee. One of the Union students, a pastor, was preparing a message on the C. P. and went to the professor and asked him if he would give him a passage of Scripture which would be a suitable text. The professor scratched his head and said, "Fellow, I don't know one." The professor's reply contains the greatest reason why no one should give a red cent to the C. P.

### I. The Cooperative Program Is Unscriptural

I think it was H. B. Taylor who coined the phrase, "If it is new, it's not true, if it is true, it's not new." This certainly applies to the C. P. It is 30 years old this year (1955). This is evidence enough that it is nineteen hundred years too late to be God's way of supporting mission work. But let us notice a few reasons

(1) Christ is the Head of the church. "And hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1:22.

The all things in this Scripture certainly includes the mission program of the church. "The only thing the Lord Jesus is the head of is a local church. He is head over each local church and also He is the head over all things to each local church. Some Baptists will cooperate with anybody and anything; because they themselves are off center and not rightly related to the Head, the Lord Jesus." (H. B. Taylor).

The C. P. is the mission program head of Southern Baptist Convention churches. Thus, Christ is not the head of "all things" to these churches. This either means that they are not churches or they are spiritual adulteresses. For nineteen hundred years Baptist churches cooperated with the Head of the church, Jesus Christ. Now, those who call themselves Baptists cooperate with the Cooperative Program. But God still has His remnant according to the election of grace which still cooperates with the Head.

(2) The Holy Spirit is the Administrator of Christ's Will in the (Continued on page three)



## THE BACKSLIDER IN HEART

When you are averse to religious conversation or the company of heavenly-minded Christians.

When, without necessity, you absent yourself from religious services.

When you are more concerned pacifying conscience than of honouring Christ in performing duty.

When you are more afraid of being counted overstrict than of dishonouring Christ.

When you trifle with temptation or think lightly of sin.

When the faults of others are more a matter of censorious conversation than secret grief and prayer.

When you are impatient and unforgiving to others.

When you confess but do not forsake sin, and when you acknowledge but still neglect duty.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you shrink from self-examination.

## POWER AND DANGER OF THE PRESS

By DAN GILBERT

The power of the press is a great force in the life of any nation. It is a powerful weapon — for truth or for falsehood; for righteousness or for unrighteousness. Our great city newspapers have increasingly been given over to exploiting crime, sex, indecency, and vulgarity. There was a time when "yellow journalism" was widely denounced in America. Today it is accepted as a commonplace.

While the secular press has degenerated, the religious press has dwindled. There was a time when nearly every home in America received at least one religious journal weekly.

The circulation of the religious press is pathetic, when compared to that of the pagan press. The greatest newspapers of Chicago, New York, Philadelphia, etc., have from a half million to a million circulation. The "Saturday Evening Post" has 3,000,000 circu- (Continued on page six)

## The Baptist Examiner Pulpit

### "PEACE"

"Peace be unto you."

—John 20:19.

As you will notice, beloved, these four words, "Peace be unto you," were spoken by Jesus as He met with His apostles, following His resurrection. Thomas wasn't there. Eight days later Thomas was present, but this first time that Jesus met with His apostles following His resurrection, He said to those that were in the room, "Peace be unto you." As I was reading this verse and meditating upon it of recent date, it came to my mind as to how lit-

tle peace there is within the world. Did you ever pause to think how little peace and contentment and happiness there is within the world today?

Sometime ago, Life magazine had a picture of people standing on one of the most important corners in Louisville, Kentucky. I would judge that there were at least twenty-five people in that picture, and there wasn't one single person within that picture that was smiling. The photographer had taken the picture when no one knew that he was snap-

ping it. They were just standing there—probably waiting on a bus —maybe waiting to get across the intersection. At any rate, they were just standing there, and there wasn't a smile on the face of any of that group of people. Life magazine, in the caption over the picture and in the small description that they gave of it, commented on the fact that life is a mighty grim thing. Especially can you see that to be true when you stand on a busy street corner and take a picture and in the (Continued on page two)



# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 9, 1955

## HUNGER AND THIRST SATISFIED

EXODUS 16

Memory Verse: "Jesus stood and cried saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."—John 7:37,38.

### I. Redeemed, But Complaining. Ex. 16:1-2.

When Israel was redeemed on the night of the Passover, they became children of God. Not full-grown children, but babes. Cf. I Pet. 2:2. There are at least two things that babes do; to put it abruptly, they are these, "whine" and "howl." Spiritual babes seem to be most proficient at both. Surely, nothing can be more dishonoring to God than for those who belong to Him, to be possessed of a complaining spirit.

### II. A Pilgrim People. Ex. 16:3.

Egypt with its flesh-pots were behind them. Canaan was before them. All about them was the sands of the desert. The wilderness could provide no food nor water for God's child. All that Israel could do was look to Heaven for their daily supplies. True picture of a pilgrim people. Can we fail to see ourselves here.

### III. Manna. Ex. 16:3-36.

The manna was a type of the Lord Jesus Christ (John 6:31-35). It is also a great illustration of the Bible. It is thus we wish to study it.

1. It was a supernatural gift. Ex. 16:4. The manna was not a product of the earth; was not manufactured by man; instead it came down from Heaven. So with the Word; it was not produced by man, but was given by Divine inspiration from Heaven. Cf. II Pet. 1:21; II Tim. 3:16.

2. It was all about Israel. Ex. 16:13. No long journey had to be taken to secure the manna. It was just outside of the tent. The Word of God is just as accessible to all. A copy can be procured as easily as Israel could gather the manna. The manna must either be gathered or trampled. This is equally true with the Word of God.

3. It was to be gathered in the morning. Ex. 16:13. It was to be gathered early in the morning before other things might occupy their attention. How blessed each of us would be if we found time early in each day to meditate on the Bible.

4. It must be gathered by stooping. Ex. 16:13. It lay round about the host. Did not grow on trees, but was found on the ground. To obtain it, they must get down on their knees. How perfect the type. We must seek God's wisdom on our knees if we are to learn the Bible.

5. The natural man couldn't understand the manna. Ex. 16:15. How true this is concerning the Word of God. The unsaved man can never understand it. Cf. I Cor. 2:14.

6. It was God's provision for Israel. Ex. 16:16. Each was to gather an omer, or about 6½ pints. For the 2,000,000 souls to feed upon the manna means that at least 13,000,000 pints or 9,500,000

peace because he joins the church. No man has peace because he joins some fraternal organization. No man has peace because he submits to any ordinance, or because he subscribes to any creed or ritual. Beloved friends, the only ground of peace is the Lord Jesus Christ Himself. He is our peace.

"And the work of righteousness shall be peace."  
—Isa. 32:17.

How do we get peace? It grows out of the work of righteousness. Of course, this Scripture is speaking about the Lord Jesus Christ. Of course, the text is speaking about the Son of God who died for our sins upon the Cross, who became our sin-bearer and went to Calvary to die for us, and who wrought righteousness whereby we are covered now with the perfect righteousness of God's own Son. Beloved, as a result of this work of righteousness, we have peace.

I have often tried to imagine a prince and a beggar changing clothes. I have often tried to imagine a prince taking his garments and handing them over to the beggar, and the beggar, in turn, taking his rags and handing them over to the prince. I have often tried to imagine what a scene like that would look like. I can see that beggar as he puts on the prince's clothes, walking out with the bearing and the demeanor of a prince. I like to think of it as a good illustration so far as I myself am concerned. I stand as a beggar in God's sight, a sinner before the Lord, and Jesus Christ stands side by side with me. I put my sins over on Jesus, and God gives to me the righteousness of the Lord Jesus Christ; so where He is clothed with my sins, I, in turn, am clothed with the righteousness

pounds was to be gathered. It would thus require a train of 95 cars, each carrying 50 tons, to daily give food for Israel. God provides thus for us through His Word.

7. Some gathered more, some less. Ex. 16:17. How true to the way we study the Word of God. Some study only portions of it, while others study it all and all the books that were ever produced about the Bible.

8. What was gathered must be used. Ex. 16:19,20. So Divine Truth, or the Word of God is not to be hoarded up—it is to be used. When the manna was left, it spoiled (vs. 20). We can not live upon yesterday's enjoyment of the Word of God. Our past experiences with God will not suffice.

9. It was gathered daily. Ex. 16:4. That which was gathered today would not suffice for tomorrow. A new supply must be secured each day. So with the study of the Bible. Just as a Sunday dinner is not sufficient for the whole week, so the spiritual food one receives on Sunday is not sufficient for the whole week.

10. Was white in color. Ex. 16:31. White is the emblem of purity. Truly, we can see the Scriptures are pure. Cf. Ps. 12:6; Ps. 119:140; Prov. 30:5,6.

11. Was preserved in the ark. Ex. 16:33. While it would not keep over one day in an Israelite tent, yet God could preserve it indefinitely in the Tabernacle. Surely this shows how God has preserved the Scriptures through all the ages.

12. It lasted until Canaan was reached. Ex. 16:35. This tells us what an inexhaustible supply God has for His people. How true this is concerning the Bible.

### IV. Water From The Rock. Ex. 17:1-7.

This rock which was smitten is a picture of Christ smitten for the world. Cf. I Cor. 10:4. When it is said, "The rock followed Israel," Paul means that Christ accompanied them in their wilderness wanderings. Christ is the water of life for us to drink daily. He it is, who supplies our need and quenches our thirst daily.

### V. Fighting With Relatives. Ex. 17:8-16.

The Israelites and Amalekites were near relatives. This is typical of the war which each child of God must wage against his fleshly nature. When one is saved a new nature is put within. That new nature can never sin. Cf. I John 6:16. The flesh may continue to do evil. There is thus a war between the two. Cf. Rom. 7:15-25; Gal. 5:17.

### VI. Holding Up The Hands Of God's Anointed. Ex. 17:12-14.

Aaron and Hur, supporting the hands of Moses, are a good illustration of what every church-member ought to be to his pastor and the leaders of the church. While we can not fight like Joshua nor plead like Moses, yet each can stand by and support the hands of Moses.

upon Him. I stand there and look at the body which has been whipped until the back is nothing but a mass of gore and blood, and I see the face from which the whiskers have been pulled until it is beyond recognition. I look at Him as He suffers, and as the pain leaps along the very arteries of His body. I see the Son of God as His breast heaves and falls beneath the weight of the pain that He feels, and I say, "Why did Jesus Christ thus die?"

Oh, hear me, beloved friends, when I say that the ground of our peace, the foundation of our peace, the only way that we can have peace is because of the Lord Jesus Himself. I feel sorry for that individual who thinks that there is peace to be had by joining a church, or that there is peace to be had by submitting to some creed, or that there is peace to be had by being baptized or submitting to some ordinance. I feel sorry for that individual, for in a very short time he will find that there is no peace except in the Lord Jesus Christ, who on the Cross of Calvary died for all of his sins. When he sees that, he has the ground and the foundation, for peace, and peace becomes a precious possession to the individual who thus sees Jesus on the Cross.

Notice that our peace came as the result of the chastisement that fell upon the Lord Jesus Christ. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him."  
—Isa. 53:5.

Will you go back of Calvary with me to see the Lord Jesus Christ as He appears within Pilate's judgment hall. See Him as He was stripped to the waist and as they lashed His back until it was nothing but gore. Can you see the Son of God as He suffered? Why did He suffer? Because the chastisement of our peace was upon Him.

Come to Calvary and see Jesus as they nailed Him to the Cross, and as they drove the spikes into His hands and into His feet. Can you imagine how it must have hurt? I stand there and look at Him upon the Cross, and I say, "Why is He thus dying?" That is the ground of our peace. The chastisement of our peace was

### III LET'S NOTICE THE TERMS WHEREBY PEACE BECOMES OURS.

It is rather interesting to notice that the only terms whereby we receive peace is nothing more or less than by simple faith in the Lord Jesus Christ as Saviour. Listen:

"Therefore being justified by" (Continued on page seven)

## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR  
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## "Peace"

(Continued from page one)  
entire group there is not a smile on the face of even one who is present.

Well, the real reason that we might mention that there was no smile on the face of those individuals is that there is no peace within the world.

At the end of World War I, there came into existence what was called the League of Nations, that later became the "League of Nations" — nothing short of a league of notions. It amounted to nothing and came to an untimely end. They were unable to cope with world problems, and were unable to bring peace to a troubled world.

At the end of World War II, there came about another organization of the same type. We call it by a little different name. It is not the League of Nations, but the UN Council—the United Nations Council. The UN has accomplished practically nothing so far as peace is concerned. I tell you, beloved, among the nations of the world, there is mighty little peace to be found today.

I was impressed some years ago when I read an editorial written by H. G. Wells—the infidel historian of England. Wells was commenting upon the fact that there was so little peace within the world. He had analyzed the past six thousand years of earth's history, and he said that it was a striking thing that through all this period of earth's history, that the world had had only 227 years when there wasn't a war going on some place. I say, beloved, there is mighty, mighty little peace within the world.

Not only is that true so far as this world is concerned, but just look at the homes over America as to how little peace there is within the home. About two out of every five weddings end in the divorce court. So far as marriage is concerned, it is a very cheap thing today. The fact that it ends so often, and so frequently, in the divorce courts certainly shows that there is no peace within this troubled world.

Or you can look at it from another standpoint. You can look at the churches of America. How much peace is there in the average church? You know as well as myself that in the majority of churches today there is mighty little peace to be had so far as the members are concerned. It is so seldom today that you find a church that meets in perfect harmony, for in most churches there is a person who wants to be the "Diotrepehes" — who wants to control and "run" the church, and the result is that there is mighty, mighty little peace in our churches.

So far as individuals are concerned, there is mighty little peace to be had. Just stop and think of the many people who walk these streets today. They are not at peace with man. They are not at peace with even their neighbors. They are not at peace with those that they work with. They are not at peace with those they associate with from day to day, to say nothing of the fact that they are not at peace with God.

Well, beloved, when I read this text of Scripture and thought

about peace, I remembered the fact that there is so little peace within the world. Jesus said, "Peace be unto you," but when you look at our nation, and our homes, and the divorce courts, and when you cast your eyes upon the churches, and when you look at individuals at large, you can see that there is an exceedingly small amount of peace within this world today.

In the light of the fact that there is so little peace, let's notice what the Bible says about peace.

I

## GOD IS THE AUTHOR OF PEACE.

"I form the light, and create darkness: I MAKE PEACE, and create evil. I the Lord do all these things."—Isa. 45:7.

Now, notice, beloved, what it says: "I make peace. I the Lord do all these things." Well, who is it that is the author of peace? Who is the one that makes peace? I think the reason why there is so little peace within the world today is because that God who makes peace is so little known. He is the author of peace, but so few people are acquainted with Him, and on speaking terms with Him, and accordingly there is very little peace within the world today.

Let me emphasize the fact that God is the author of peace. There's no peace to be had so far as the nations of the world are concerned, apart from God. There's no peace for the United Nations so long as God is ruled out. When the UN first came into existence in their initiatory meeting out in California—when they met for their very first session someone suggested that the conference be opened with prayer. Immediately, it was vetoed, and God was ruled out of the very first conference that was held by the UN. Even the average political meeting is called together by an invocation being offered and with the congregation calling upon God in prayer, but out there, in the first meeting of the UN, they didn't even pause to recognize God. The reason, I think, beloved, is the fact that they didn't know the author of peace.

I say, beloved, the reason there is no peace is because God, the author of peace, is ruled out, just like He was at this first meeting of the UN. I would to God that I could burn it into your soul that there will never be any peace among individuals or among nations, nor will there be any peace in our homes, nor will there be any peace in our churches, until God, the author of peace, is given complete preeminence and complete right of way in all things. He, I say, is the author of peace.

II

## JESUS CHRIST IS THE GROUND OF OUR PEACE.

Notice that the ground of peace is the death of the Lord Jesus Christ. In other words, our peace comes as a result of the death of the Lord Jesus Christ. Listen:

"For he is our peace."  
—Eph. 2:14.

I wouldn't be at peace today with God and I wouldn't have any peace within my soul apart from Jesus—I wouldn't be able to put my hand upon my breast to know that I am at peace with my Redeemer, if it were not for the fact that Jesus Christ is the ground of our peace. No man has

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God tells us to burden Him with what burdens us.

## Cooperative Program

(Continued from page one)

church. Jesus promised to the church, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. This was said in connection with the church's mission work. The way that Christ is with His church today is by the third person of the Godhead, the Holy Spirit. The Holy Spirit calls the missionaries, lays it upon their hearts where to go, and puts it into the hearts of the saints to support them. What Southern Baptist church practices this method of doing mission work as illustrated clearly in Acts 13:1-4? Not one. It is all left up to the Board and the Cooperative Program. Southern Baptists support they know not who nor what. They just throw it in the pot. And according to the Programites, the Holy Spirit would never lead a person to give to anything but the Cooperative Program. While still in the Convention, this writer wrote to the Foreign Mission Board about giving directly to foreign causes, and the Board wrote back and requested that I give through the local church, thus being "privileged" to support all Southern Baptist causes through the Cooperative Program.

But God's Holy Spirit directs true mission work. The Holy Spirit divides the money, not a fixed program made out a year or so ahead of time.

(3) The unscriptural basis of the Convention and its Cooperative Program is post-Millennialism. Dr. Graves said, "The convention system is based on post-Millennialism."

Southern Baptists are now joining themselves with the rest of the denominations of America to "Win America To Christ." This reminds us of the spirit of the Roman hierarchy in its early days. It set out to convert the world to so-called Christianity, filling the parishes with unregenerate, and corrupting itself into all manner of filthiness. It is reported that 60 per cent of the American population belongs to some religious body. But anyone with "one eye and half sense" knows that our nation is sinking deeper and deeper into paganism, "having a form of godliness." If America is converted to Christ it will be in spite of the Southern Baptist Convention and the rest of the unscriptural, heretical Arminian post-Millennial organizations.

### II. The Cooperative Program Is The Life Of Modernism And Neo-Orthodoxy Among Southern Baptists

(1) Their schools. Southern Baptist colleges, universities and seminaries are all practically swallowed by modernism and neo-orthodoxy. Men like Nels Ferré, George Buttrick, and Robert McCracken are featured lecturers at these schools. The works of Karl Barth, Emil Brunner, C. S. Lewis, and others of like faith are the authors of the great mass of the textbooks used. Many faithful and Bible-believing Southern Baptists would never again give a nickel to the program if they knew just exactly what is being taught in their schools. But the program has them hand-tied and blinded.

(2) Their missionaries. What sort of missionaries do you suppose such schools produce? Well, this writer sat in the dormitory of Union University and listened to a so-called missionary deny practically every doctrine in the Bible. This person was sent this summer to the Corn Island as a student missionary. Where did he get this heresy? I can put my finger on it in the textbooks used in this school, and both the Bible professors are rank modernists.

Not all these students soak up the blasphemous teachings of these schools but certainly seeds of doubt and confusion are sown in their hearts and minds.

### III. Through The Cooperative Program One Helps To Build An Ecclesiastical Hierarchy

More and more the S. B. C. is

shaping into the form of the Catholic hierarchy. Its churches are moving in one body, being controlled and directed by the Convention heads. And the Cooperative Program has become the test of faith and fellowship, it is the "black-jack." Southern Baptist preachers can call the Bible a book of myths, call Jesus the illegitimate son of a harlot, and anything else they wish to say; but woe be unto the one who raises his eye-brow against something in the Program! This is when the ax falls!

The church that does not go along 100 per cent with the Program is branded "Uncooperative." The word "independent" to the Programites is language of sedition and revolution in their ears. No Southern Baptist church can be independent and remain "Southern Baptist." (Remember North Rocky Mount?) It is go with the program or else. The Southern Baptist unpardonable sin is to speak against the Cooperative Program. Its only equal is to deny Papal infallibility.

The Convention is headed toward the National Council of Churches. In a recent sermon, Bro. T. P. Simmons said in so many words, "In twenty-five years, and most likely less years, there will be no Southern Baptist Convention. Why do you suppose the Northern Baptist Convention changed its name to the American Baptist Convention? Why it was to bring about a union with the S. B. C. Southern Baptists could not unite with the 'Yankees,' but they could with 'Americans.' And this union will bring the S. B. C. into the National Council of Churches."

The Bible prophesies of the one World church, and the S. B. C. is moving in that direction.

### IV. The Cooperative Program Doesn't Get The Job Done

From "The Sword of the Lord" we take the following quotation: "Southern Baptists gave to all causes last year approximately three hundred million dollars according to their own official reports. Of this amount, approximately, one-sixth, about fifty million dollars went to Baptist causes outside the local church. This was generally called 'missions' but most of all did not go to missions. It included the promotional expense, the secretaries and office workers, the hospitals, schools, colleges, the relief and the annuity board, the seminaries, radio commission, home and foreign missions, etc."

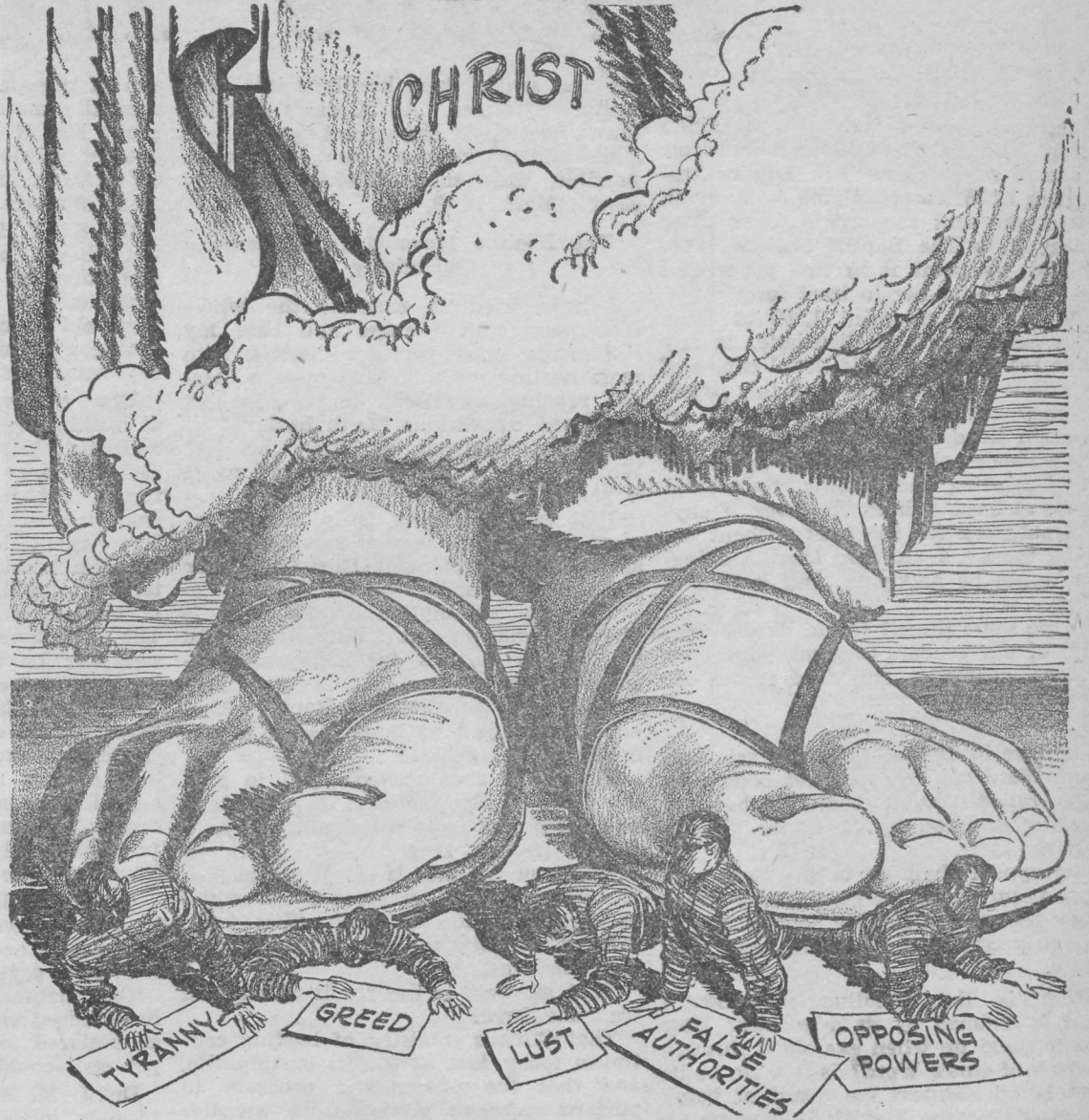
"But of this three hundred million dollars given by Southern Baptists, something over eight million got to foreign missions. That is about one dollar out of 32! And of that which came to the foreign mission board, less than half, only a little over four million dollars came through the Cooperative Program! The rest of the money for foreign missions, was given by specially designated gifts. . . . Southern Baptist Foreign missions must depend mainly on designated gifts. It would get far more if there were no Cooperative Program and all were free to designate gifts."

"In 1955, a total of \$3,475,000 is earmarked for foreign missions. Of any income from the Cooperative Program, South-wide, above the 9,100,000, foreign missions is to get a larger share, if there be more."

"I have before me the 1954 Southern Baptist Handbook. On page 10 is a record of per member contributions for some 53 denominations. Southern Baptists have approximately thirty thousand churches, and in their area are among the most popular of the churches, and have, on the average, the best church buildings in their area. But their per capita giving is among the lowest. It is considerably below the national average. Southern Baptists, according to these official figures, give total contributions per capita of \$35.43. Of this, \$1.11 went to foreign missions! \$28.88 went to congregational expenses. Only \$6.55 went for a total of all denominational purposes. And remember that, of this only \$1.11 per member per year went to foreign missions."

While Southern Baptists gave

SURE DATE TO COME



"THEN COMETH THE END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER; WHEN HE SHALL HAVE PUT DOWN ALL RULE AND ALL AUTHORITY AND POWER. FOR HE MUST REIGN, TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET."

— I COR. 15: 24, 25

\$1.11 per member for foreign missions, Seventh Day Adventists gave \$31.98. Nazarenes gave \$6.77 per member, that is six times as much per member as Southern Baptists gave to foreign missions. The International Four-square Gospel group gave four times as much as Southern Baptists. Free Methodists gave eleven times as much per member for foreign missions as Southern Baptists. Not counting poor Negro Baptists, all the other Baptist groups in America, including Canadian Baptists, the American Baptist Convention, the General Association of Regular Baptist Churches, the Conservative Baptist Association of Churches, all gave more per person per year than did Southern Baptists! All the Presbyterians gave more and they averaged more than twice as much per member as did Southern Baptists. The Episcopal Church, the Reformed Church, the United Brethren and the Mennonites, United Church of Canada all gave more per member than did Southern Baptists. Of the entire fifty-three denominations listed in the Southern Baptist Handbook, only one group of Negroes, one foreign group of Orthodox Catholics, and a few foreign groups of Lutherans and one foreign group of Moravians gave as little as Southern Baptists! Actually, of the larger and prosperous denominations, Southern Baptists are right at the bottom of the list.

"Is any Southern Baptist proud of giving an average of \$1.11 a year per member to foreign missions? And remember over half of that was designated, not coming through the Cooperative Program. There is evidently something wrong with a program which cannot enlist the support of the people better than that. Bearing in mind that Southern Baptists are among the most fervent soul winners, and among the most orthodox larger groups of Christians in America, it is obvious that they ought to be near the top in Christian giving. But they are not. And they ought to be giving a higher proportion to foreign missions than most people, since they believe so in

evangelism, but they do not. They give a smaller proportion than most."

"The figures I have given are official Southern Baptist figures." It will be to the spiritual profit of all to forsake man's program for God's Program as laid down in the Bible. God's churches are independent bodies doing their mission work as the Holy Spirit directs. Are you following the Spirit or man?

### Why Be A Baptist

(Continued from page one)  
CAN YOU KNOW WHICH CHURCH JESUS STARTED? The answer is very simple. A very brief study of the history involved will tell you where, when and by whom the various Protestant denominations were started. They arose in the 16th century, more than a thousand years after Jesus started His church. (Remember that Baptists are NOT Protestants. They existed long before the Protestant movement). Historical study will show you that the Catholic church arose centuries after Christ. Baptists are the only people who date back to the days of Christ. Any candid historical study will show this to anybody.

2. You should belong with the people who will constitute the "Bride of Christ." The Bride of Christ IS NOT composed of all the saved everywhere. The Bride will consist of all the truly saved members of all the genuine Baptist churches of the centuries, when finally gathered together. Heb. 12:22,23 tells us of this gathering. Members (saved members) of man founded churches will be the guests at the marriage supper of the Lamb. They are "the spirits of just men made perfect" mentioned in the passage just referred to.

3. You should belong with the people who for centuries bore the brunt of persecution. Baptists were the people who held out against the Catholic church during the dark ages of vicious persecution. Fifty million of them have sealed their testimony in

their blood.

4. You should belong with the people whose doctrines are the doctrines of the New Testament. Jesus in the Commission said, "teaching them to observe all things whatsoever I have commanded . . ." Those things are found in the New Testament — not in catechisms and "disciplines" and documents drawn up by men.

### Is One Baptist Church As Good As Another?

The plain answer is NO! During the last few years, many Baptist churches have been led to depart from their age-old principle of taking the New Testament alone as their standard of faith and practice. For instance, where in the New Testament do Baptists get CHURCH AUXILIARIES? There is no Scripture for such. Where do they get the Scripture for DENOMINATION as something to supervise churches — as something superior, over and above local churches? There is no Scripture for such. "Denomination" — neither the word nor the concept is found in the Scriptures. Where do Baptists get the social program of food, fun and frolic which in recent years they have placed in their churches? There is not one word of Scripture to justify such. Christ's program (Matt. 28:18-20) is adulterated and diluted with these "additives." Satan is doing his very best today to turn Baptist churches into the likeness of other man-founded churches.

### So Then, Be Careful As To Which Baptist Church You Join!

Avoid the worldly, world-conforming church whose pastor is a denominational worshipper. Look for and find a Baptist church that is like unto those Baptist churches that existed previous to the time when Baptist churches began to conform to the world.

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 1, 1955



# Divine Healing

By JOHN BOEHMER

This most splendid article on divine healing made a tremendous impression on one of our readers, Mrs. Edwin Cunningham of Wiscasset, Maine — so much so that she sent the article to us after reading it in The Baptist Bulletin, asking that we print it in this paper and then print it for her in tract form.

She has had us print 1,000 of these which she intends to distribute. If any of our readers desire additional copies of this article after reading it in this paper, you may address Mrs. Cunningham at Mountain Road, Wiscasset, Maine. If you want a single copy, in order to cover the cost of printing and mailing, you should enclose at least a dime. However, if anyone would ask for the tract without enclosing money, I am sure Mrs. Cunningham would be happy to send it free of charge.

At the same time, I would like to urge many of our readers to secure this tract in large quantities and send it out for a wide reading.

I believe in divine healing as set forth in the Word of God. I do not believe in the so-called "divine healers" that are sweeping the country. I invite you to study the facts.

Our appeal shall be to the Scripture. There is no desire for controversy merely for its own sake. Our sole motive is to fortify and protect God's own dear people.

What is the "healing movement"? What is claimed by its advocates? How does it stand up when examined through the lens of God's Word? Is it a sin to be sick? Is all sickness the result of being oppressed by the Devil? Is healing in the atonement? These and other related questions will be answered.

## The Healing Movement Historically

Most people think that miracles occurred uniformly throughout O. T. and N. T. history. This is not true. The miracles of the Bible are confined largely to four distinct periods, separated by centuries: (1) At the time of the Exodus. (2) During the period of the struggle of heathenism with the true religion under Elijah and Elisha. (3) When God's people in exile needed proof of Jehovah's power. (4) At the entrance of Christianity in the Person of Christ and His apostles. Generally speaking, miracles are rare outside of these periods (see Davis Bible Dictionary).

Sir Robert Anderson has noted: "So long as the testimony was to the Jew, miracles abounded; but if the Apostle Paul's ministry at Corinth and Thessalonica may be accepted as typical of his work among Gentiles, his Epistles to the Corinthians and Thessalonians emphatically disprove the idea that miracles were made the basis of his preaching" (In Defense, p. 78).

An equally striking fact is that although "miracles are the swaddling clothes of the infant church," from the death of apostles until the fourth century, not a single writer among the church fathers claims to have worked miracles, to have seen miracles, or that miracles were worked by his predecessors. But as soon as the church became corrupt, there was "a veritable deluge of miracles" (cf. Loraine Boettner, Studies in Theology, pp. 69, 70).

The modern healing movement on this continent is generally traced to the city of Boston where two movements arose at the same time: one was the false delusion of Mary Baker Patterson Glover Eddy—Christian Science; the other was a more Scriptural movement said to have been started through a medical doctor, Dr. Charles Cullis. Dr. Cullis did not reject means, but recognized that God could and did restore people beyond the help of human sources. Through Dr. Cullis, the godly Dr. A. J. Gordon became interested and in turn wrote a cautiously-worded book, The Ministry of Healing. Other disciples of Dr. Cullis included Dr. A. B. Simpson, John Alexander Dowie, Charles F. Parham (a leader of what today has become Pentecostalism), the Bosworths, Dr. Price and their modern counterparts.

Throughout the world, advocates of faith healing are multiplying rapidly. In Canada, Dr. A. E. Cliffe and many others are pushing the question to the forefront even among conservative communions like the Anglicans. I personally believe that our generation will be confronted by flood-tides of delusion along these lines which will appeal to the sensation-seeking, emotionally-starved people

and sweep them headlong into confusing extremes. As Christ's coming draws nearer, we can expect "great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:23, 24).

## The Healing Movement Considered Objectively

I have tried to examine the whole movement with fairness and base my statements upon personal contact with mass healing meetings and upon a careful reading of books and magazines published by various "faith healers."

What is claimed by these healers? While there may be minor exceptions, it is generally claimed:

That bodily healing is in the atonement in the same way as salvation from sin is in the atonement. Christ bore our sicknesses as our sins on the cross.

That the redemption of the body is physical and present. "Why wait until we get to Heaven for bodily deliverance?" is the charge.

That God is "Jehovah-Rophi" (God our Healer) just as much as He is our Savior.

That it is always God's will to heal the body of His child. A God of love will not permit us to suffer physically.

That healing is dependent solely on the faith of the sick. If one is not healed, it shows either the presence of sin or the absence of sufficient faith. This faith, in turn, excludes the use of means (doctors, medicines, etc.).

That sickness is the result of sin and from the Devil.

That Christ's ministry of healing continues today just as in His earthly life, and that the power and program to perform miracles given to the apostles is the power and program of the church today.

One of the unfortunate consequences of the healing movement is the widespread publicity given to its claimed results. I have before me an ad from a Fort Worth paper which reads: "Don't suffer! Are you blind, deaf or lame? Do you have cancer, arthritis, tuberculosis, gallstones or any other affliction? Hundreds have been healed!"

What is actually experienced? Naturally the failures are never publicized — the multitude of faith-shattered heart-sick folk who turn away with broken hopes. There may be genuine cases of supernatural healing out of such meetings, but I have had difficulty finding even one clear case.

In Mr. Bingham's excellent book on this subject, The Bible and the Body, he gives the results of an impartial investigation of 350 cases of claimed cures from Mr. Price's meetings. Of the 350, it was found that only five were definitely cured (these five were susceptible to cure by hypnotic suggestion), "thirty-nine died within six months . . . five became insane and four other cases of insanity were traced to family disappointment in healing expectancy through his ministry." Mr. Bingham tells that although nearly 7,000 cases were prayed for by an Elder Hickson in his Toronto campaign, he could not discover one single outstanding case of healing.

After a prominent faith healer was denounced as a fraud by a Baptist minister of Pontiac, Michigan, his manager came at the close of the campaign and demanded a public apology. He was completely silenced when told that if he would produce one medical certificate signed by a dependable doctor that a person had a certain organic disease and was healed during the meetings the apology would be given. And this despite the fact that newspaper ads claimed "hundreds" of cures!

Another Toronto pastor gave a challenge to a visiting faith healer that if he would produce "one case of a man who was known by everybody to be in need of healing of some manifest disease" and had been "healed in such a way that all who observe him will have to say, 'We cannot deny it,'" he would join him in his healing campaign. The challenge was met by ridicule only.

Furthermore, there are grave evidences of inconsistency in the leaders of this movement. Many of those who claim healing for the body wear eyeglasses and false teeth, suffer from falling hair, and eventually die from the very same diseases and conditions that affect everyone else in life!

Not only so, but they do not always experience what they claim: e. g. Dorthea Trudel, the godly Swiss healer, remained weak and deformed herself until she died; Dowie was smitten by paralysis; D. A. Gordon passed away, the vic-

tim of disease. Mr. Bingham points out that the mission of a healing-claiming group had 27 graves in the Sudan when another mission that used drugs to fight off malaria had only six with twice as many workers.

Dr. S. B. Harris (an M. D. from St. Petersburg), writing to Our Hope, asserts that he has been "called on professionally to render medical and surgical aid to more than a dozen of the protagonists of these financially successful maneuvers."

How can we explain what happens at healing meetings? Dr. Philip Boucher, a British physician explains this basic fact: "A large portion of people are suffering, not from physical disease, but from neurosis in one form or another . . . The patient does not realize that he is neurotic because he feels all the symptoms in his body . . . These maladies doctors term 'function' or 'hysterical.' The symptoms however, are very real and may be very severe: pains affecting most or all of the body, headache, indigestion, fatigue, paralysis, and in some cases of asthma, eczema, and rheumatics are common examples. And now doctors are recognizing that even organic disease, such as duodenal ulcer, colitis, and thyrotoxicosis, may be precipitated by emotional upset" (see Eternity, issue of January, 1952).

Other medical authorities estimate that from twenty to fifty per cent of those sick and hospitalized are suffering from psychological causes alone.

One mental authority has said of the hospitalized cases, "If faith in God could be restored to these mental patients, 55 per cent could go home in a few days."

Dr. J. M. Buckley in his old but extremely interesting book, Faith-Healing, Christian Science, and Kindred Phenomena observes that the claims of faith healers are discredited by three facts: (1) "They exhibit no supremacy over pagans, spiritualists, magnetizers, mind-curers, etc." (2) "They cannot parallel the mighty works that Christ produced nor the works of the Apostles" (restoring limbs, etc.). (3) "All that they really accomplish can be paralleled without assuming any natural causes."

Dr. Buckley goes on to show that the formula is always some form of "concentrated attention." Oral Roberts, famed evangelist and healer, is constantly emphasizing the "point of contact." Few people appreciate the power of the mind in relation to the body. One illustration will suffice. Dr. Buckley tells of the daughter of a clergyman who had been sick for a long time, unable to move and suffering intense pain. A surgeon diagnosed her condition as a disease of the breast-bone which would require surgery. After some delay because of the unwillingness of the parents to consent to so serious an operation, a Dr. Krakowitzer was called in. He made a solemn and careful examination of the girl from head to foot, and then suddenly exclaimed, "Get out of bed, put on your clothes, and go downstairs to meet your mother." The young lady automatically arose and obeyed him. The next day she took a walk and had a complete recovery without relapse. Dr. Krakowitzer had recognized in her a case of hysteria which merely needed the stimulus of a sudden command by a stronger will. Now Dr. Buckley observes: "Had she been cured by a faith-healer believed in by the family, the mistaken diagnosis of the eminent surgeon would have been heralded far and wide, and the cure considered a miracle."

In my personal investigation of healing campaigns, I observed that the procedure reminds strongly of mind-over-body cures. A Christian doctor, who before his conversion used hypnotism in his medical practice, claims that many "faith healers" use the same techniques. Where this is the case, the "cure" lasts for approximately three weeks.

I am not suggesting that God never heals in the case of those who attend special healing meetings, but that most of the so-called cures are not what they are represented to be. In fact, the chairman of a Toronto campaign told me in a telephone conversation it was not the policy to release the names and addresses of those claiming cures since many who professed to be cured were not!

Let me say again, I believe in faith healing as set forth in the Word of God. I reject faith healing as practiced by the advocates of the healing movement. My only desire is to declare the facts — facts that should anchor us more firmly to the truths that exalt the Lord Jesus Christ.

## Bible Answers To Healing Questions

Since the only basis for our disagreement with the doctrine and practice of "faith healers" is where they are without Biblical support, what are the Bible answers to healing questions?

Is healing in the atonement? Healing is in the atonement in the sense that all of God's provisions for believers are only made possible through the Cross. However, to claim that bodily healing is in the atonement in the same sense as soul salvation is untenable.

Deliverance from death has been secured through atonement. But death is everywhere present. To claim that bodily healing is a necessity because it is in the atonement would require claiming that deliverance from death is also for the present (but cf. I Cor. 15:26).

God's Word teaches that the redemption of the body is yet future for the believer. We are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23); "We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil 3:20, 21); our deliverance from physical pain is future—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

The one passage that is always appealed to by those who teach healing in the atonement is Matthew 8:16, 17. On the basis of this verse, it is asserted that bodily health is ours just as much as is spiritual salvation.

Please read Matthew 8:16, 17 carefully and note that the Cross is not in full view at all. This event took place long before Christ's death. Capernaum is not Calvary! When Christ healed in v. 16, He did not bear vicariously the diseases He cured (the Greek verb does not have this sense but rather a sympathetic bearing — see the same word in Gal. 6:2; Rom. 15:1). Mr. Bingham says: "The only conclusion . . . is that Matthew is guided to use the spiritual figures of Isaiah 53 illustratively of the physical healing ministry of Christ, but that in doing this he is carefully guided to a change in language which indicates this." To build up a doctrine of healing on such a New Testament use of an Old Testament passage was never in the mind of Matthew nor of the Holy Spirit (The Bible and the Body, p. 57).

There is much struggling with the Scriptures to try to prove that Christ bore our sickness on the Cross. The phrases "with his stripes we are healed" (Isa. 53:5) and "by whose stripes we are healed" (I Peter 2:24) have become sort of a healing slogan.

In Isaiah 53 and in I Peter 2, the context makes it clear that the healing that is in view is healing for sin. Both contexts provide the figure of the sheep that have gone astray to illustrate what this healing is!

Similarly, in Psalm 103:1-5, the same conclusions are valid. David is not addressing his body but his soul in this Psalm. To pounce on a phrase to support a theory with complete disregard of the whole tenor of the Scripture is not safe interpretation.

If physical healing is part of the Gospel as the advocates of this position affirm, then it is a striking fact that all of the great New Testament statements of the Gospel are one-sided — they all state that Christ's death on the cross was in regard to sin (cf. 1 Cor. 15:3, 4).

Yes, healing is "in the atonement," but to claim present-day physical healing on the basis of the death of Christ as a necessity is not warranted by the facts. Mr. Chafer observes: "As well might one claim financial prosperity from the death of Christ according to II Corinthians 8:9" (Systematic Theology, VII, 185).

Is healing the program of the church today? The answer is "yes" and "no." Certainly the program of the church today should include praying for the sick in the will of God. And just as certainly, I am convinced that the church's program should not include mass healing lines and all that goes with the healing movement.

A careful examination of James 5:13-16 reveals a number of interesting things:

There is some suffering that is to be endured in patience and some that may be removed through prayer. This same chapter states, "Be patient therefore, brethren . . . take, brethren, for an ex-

(Continued on page six)



## Why I Am A Baptist

(Continued from page one)

In the days of the apostles, the church at Rome was doubtlessly the greatest of all N. T. churches. Cf. Rom. 1:8. After the death of the apostles, great changes took place. Under worldly preachers it attempted to assume control over all other churches. The heresies of baptismal regeneration and infant baptism came in. Baptists declared non-fellowship against the church at Rome in 251 A. D. This was the beginning of Catholicism, which has existed since that day. Read again Jesus' story of the parable of the Leaven. Mt. 13:33. Catholicism is the Devil's attempt to leaven the religious world.

It is all because of Baptists refusal to bow to Catholicism, that Baptists by the millions were slain as martyrs. On St. Bartholomew's Day, August 24, 1572, 70,000 were slain by the Catholics at Paris. The Catholic king of France said that the smell of rotting Protestants was pleasant to the nostrils. The Pope ordered a service of Thanksgiving sung at St. Peter's Cathedral and ordered "Te Deums" sung in all Catholic Churches.

### IV

Baptists condemn image worship while the Catholics hold to it. Cf. Ex. 20:5. Every Catholic image is thus a violation of the second commandment. Don't forget the experience of Aaron and the Israelites when they made the image of the golden calf. Cf. Ex. 32:24.

### V

Baptists have kept the gospel pure, while Catholics have perverted it. There are many doctrines—in fact, the majority of which the Catholics have perverted. There is the doctrine as to how we are cleansed from our sins. Catholics say: On page 6 of a tract on "The Sacramental System," written by W. M. Collins, and distributed by the International Catholic Society, we read: "The first Sacrament is Baptism, which as the church teaches, cleanses us from our original sin and makes us children of God." In contrast Baptists contend for cleansing through the blood of Jesus only. Cf. I John 1:7; Gal. 3:26.

Then there is the doctrine of the duration of Justification. Baptists following the Bible, believe that it is eternal. Cf. John 5:24; John 10:28,29. How different are the teachings of Catholicism. Catholics say: "The state of justification may be forfeited at any time by the commission of a grave sin." "The final destiny of each man is directly determined by the good or evil state in which he dies." Page 17. What the Catholic Church Is and What She Teaches," by E. R. Hull.

Then the doctrine of the reception of grace. Baptists believe it comes through faith. Cf. Rom. 3:28; Rom. 4:4,5. Read these Scriptures and then note how far the Catholics are from the truth. Catholics say: Cardinal Gibbons, a sacrament is a visible thing instituted by Christ by

## What Does The Bible Say About SEGREGATION?

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which grace is conveyed to our souls." The Catechism says: "A sacrament is a visible sign or action instituted by Christ to give grace."

### VI

Baptists believe in two ordinances while the Catholics teach seven. Baptism and the Lord's Supper are all the ordinances which Baptists hold. In addition to these Catholics add Confirmation, Penance, Orders, Marriage, and Extreme Unction. God says much about those who add to His Book. Rev. 22:18-19.

### VII

Baptists believe that God's Word is sufficient, whereas Catholics deny this. Catholics say that tradition, the action of the councils and the decree of papal infallibility is equal and even superior to the Word of God.

In fact, they prefer to omit the Bible entirely.

At Bologna on October 20, 1553, three Romish bishops gave the following written answer to Pope Julius III, when desired to furnish him with their counsel as the best means of strengthening their Church:—"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient. Beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often contrary to it; which if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

Such is Rome's attitude still. If there is ever raised in the Romish denomination the cry "Back to the Bible" — the end of Rome would be the result.

Baptists in contrast accept the Bible as sufficient. Acts 5:29. We believe it to be final in every respect. Cf. Num. 22:18; Deut. 12:32; Prov. 30:5,6; Isa. 8:20; Rev. 22:18,19.

### VIII

Baptists baptize only believers, while the Catholic church is largely made up of those baptized in infancy. The Word of God makes it clear that none but believers are to be baptized. Cf. Acts 2:41; John 4:1; Mt. 28:19; Acts 16:30-34; Acts 18:8.

### IX

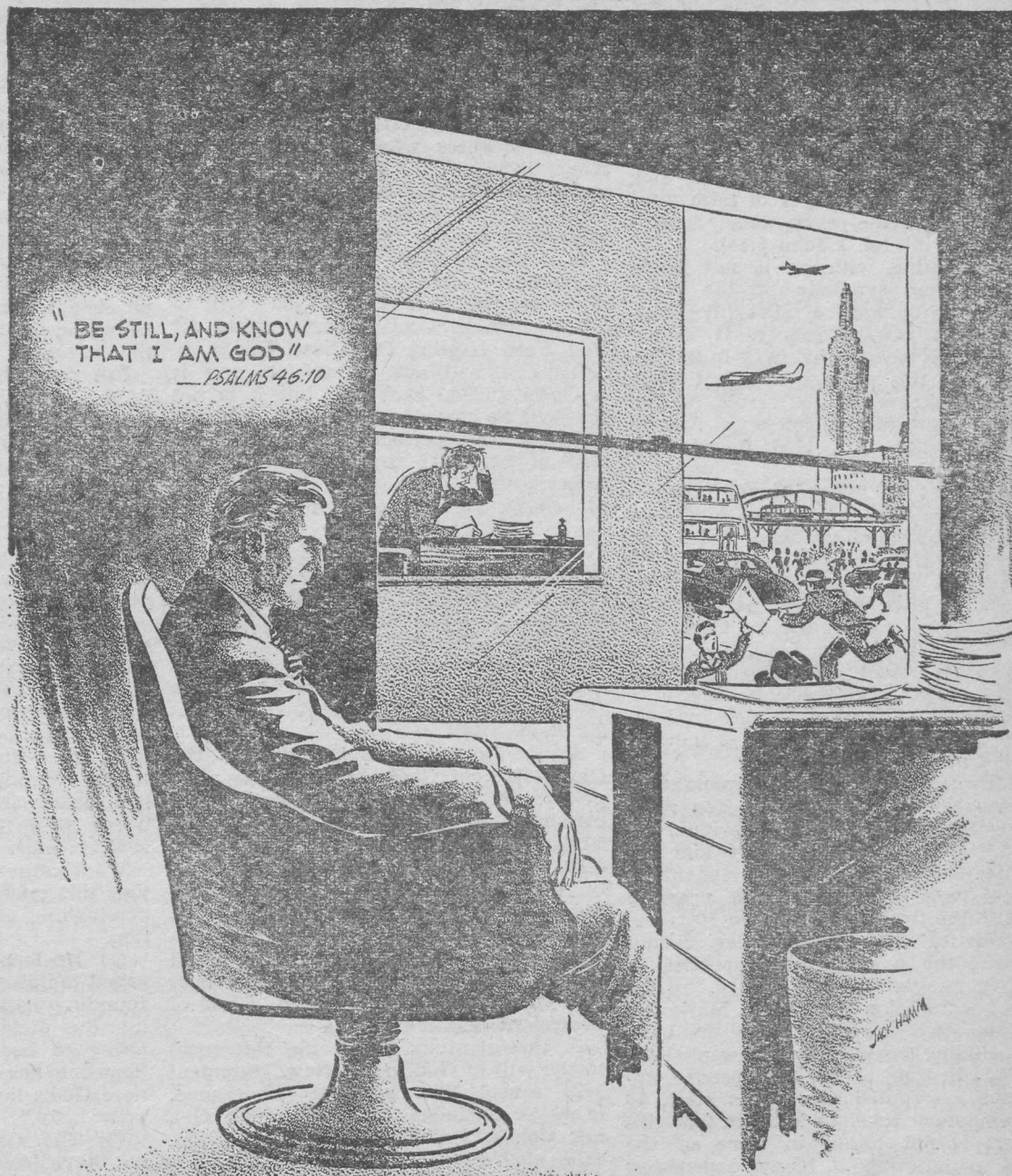
There is Scripture to support every doctrine held by Baptists, while there is no Scripture at all for many Catholic doctrines. Our Baptist slogan is: "If it's in the Bible, it's Baptist doctrine; if it's Baptist doctrine, it's in the Bible." In contrast, many Catholic doctrines are unheard of in the Bible.

1. Prayer for dead. Began 300 A. D.
2. Making sign of cross. Began 300 A. D.
3. Worship in Latin. Began 600 A. D. Cf. I Cor. 14:19.
4. Prayers to Mary. Began between 600 and 700 A. D.
5. Images. Began 800 A. D.
6. Lent and Friday fast. Began 1000 A. D.
7. Holy Water. Began 1000 A. D.
8. Marriage of Priest prohibited. Began about 1100 A. D. Cf. Mark 1:30.
9. Beads. Began 1100 A. D.
10. Confession. Began 1200 A. D. Began by Pope Innocent III.
11. Bible forbidden in 1229 A. D.
12. Wine refused to Laity since 1400 A. D.
13. Purgatory. Began 1450 A. D.
14. Apocryphal books placed in Bible about 1550 A. D.
15. Mary born without sin. Began 1850 A. D.
16. Infallibility of Pope. Began 1870 A. D.
17. Pledge for non-Catholics by signing, if they marry Catholics.

The following is to be signed by the non-Catholic party:

"I the undersigned do hereby solemnly promise and engage that I will not interfere with the re-

## A MOMENT WELL SPENT



ligious belief of.....my future (wife or husband) nor with (her or his) full and perfect liberty to fulfill all (her or his) duties as a Catholic; that I will allow all the children of both sexes who may be born of our marriage to be baptized into the Catholic church and to be carefully brought up in the knowledge and practice of the Catholic religion."

### X

As a Baptist I am at liberty to approach God for myself, whereas in the Catholic church I must approach Him through the Priest, Church, or some ordinance. I Tim. 2:5.

When Christ died the priesthood of the O. T. died too. Every Catholic priest is nearly 2000 years behind time. When Christ died the veil of the Temple was rent in twain, signifying that henceforth, man needed no longer a priest, for every man is now his own priest, with Jesus Christ only as his high priest.

In Cincinnati, Ohio, in a revival meeting one night I made a state-

ment relative to Catholics, which a Catholic girl challenged. I talked with her until two o'clock in the morning about the Bible. Finally, I showed her I Tim. 2:5. She said, "If that's in the Catholic Bible, then the whole system of Catholicism is a failure." She was right, and the whole system is a failure!

THEREFORE, "COME OUT OF HER, MY PEOPLE."—Rev. 18:4.

## Devil's Tools

(Continued from page one)

veiled infidelity, are exceedingly careful that they coat the poison with a colorful sugar covering of pious language. For instance they might say as does a certain American preacher who is soon to be tried for heresy, "I don't believe that Jesus Christ was born of a Virgin but that does not affect my estimate of His person." The unwary may be led to think that such a man is an honest, careful Bible student who highly regards the Saviour. Not so! One who thus despises the plain Word of God, quite obviously is a law unto himself and examination would likely reveal his contempt for the Lord Himself.

The apostle Paul was keenly aware of Satan's wiles and his messengers' agility and so he warned the Galatian believers that the truth of the gospel was of more importance than the talents, personality, attractiveness or seeming spirituality of the messenger.

"But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

Do not be deceived by attractive labels and fancy containers. If the contents are poisonous, no amount of external dressing will make the dose edible. Be on guard against these heretical, sincere angels of light.

—Reproduced from GOSPEL WITNESS AND PROTESTANT ADVOCATE.

## SPIRITUAL RICHES ARE WORTH MORE THAN \$100,000

A hole one-half inch larger than a baseball has been cut through the left field fence at the home Stadium of the Seattle Rainiers. It is 360 feet from home plate; and 11½ feet from the ground.

Any player who hits a baseball through it, will receive \$100,000! Roger Rice, manager of KTVH —which telecasts Rainier home games—thought up this \$100,000 knothole. His first step was to take out insurance with D. K. McDonald & Co.

Greg McDonald of the insurance firm, says the chances of anybody collecting the \$100,000 are "so remote as to make the risk negligible—we think."

He then reminds himself reassuringly that only 16 balls hit the fence during the entire 1954 schedule of 85 home games.

Although it will be difficult—if not impossible—for a player to knock a ball through that small opening, 360 feet away; rest assured that many batters will fasten their eyes on that most unusual knothole and earnestly endeavor to enrich themselves by knocking a ball through it.

The incident reminds us that there is, so to speak, a small opening in the wall which encircles life—by no means as small as the knothole—but infinitely more valuable. It is lifesize. It is not for baseballs, but for persons to enter. It is called the "narrow" or "strait" gate. (Mat. 7:13).

Each person entering the gate is enriched with the forgiveness of sins; deliverance from judgment; peace with God; life everlasting—and with every spiritual blessing in the heavenlies in Christ!

It is not 360 feet away—it is right at hand! It is not only open certain days of the year—but every day! It is open right now. (Continued on page six)

THE BAPTIST EXAMINER

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## Divine Healing

(Continued from page four)

ample of suffering and of patience, the prophets" (vv. 7, 10). Now, since Job is specifically mentioned (v. 11), this suffering must include physical suffering.

The elders are to pray and the sick one is to pray. The prayer of faith must always include the restriction, "according to thy will" (cf. 1 John 5:14).

The anointing with oil is not likely medicinal but symbolic of the Holy Spirit — an outward symbol (like baptism) of an inward reality. It is not "means or no means" but faith in prayer.

Note that this passage does not teach that all sickness is the result of sin, but only that some sickness is. Also it does not teach that God forbids the use of means.

This is not an unconditional promise. Someone has said, "It cannot be taken in the absolute and unconditional sense, for then, if these means were used, the sick person would always recover, no matter how often he might be sick, and he need never die" (cited by Cook, *Divine Healing Under the Lens*, p. 41).

This is no stereotyped pattern for healing, for apart from the anointing with oil in Mark 6:13 and with clay in John 9, the New Testament healings indicate that the method varied.

Finally, and this is most important — this passage does not allow for mass healing meetings! It is an individual affair to be conducted privately and not publicly.

Those who claim that the program given to the twelve in Matthew 10 is the program for the church today cannot duplicate the works of the apostles — e. g., in raising the dead.

The commission found in Mark 16:15-18 is often appealed to as the basis for including healing in our evangelism. It is hardly fair to build a doctrine upon such a disputed passage as Mark 16 (contemporary scholars indicate that this portion is not found in some of the oldest manuscripts). Many dependable Bible teachers believe that these signs (cf. also the gifts mentioned in 1 Corinthians 12:9-11, 27-31) were temporary to establish the Gospel. Once the Gospel was established by the signs, the signs themselves were done away.

While there are some things I cannot dogmatize about in this connection, I am certain about two things: (1) These signs did not accompany every believer (cf. 1 Cor. 12:28); and (2) They were signs of the divine mission of the church and were not given to certify the faith of the individual. Dr. Gaebelin has noted in answer to this problem: "Miracles are distinctly stated to be the powers of the age to come" (Heb. 6:5). They are not characteristic of the present age. They were set in the church at the beginning for signs to them that believe not (1 Cor. 12:28; 14:22). But they are not included in the permanent gifts which remain until the present work of grace has accomplished its purpose (Eph. 4:1-6).

Is sickness caused solely by sin and Satan? Is it correct to speak about "the demon of cancer"? Does sickness reveal the presence of sin or is it synonymous with sin? Now the Scriptures make it clear that some sickness is the result of sin and from Satan. Satan can cause sickness (cf. Job 2:1-10; Lu. 13:10-16). But it is also definite that some sickness is not the result of sin at all (cf. John 9:1-3 where our Lord answered the disciples ("Neither did this man sin, nor his parents; but that the works of God should be made manifest in him").

To claim that sickness is synonymous with sin is illogical. We will to sin, but whoever willed to be sick?

While I agree that all sickness is the result of Adam's sin, not all sickness

is the result of the Christian's personal sin. A good question to ask is, "What about the illness and death of infants?"

Another good question is, "Can a person be right with God and be afflicted with sickness?" The answer is self-evident — "Now Elisha was fallen sick of his sickness whereof he died" (II Kings 13:14); "... There was given to me a thorn in the flesh" (II Cor. 12:7). Both the Old Testament and the New Testament answer "yes!"

Is it always God's will to heal? It is dogmatically stated by healing-movement advocates that it is always God's will to heal the sick. Oral Roberts writes (If You Need Healing Do These Things, p. 23): "You will not be able to say it is God's will to heal one, but it is not His will to heal another — He is either a God of love, perfect love, or He is not God at all. Isn't that right?" No, Mr. Roberts, that is not right! God is a God of love, but it was not His will to heal Paul (II Cor. 12:7,8), or Timothy (I Tim. 5:23), or Trophimus (II Tim. 4:20), or Lazarus (John 11), or Epaphroditus (Phil 2:27, 30). Of tremendous significance is I Peter 4:19, "Wherefore let them also that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (cf. 1 Pet. 3:17; Phil. 1:29; Rom. 8:18).

A. T. Pierson used to say, "In the Old Testament God's blessing was prosperity; in the New Testament God's blessing is adversity." We can expect trials in this life (cf. II Cor. 12:7-10; Gal. 4:13, 14; I Tim. 5:23; Col. 1:24). The godly Charles Simson wrote to another Christian: "My dear brother, we must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs" (A Book of Protestant Saints, p. 12).

A careful study of all the references to the will of God in the New Testament will reveal that physical deliverance is never included (cf. John 6:40; Gal. 1:4; Col. 4:12; I Thess. 4:3; 5:18; I Pet. 4:19, etc.).

Is Bible healing all a matter of faith? "Let your faith loose" is the slogan of the Oral Roberts campaigns. If one is not healed, it is proof of weak faith. This kind of teaching is destructive to those who fail to find healing. It becomes a "doctrine of despair."

It is striking to note that the miracles of healing by Christ and the apostles often took place apart from faith. Menno J. Brunk points out: "Nothing is said of the faith of the vast multitudes who were healed. There is no mention of faith on the part of the man with the withered hand (Matt. 12:10-13). The impotent man (John 5:5-9) did not know who had healed him (John 5:13). The blind man (John 9) did not know Christ. Verses 11, 17, 25, 36 ('The Relation of the Atonement to Sickness,' The Christian Ministry, April-June issue, 1950, p. 44).

Faith soars above fatalism and never stoops to fanaticism. True faith is always submissive to the will of God. The emphasis should not be placed so much on the degree of our faith as on the direction of faith — upon the Person and provisions of our Lord Jesus Christ.

Amanda Smith, the colored evangelist, told of staying with some believers who held to "divine healing." After the husband came downstairs complaining of deafness and pain in his ears, he and his wife sought healing. Finally he went to a doctor and soon returned with the news that he was completely better. He reported that "the doctor said the wax was pretty hard, but that he could remove it without any trouble." This led Amanda to draw the lesson that some people were even expecting the Lord to clean their ears (Divine Healing Under

the Lens, p. 74)! Healing is not simply a matter of faith.

Does faith in God exclude the use of natural means? Is it wrong to go to the doctor? Is it a sin to use medicines? The Bible shows that healing can come through the use of means as well as without means. Isaiah prescribed a fig plaster for Hezekiah's boil (II Kings 20:7); Paul advised Timothy to take wine medicinally for his stomach's sake and his oft infirmities (I Tim. 5:23); Luke was the "Beloved Physician" (Col. 4:14); and our Lord recognized the ability of physicians when He said, "They that be whole need not a physician, but they that are sick" (Matt. 9:12; Lu. 5:31).

But some will quote II Chron. 16:12. "Asa . . . in his disease . . . sought not to the Lord, but to the physicians." The context shows that Asa was in a back-slidden condition. His death was not caused by seeking a physician, but in turning his back on God. Many commentators believe that the "physicians" in view were pagan medicine men — men who used magic amulets and superstitious exorcisms.

In Acts 28:8, 9, there are two Greek words used for healing with the latter word meaning to receive medical treatment. Dr. Griffith Thomas tells us of a missionary who confessed that all around him were missionaries of other societies who did a full day's work for God by taking quinine, but that missionaries of his society (believing in healing) were never well (Our Hope, January issue, 1925, p. 421).

What causes sickness? It seems to me that this question is basic to a clear understanding of the whole healing question.

(1) Neglect of God's laws. Israel escaped the diseases and plagues of the surrounding nations by scrupulously obeying the dietary and hygienic laws relating to health given in God's Word. Someone has said of Christians who ignore God's laws, "Don't tempt God with your body."

(2) The result of sin and Satan. As we have mentioned before, some but not all sickness may have this source. In connection with demon oppression, observe that Matthew 4:24 distinguishes between those who had "divers diseases" and those "which were possessed with devils."

(3) Sickness may be divine chastisement, given to refine, or to build sturdy Christian character. The Corinthians became sick as a result of being chastised for unworthily partaking of the Lord's Table (I Cor. 1:30). The Psalmist as well as Peter speaks of the blessing that affliction may be (cf. Psa. 119:67, 71; I Pet. 5:10). Paul declares that his sickness caused him to manifest the power of God (I Cor. 12:9), and through affliction we may bring comfort to others (II Cor. 1:3-5).

(4) Sickness may be to the glory of God. "This sickness is . . . for the glory of God" (John 11:4). God may sometimes get more glory out of our illness than He can get out of our health. Those who knew Annie Johnson Flint would consider her a possible illustration of this truth.

(5) Sickness may be the result of wrong attitudes of mind.

"A merry heart doeth good like a medicine" (Prov. 17:22; cf. 15:13). It is likewise true that a miserable heart results in the need for medicine — it brings bodily sickness. "The best doctors are Dr. Diet, Dr. Quiet and Dr. Merryman."

(6) Sickness may be traced to the fact that we are still in the body of our humiliation (cf. Phil. 3:21 R.V.).

Mr. Keith Brooks (Prophecy Monthly, March, 1950) summarizes some of the causes of sickness by pointing out a fourfold classification: (1) There is here-

ditary suffering (Ex. 20:5). (2) There is judicial suffering (Rom. 1:27). (3) There is corrective suffering (Heb. 12:5-8). (4) There is preparatory suffering (Heb. 5:8).

Now, if you recognize what causes sickness, you will be on the right road to know how God intends that you should deal with your sickness.

What are the characteristics of the healings of the Bible? This is so much in contrast to much that is practiced today that we should note it particularly. Mr. Lockyer in his book, *Is There Healing for All?*, gives the following headings: The healing of the Bible was — (1) Selective, not mass healing. "In Christ's ministry of three and a half years we have record of thirty-five miracles; while a dozen apostles in the course of over thirty years performed some ten miracles." (2) A sign to confirm the testimony of Christ and of the Apostles. Many believe that once it was confirmed, the need for the sign was done away. (3) Always successful — none failed to receive healing who were touched or contacted. This is not experienced today. (4) Organic and radical. (5) Without atmosphere or publicity. (6) God glorifying and Christ-exalting. The activities of the mass healing movements do not include all of these specifications.

What should Christians do when they are sick? This is a proper question. I would suggest the following steps:

(1) Seek to discern why you are sick. Is it because of sin? Have you been neglecting God's laws? Is your sickness simply the result of having a body susceptible to decay and disease? Your answer will determine in part what you should do about your sickness.

(2) If sin is confessed and God's laws obeyed, seeking in His will either with or without means as He may direct.

(3) If you continue to suffer in the will of God, seek to recognize that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

I agree with the wise words of Mr. Bingham: "Where sickness is directly due to sin the first thing to deal with is the cause, and that sin must find its remedy in the atonement of Christ . . . where sickness is produced by natural causes, God, who is the Author of natural law, can give wisdom and understanding rightly to remedy this cause by natural means, ordained by Him and blessed of Him . . . where natural means are insufficient to meet the need, the resources of the supernatural are available in answer to faith and prayer . . . healing will bring highest glory to God, and greatest blessing to His child" (The Bible and the Body, p. 104).

What position should be taken by believers? It is my personal conviction that believers need to reject faith healing as practiced today. "Faith healers" are possibly sincere, but woefully mistaken. Their practices are contrary to the Scriptures, contrary to experience. Cook remarks: "Is it not a fact that multitudes of Christians who never make any profession as to this view of divine healing are strong and active, even down to old age, while on the other hand, a large part of those who do profess it and are ever claiming healing never seem to have it?" (Divine Healing under the Lens).

On the other hand, the Church of the Lord Jesus Christ needs to demonstrate a wider ministry of prayer for the sick accompanied by a sympathetic bearing of one another's burdens in Christ's name.

It is my prayer that every reader — that you — may have personally accepted the Lord Jesus Christ as Savior and Lord, and that "always . . . Christ shall be magnified" in your body, "whether it be by life, or by death" (Phil. 1:20).

## The Press

(Continued from page one)

lation. The combined circulation of the movie magazines is nearly 10,000,000. Detective story magazines have a combined circulation of 5,000,000. Sex publications, specializing in vulgarity, have a circulation of more than 7,000,000. The lurid and off-color magazines have a total of more than 10,000,000 circulation.

The most widely circulating religious weekly is the "Sunday School Times." Its circulation is around 75,000. Leading Christian publications such as "Moody

Monthly," "King's Business," "Revelation," etc., average from 25,000 to 50,000 circulation.

Religious magazines do well to have 50,000 circulation. Sex and movie magazines run into the millions of circulation!

## Spiritual Riches

(Continued from page five)

The Lord Jesus said: "I am the Door: by Me if any man enter in, he shall be saved . . ." (John 10:9). Is that not worth more than \$100,000! Enter now, by faith, and be enriched for time, and for eternity!

"A mule can't pull while kicking; neither can you."

## IS JESUS COMING AGAIN?

By L. CHESTER GUINN

Most all will answer the above question in the affirmative, but there are many different ideas about the manner of Christ's return to earth. There are three principal theories about His coming.

1. Post-Millennial. This theory teaches that Jesus will return to earth after the 1,000 years of peace the Bible speaks of. This is an erroneous theory.

2. Non-Millennial. This theory teaches that there will be no millennial. This of course, is contrary to the plain teaching of the Bible.

3. Pre-Millennial. We who hold this theory believe Jesus is coming back to establish the Millen-

nium. We believe there can be no universal peace until He comes to bring it. This theory is in accord with Bible teaching.

### I. The Great Fact Of His Coming

A. Jesus Himself said so. John 14:1-3; John 16:16.

B. The Angels told of it. Acts 1:11.

C. Paul preached it. I Thes. 4:16.

D. Peter foretold it. II Pet. 3:10.

E. John, on the Isle of Patmos, spoke of it. Rev. 1:7.

### II. The Time Of His Coming

A. We do not know the day nor hour.

B. Some things are told us about the time. Acts 3:19-21; Acts 15:13.

### III. What Will Happen When He Comes?

A. Many things, but note three here:

1. Restore the Jews to Palestine.

2. Glorify the saved.

3. Bring judgment on the unsaved.

B. Not all these things will happen at once, but each in its own order.

### IV. What Should We Do In Light Of His Coming?

A. The saved should be working as never before. Heb. 10:25.

B. The unsaved should make preparation for Him.

"The man who does as he pleases is seldom pleased with what he does."



"Peace"

# MABEL CLEMENT

(Continued from last week)

"Henrietta Wood!"

"Exclaim as much as you like, Susan; exclamation points do not make a way to go to Heaven by, and astonishment is not argument. I tell you, Susan, I have been, and am now, sliding over on Baptist ground, drawn, or driven, as you please to term it, by the honest and unshaken power of resisted but conquering conviction. I can't and won't fight longer against conviction and hazard my soul by advocating what I now believe is not in the Word of God. And I won't lend the influence of my life to this doctrine either, for I will have to answer for it at the judgment. So I won't, and they say when a woman won't she won't, and that's an end on it."

Here they arrived at Mr. Clement's and found a large and eager but silent audience.

Arthur and Mabel sat pensive, casting furtive glances at each other, and their movements were soon observed by Mr. Tibbs, who had a rather woe-begone expression on his face. Poor Tibbs! is there a cure for wounded hearts?

O for some deep Lethean fount,  
In which to bathe away the memories  
Of souls on which our vision focused years ago;  
Which cling to memory's tablet as if fixed  
By twice ten thousand clinching nails.

All were eager for the theme that had brought them together. It was stated by Arthur:

"I believe our subject for tonight is, What is a Scriptural baptism, and who has such a baptism. Am I right in the statement?"

"Yes," answered Mr. Tibbs, "and we should all feel a deep concern about this question. I am sure I have no desire to live and die without a Scriptural baptism."

Dr. Stanly was slow to speak; he had been seized with remorse for the harsh words of the night before, and had come out to be genial and fair and mollify the irritation caused by his unkind words. "Yes," he finally said, "this is an important question and we should give it a patient and candid investigation. In my opinion, Miss Clement is wrong; but we should be eager, not for human opinion, but for the teaching of the only Book which we profess to follow."

This speech had a good effect; it showed the Doctor was in a real good humor and desired to remain so.

"I confess," continued the Doctor, "that I have never been able to see points of difference in the baptism of our denomination and that of the Baptists to justify the assertion that one can be right and the other wrong."

"Suppose, Doctor," said Mabel, "you give us the points of likeness to be seen in these baptisms."

"Very well," said the Doctor cheerfully, "I'll take quite a pleasure in doing so. Let us notice then—

"1. That both denominations baptize a *believer*. Neither we nor they would baptize one who did not profess faith and repentance. Hence both are set against infant baptism, for which there is found in the Word of God neither precept nor example. Here then we are agreed, and so far our baptisms are alike.

"2. Both denominations *immerse*. Nothing but a burial with Christ in baptism will satisfy either of us. Here again we agree.

"3. In both cases the baptisms are administered by persons who believe in baptism and have themselves been baptized. This is not the case with Methodist baptisms, for instance. Here again we are perfectly agreed. So I conclude there is no material difference."

"I admit, Doctor," said Mabel, "you make the matter look plausible, but I think you are not sufficiently inspective. In these days when the world is running after a thousand leaders we should give a vigorous examination to all mere theory before we accept it. Ingenious sophists by fallacious reasoning may lead us all astray, if we be over credulous. There certainly lurks fallacy somewhere. If the Bible is an inspired book somebody is wrong, for it does not contradict itself and men's views are as far apart as the poles. No one who carefully examines the facts in the case can fail to discover a marked difference in a genuine Campbellite baptism and a genuine Baptist baptism. There must be trouble between us somewhere or what means all this discussion? We do differ very widely. Notice: 1. Both denominations cannot be right. Baptists baptize for one thing and Campbellites for another. This no one can doubt. Now, it is a moral impossibility for both to have the Scriptural design. Hence both cannot be right. If the Campbellites are right about the design of baptism, it follows necessarily that Baptists are wrong; and if they are wrong, and if their baptism is wrong, Campbellites ought not to receive it. If Baptists are right about the design of baptism, Campbellites are wrong; and if they miss the design, their baptism is wrong, is unscriptural, and Baptists should not receive it. Here is exactly the ground upon which Baptists reject Campbellite baptism: they believe they baptize for the wrong thing, and hence their baptism, to say the least, is irregular, destitute of Scriptural meaning."

"If there is any loop hole through which to wriggle out of that argument I am not able to discover it," said Mr. Tibbs.

"Is that all the objection?" inquired the Doctor.

"Oh, no," said Mabel, "that is just the beginning."

There was a ripple of laughter that confused and annoyed the Doctor.

"2. Campbellite faith is objectionable. Their faith simply acknowledges the Bible to be true. They are ready to baptize any one who will confess he believes Jesus Christ to be the Son of God. This is not evangelical faith. Wicked men have it. The Devil has it and has confessed it (Mark 1:24). The faith that fits one for baptism is real trust in, reliance upon, Christ for salvation. And as one can believe Satan to be the Devil and believe all the Bible says about him without trusting, depending upon, or reposing any confidence in him, and may even hate him; so one may believe Jesus to be the Son of God and all He professed to be, and still may not trust Him, depend upon Him, or repose any confidence in Him as the Saviour, and may even hate Him. When one seeks baptism at the hands of Baptists they wish to know, not whether he believes Jesus is the Son of God (for we take it for granted that all persons, both saints and sinners, unless they be downright infidels, believe as much), but whether he trusts Jesus as his personal Saviour. Again, Campbellite faith is such as men can have without divine assistance, without the aid of the Holy Spirit. On this point Mr. Campbell, as quoted by Ray in his Textbook on Campbellism, page 167, says: 'Assistance to believe! How can a person be assisted to believe? What sort of help and how much is wanting? Assistance to believe must be to create in man a power which he had not before, or to repair a broken power.' This is madness. It shows, however, that Campbellite faith is without Divine assistance. But this is inconsistent with the prayer of the disciples, 'Lord, increase our faith (Luke 17:5). Moreover, if this be true, Paul talked foolishly, saying, God hath dealt to every man the measure of faith' (Rom. 12:3). Still greater ignorance was manifested when he said that faith is the gift of the Spirit (I Cor. 12:8,9). Again, Campbellite faith is without repentance. Hence it exists prior to, and independent of, repentance, according to their theory. It is a faith that has no sorrow for sins. But Jesus told the chief priests and elders that repentance is necessary to faith, that we must repent in order to believe (Matt. 21:32). Thus Campbellite faith is spurious. Hence the baptism of such persons as have this faith only is unscriptural and worthless.

"3. Their *subject* is not a Scriptural subject for baptism. Their subject is unpardoned, for they baptize him in order to pardon. According to their own showing he is an unpardoned, unjustified, unsaved sinner. They lead a man into the baptismal waters with all the sins of a life-time on him. Baptists say such a man is not fit to be baptized, for the Bible teaches that a Scriptural subject for baptism is pardoned, justified, saved, has eternal life, has a pure heart and is a child of God. Having the wrong subject.

"4. Their *design* is unscriptural. They baptize in order to procure remission of sins. Baptists baptize because of, or to celebrate, remission. Now, it has been shown in this discussion that a Scriptural subject has before baptism, what they baptize him in order that he may have after baptism. This was the first point made in this discussion—made so clearly, fully, forcibly, it was indisputable. It follows, then, as they wholly miss the design that their baptism is utterly unscriptural and indefensible."

"So the whole Campbellite fraternity," said the Doctor, "are simply a lot of heathen and not a Christian among us."

"No, no," replied Mabel; "I would not dare to say, for I do not believe, such a thing. I am sure there are many noble Christian men and women in your denomination. It is not the people, but the unscriptural doctrine they hold that I oppose. I am sure this error has proved fatal to many a soul. Through nearly all the ages since Christ souls have been lost through reliance on baptism for salvation. To believe that and stop there is to perish forever!"

"I believe it," said Arthur.

"I, too," added Mr. Tibbs.

"Are you through?" inquired the Doctor.

"No," said Mabel.

"Go on, then, to a finish," said the Doctor.

Mabel then continued as follows:

(Continued Next Week, D. V.)

Would You Be Interested In Obtaining A Copy Of

MABEL CLEMENT

PRICE: CLOTH BOUND \$2.00

THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY

(Continued from page two)  
"Faith, we have peace with God through our Lord Jesus Christ."  
—Rom. 5:1.  
As I came to the services this morning, I met a man who told me that he was an Episcopalian. He told me that he had listened to a radio broadcast this morning. From the meager description that he gave me, I think that he may have listened to my broadcast, although he didn't know me and I didn't know him. But as I was walking along the street and he saw my Bible under my arm, he stepped over and spoke to me for the first time that I ever saw him in my life. He said, "What's that book that you have this morning?" When I showed him that it was my Bible, he said, "I thought it was." He said, "I just heard a program over the air just a little bit ago and it just tore me all to pieces." He said, "I thought that because I was an Episcopalian and because I went to church occasionally when I had an opportunity, and because I had always contributed to my church—I thought that I was all right. But," he said, "I just heard a program over the air a few minutes ago, and it tore me all to pieces." I asked him who it was that preached and he said that he didn't know. I asked him what station it was and he said that he wasn't even certain about that. He went on to tell me some things that I had said in my broadcast this morning, and he said, "I have always felt like I was all right until I heard that program, but now I haven't one bit of peace to walk down this street."

Removed, I've thought about that so many times since meeting with him this morning. I've thought of that individual who set up to this time, a false peace, which, in actuality, is no peace at all. I've thought about him so many times and the fact that he really possessed no peace at all. I've thought about that man who has peace. Any man who walks these streets today can have peace. The majority of people go to the movies, or look at television, or spend their evenings at some worldly place of amusement, hoping to be satisfied, hoping to find peace, hoping to calm the conscience that is within them. Beloved, every one of them could find peace if he would only accept that peace on God's terms. What are the terms of peace? The answer is, "being justified by faith, we have peace with God." Beloved, the terms of peace is faith. Apart from it and without it there can be no peace. A man can join a church, but it won't bring peace. A man can be baptized, but it won't bring peace. A man can subscribe to creeds and tenets of religion, but it won't bring peace. The only terms whereby that peace can be had as laid down in God's Word is by faith in the Lord Jesus Christ.

IV

THERE IS A FALSE PEACE.

There is many an individual who has a false peace. Sometime I said to a woman whom I knew rather well, "Are you saved?" "Well," she said, "I am a church member." I began to pry about her life by asking questions about the Bible, and she said, "Now, don't worry about me, I am at peace." I said, "The thing I'm worried about is that peace that you have is a false peace. It is the kind of peace that falsely satisfies."

Yesterday, for example, I was talking to a man here in town. I knew him rather well. He has been very nice to me as a member of a Baptist church here in Ashland, and I imagine that in the short time that I was talking with him, he used mild profanity fifteen to twenty times. I



# "MY LORD IS REAL"

BY  
RUTH GILPIN

## THE COMPLETE ARMOUR OF A SOLDIER OF THE LORD

When a young man enlists in the Army today, he does not leave immediately for his new home after having joined, but rather, he is required to undergo several examinations to insure soundness of both brain and body. During the course of this two or three weeks' interval between enlistment and departure for basic training, the young man is not given his uniform, which he will soon wear almost continually while serving his time; therefore, very few people have knowledge of his entrance into the Army. Perhaps only his family and closest of friends know that he has enlisted.

So it is with a newly born-again child of God. His family and near friends might have knowledge of his recent salvation, but the world knows nothing concerning his new experience until he is buried with the Lord in baptism and begins then to take his stand for the Lord Jesus in what He has commanded of him. And friends, his life certainly will shine forth then as if radiated from the Lord, if this one has truly been born again by Jesus' blood! Matt. 5:14 tells us concerning this:

**"Ye are the light of the world. A city that is set on an hill cannot be hid."**

Yes, the light of a true Christian cannot be hid! Evidences will be seen by his walking and talking.

After having been saved, the Lord gives His commands for our lives in various ways, and one of these is to be a soldier for the cause of the Lord Jesus Christ. We are told in Eph. 6:10,11:

**"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole ARMOUR of God, that ye may be able to stand against the wiles of the devil."**

Let us now discuss the armour that the Lord's soldier uses.

First, the loins of the Lord's soldier are to be girt about with truth. We read in Eph. 6:14:

**"Stand therefore, having your loins girt about with truth."**

This passage tells us that we are to stand firm for the Word of the Lord and to have truth adorning our loins. Truth . . . what is truth? Webster defines it as: "agreement with represented reality." Our represented reality consists of the Lord's death, burial, and resurrection as given or represented by the Word of God. The Lord Jesus commands us, then, to faithfully stand for His Truth. And friends, if we are truly faithful, our worldly acquaintances and friends will mark us as being different from them. Praise the Lord for this distinction!

The second requirement for our armour is that we have on the **breast plate of righteousness**. The latter part of verse 14 in this sixth chapter of Ephesians tells us:

**"... having on the breastplate of righteousness."**

In olden times when men went out to battle, they wore a metal breastplate which protected them from various types of invading swords and darts. It fastened completely around the chest, providing great safety for the wearer.

It is thus very similar with Christians today. If we are adorned with the breastplate of righteousness, this plate will radiate light from God's Word, as being a follower of Him. As the warrior's breastplate is provided for him in battle without cost, so also is the breastplate of righteousness that is given to us by the Lord. He gives us our righteous-

ness because of faith in Him. We do not merit it; it is given to us as a gift of God. We read in Phil. 3:9:

**"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the RIGHTEOUSNESS which is of God BY FAITH."**

Because our righteousness comes from the Lord, let us use it continually in His service, bringing glory to His name.

The third constituent of the armour for the Lord's soldier is the shodding of our feet with the **gospel of peace**. We read in Eph. 6:15:

**"And your feet shod with the preparation of the gospel of peace."**

Yes, friends, even our feet are required to bear the tidings of the Gospel of Christ! Two sound feet are of great importance to a soldier in battle because this part of his body carries and leads the rest. If his feet are physically unfit, he will be of little service in the battle. Likewise, if the feet of a Christian are not clad with the gospel of peace, he will be of little use in life's fight for the cause of the Lord Jesus Christ. Friends, make certain that your feet are busy in the Lord's service. Don't allow them to carry you to Satan's synagogue or into Satan's place of pleasure! Oh, Christians, may we all shod our feet with the gospel of peace in all respects and at all times!

The fourth armour requirement is a **shield of faith**. We read:

**"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16.**

Christian friends, with faith in the Lord Jesus Christ and His sovereign will, and only with such faith, each of us are able to obediently take our stand for Him, standing firm upon His precious promises. Phil. 4:13 says:

**"I can do all things through Christ which strengtheneth me."**

Yes, it required a deep faith on Paul's behalf to declare such a statement; faith given to him by the Lord. Remember Job as well. When poverty had struck his wealth and death had taken most of his family, Job's faith did not falter; rather, he praised the Lord as he said: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

There are numerous obstacles on every hand today placed directly in our path by Satan to tempt us in swerving from the Lord's guidance. The meaning of our Scripture in using our shield to quench the fiery darts of the wicked is to freely use it to throw off Satan's attacks. As the shield was held over the arm during battles of long ago to prevent arrows and swords from molesting the user of it, so our shield of faith is to be used to abolish Satan's attempts toward us today. We Christians surely have obtained a priceless heritage that the unsaved cannot partake of, namely faith and its results. Faith is a gift from the Lord as we read concerning salvation in Eph. 2:8:

**"For by grace are ye saved through faith; and that (faith) not of yourselves: it is the gift of God."**

Yes, even our faith is given to us by God. What a wonderful shield that avails itself to us via the Lord Jesus Christ!

The next requirement for complete armour is the **helmet of salvation**. We read in Eph. 6:17:

**"And take the helmet of salvation."**

A man's helmet covers the top-most part of the body, his head, and gun bullets will not protrude through the helmet thus killing the wearer. Likewise, the bullets, darts, and evil temptations of Satan will not plunge the believer from the Rock of his Saviour,

for his salvation is secure in Christ Jesus forever! I'm wearing the helmet of salvation and Satan's evils shall never pierce it, thereby destroying my salvation, for Jesus said in John 10:28: **"And I give unto them eternal life; and they shall NEVER perish, neither shall any man pluck them out of my hand."**

Oh, what a strong helmet it is! It will endure throughout the endless ages of eternity!

The last requirement for complete armour of the Lord's soldier is his sword, the Word of God.

**"And take . . . the sword of the Spirit, which is the word of God."**

—Eph. 6:17.

Christian friends, the most powerful sword of all modern armour for battle is the Word of God, the Spirit's sword. As we are told concerning it in Heb. 4:12:

**"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."**

Truly, there is no more powerful a discernor than God's Holy Word! Use it daily, friends, to witness to lost souls.

Let us now build a mental picture of the complete armour of a soldier of the Lord. Starting from crown to sole: the helmet of salvation, breastplate of righteousness, loins girt with truth, feet shod with the gospel of peace. Being held on one arm is the shield of faith and the other hand contains the sword of the Holy Spirit, God's Word. Christian friend, do you visualize this complete armour which you should be wearing as the Lord's soldier? Are you wearing it and continually standing firm because of your love for the Lord and His Word? I pray that you are, but if not, start today, Christian, to have your life wholly count for the Lord Jesus Christ. May we all "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. 12:1,2) What a wonderful commanding officer we are serving under! May we each strive to be a more useful soldier in life's regiment!

**"Stand up, stand up for Jesus,  
Ye soldiers of the cross!  
Lift high His royal banner,  
It must not suffer loss:  
From victory unto victory, His  
army shall He lead,  
Till every foe is vanquished, And  
Christ is Lord indeed."**

**Stand up, stand up for Jesus,  
Stand in His strength  
alone;  
The arm of flesh will fail you, Ye  
dare not trust your own:  
Put on the gospel armour, And,  
watching unto prayer,  
Where duty calls, or danger, Be  
never wanting there."**

**Stand up, stand up for Jesus, The  
strife will not be long;  
This day, the noise of battle, The  
next, the victor's song;  
To him that overcometh, A crown  
of life shall be;  
He with the King of Glory shall  
reign eternally!"**



## "Peace"

(Continued from page seven) asked him in the course of the conversation if he were sure he was saved. He said, "Oh, yes, I am at peace," and as he spoke thus I wondered—a man using mild profanity at least fifteen to twenty times within ten minutes, yet saying that he was at peace with God.

I would insist, beloved, that there are multiplied thousands and millions who have a false peace. They say:

**"Peace, peace; when there is no peace."—Jer. 6:14.**

Notice again:

**"For they have healed the hurt**

**of the daughter of my people slightly, saying, Peace, peace; when there is no peace."**

—Jer. 8:11.

**"There is no peace, saith the Lord, unto the wicked."**

—Isa. 48:22.

Can you imagine a wicked man being at peace? Can you imagine an unsaved man having any peace? No, there is no peace. He may think he is at peace. He may be satisfied with himself. He may not want you to talk to him about spiritual things, but God says that there is no peace unto the wicked. Listen:

**"And the way of peace have they not known."—Rom. 3:17.**

Every man on the streets who is lost, has not known the way of peace. Every unsaved person within this service has not known the way of peace. Sinner friend, you haven't any peace within your heart. You can't lie down at night with the thought in your mind that if you live, you'll die unto the Lord, and if you die, you'll die unto the Lord. You don't have that peace, for the Word of God says, "The way of peace have they not known."

Brother, sister, do you know anything about that peace that grows out of the death of the Lord Jesus Christ? Do you know anything about it, or is yours a false peace and a false hope that leads daily on to destruction? Thank God, you can have that peace that is to be had in the Lord Jesus Christ.

I often think of the days when D. L. Moody was preaching as a chaplain in the Civil War. After the battle of Pittsburgh Landing, there were lots of soldiers, both Confederates and Yankees, that were terribly wounded and many of them were dying. Mr. Moody went out on the battlefield and tried to minister to them. As he paused here and there, one lad asked him to read the 14th chapter of John. Mr. Moody began to read. He read from the first verse until he came to the twenty-seventh, which says:

**"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."**

When Mr. Moody read that twenty-seventh verse, the lad looked up and said, "That's enough. You needn't read any more. I have that peace."

Oh, beloved, it is wonderful for a child of God to be able to know that he has that peace. I don't know what I would do as I face my problems and my difficulties from day to day if I didn't have the assurance that I was at peace with God. What a blessing it is for a man to know as he goes about his work, that if he lives through the day he is at peace with God, or if he dies before the day ends that he is at peace with God. When you lie down at night, not knowing whether you will see the light of a new day, what a blessing it is to know that you are at peace with God.

I ask you, are you at peace now, with God?

May God bless you!

## I Should Like To Know

(Continued from page one) the utmost for those He loves then He is not omnipotent. All man needs to know in order to know that he is going to reach Heaven is to know that God loves him. See Rom. 8:31-39. The fact that God loves every son of Adam redemptively takes all the danger and meaning out of God's law. What consolation can I get from the fact that God loves me if I loved Judas as much as He loves me? If His love did not reach Judas out of Hell, what reason can I have for believing that it will keep me out of Hell?

**4. Did Christ change the sabbath from the seventh day of the week to the first?**

No. The sabbath of the Mosaic law has not been changed. Holy ever believers are not under the law. We are under the law of Christ. Matt. 28:20; I Cor. 9:21; Col. 2:16,17. The law of Christ, which is just the eternal law of God as elaborated by Christ, does not command sabbath keeping. Neither Christ nor the apostles ever once repeated the fourth commandment, although they repeated every one of the other nine in some form. We keep the Lord's day (Rev. 1:10) after the example of New Testament churches (I Cor. 16:2; Acts 20:7) as a privilege, not as a legal requirement.

I have nothing to do with tomorrow,

My Saviour will make that my care,

Should He fill it with trouble and sorrow,

He'll help me to suffer and bear.

I have nothing to do with tomorrow,

Its burdens then why should I share?

Its grace and its faith I will borrow,

Then why should I borrow my care?

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