Seven Things About Lot

The Baptist Examiner

Paid Girculation In All States And In Many Foreign Gountries

"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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RUSSELL, KENTUCKY, JUNE 8, 1957

Takes Communion?

By PASTOR FRANK B. BECK Northeast Baptist Church, Millerton, New York 1. Only true born again believers in Jesus Christ should ke communion.

This is proved by the following facts from sacred Scripture. The night the Lord Jesus instituted the Supper there were none ent but believing disciples. It appears as if Judas Iscariot, after tie and kill are which the Jewish passover supper "went out' (John 13:20), they which the Lord originated the communion supper. However, d uf the argued that Judas Iscariot did remain for the communion vice we must remember that Judas was a hypocrite. Even then at hit lets were reed I Cor. of we must remember that butter that stands that the Lord's Supper is only for professing followers christ, for Judas apparently professed to be such, although he a false follower. The world has nothing to do with this sacred

> ecording to I Corinthians 10: preaching. observe the Lord's Supper. bread and drink this cup ye do shew (or 'preach') the Lord's drink the cup of demons, death till He come." Partake of the table of de-

> ecording to I Corinthians 11: not rightfully take communion.

"For as often as ye eat this reality, they sacrifice to de- shew (or 'preach') the Lord's

Since, in taking the Lord's Sup-The Christian cannot have per, we preach Christ; and since wship with them at the the unsaved cannot rightfully

taking communion we are As water baptism sets forth our



ELD. FRANK BECK

"washing of regeneration" (Titus preach Christ, the unsaved can- 3:) and our being "born of water" (John 3:53), and is only for those (Continued on page six)

There are seven clearly marked stages in this man's career.

I. Lot chose his inheritance after the sight of his eyes.—Genesis from which you once shrank 13:10.

He left God out of the matter and chose his portion according to his best interest; not so Abraham; he was willing to abide in faith WHOLE NO. 989 that God would fulfil unto him the promises of good.

Unlike Abraham, but just like Lot, many Christians are today seeking their own interest first, and the cause of Christ last; unwilling to trust all to Him who said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."-Matthew 6:33. The choice of Lot was the beginning of all his subsequent disasters.

II. Lot pitched his tent toward Sodom.—Genesis 13:12.

Sodom is a type of this world. Lot began with a worldly choice; no wonder that he gravitated toward the world.

Many Christians are in the second stage; they are not exactly in the world, but they are a worldly Christian, one who does pitching their tent toward Sodom. all that they do, and yet professes

tians 6:7.

choice, reaped worldly sympathies est in the soil of earth; and then and worldly desires; and, by the seeks to warn men of the judglaw of continuance, was driven

to gratify them; once tamper with the unclean thing, and you will soon lose all power to resist its influence; and by and by, you will even dare to justify an act back in thought.

Alas! how many who wear the name of Christ are today living not in heavenly places with Him, but dwelling in Sodom, subject to its sin.

IV. Lot took office in Sodom. He sat in the gate.—Genesis 15:1.

He became identified with its interests, a sustainer of its policy. Behold Christians today, seeking office and power at the hands of a world that killed their Lord, a world of whom He has said its friendship is enmity with God; and, "whosoever, therefore, will be a friend of the world, is the enemy of God."—James 4:4.

Instead of testifying against this evil and untoward generation, the church is supporting it.

V. By entering into Sodom, Lot lost his testimony.—Genesis 15:14.

The world despised him.

How keenly the world despises III. Lot took up his dwelling to be elect of God, and an heir place in Sodom.—Genesis 14:12. of glory. What a subject for con-"Whatsoever a man soweth, tempt is that man, be he layman that shall he also reap."—Gala- or minister, who plunges into the world and its economies, who digs He started with a worldly deep the foundation of his inter-

(Continued on page two)

ETERNAL PUNISHMENT

bo you believe the Bible? Then, pend upon it, hell is eternal. It be eternal, or words have no ning at all. For ever and ever everlasting — unquenchable er-dying—all these are expresused about Hell, and expresthat cannot be explained It must be eternal, or the foundations of Heaven are ven has an end, too. They both or fall together. It must be hal, or else every doctrine of gospel is undermined.

ctification of the Spirit, sin is kansas.) Onger an infinite evil, and was no such great need for making an atonement. And Continued on page eight)

GRACE

Nilus could never yet be It has been sought for, and help." (Carter Clark, Ohio) have travelled possibly thousands of miles, but yet will be found before men the divine will. It speaketh onderful arrogance in men, to God accountable for His of divine grace: what greater gance and vanity can be imthan this? When a poor dure will not himself be ight to an account why he One beggar money and not her, or why he giveth to one greater portion than to her (though they both be the lowledged fruit of his body), yet this worm should dream God must be accountable to reason, why He showeth to this man and not to an-When they are both the

hat pride, what arrogance is onfess to be the supreme, and free agent, the liberty which Matt. 3:5. Will yet claim and challenge it dares to question. -Collinges.

Our Readers Write

IN REGARD TO THE AND OUR PRESS DEBT WHICH IS DUE JUNE 27

down. If Hell has an end, or not, should help spread the every spread the than see that THE BAPTIST EX- for a number of years, and know and in recent years has apparent-AMINER goes into needy homes, much good it has accomplished ly gathered much momentum.

"I support THE BAPTIST EX-AMINER and urge everyone to OUR RADIO MINISTRY help. Arminianism has permeated everything around here, even our Baptists. I have been searching for true Bible teaching for the last six years, and TBE is the answer to my prayer. I realize that you cannot carry the load alone by say the head of the great at the subscription rate, and consider it a privilege and duty to

"I understand that you are to not be found. But the head make the final payment on your printing press in June. Am enany cause of divine love be- closing my check as a small investment in this press. Yes, I said,

"Enclosed please find a small an investment, for I expect it to presses, which presents the Bible offering to help defray the cost pay great dividends, not in dollars teachings, which we call Baptist printing and distributing THE and cents, but in that of much Doctrine, in its simplicity and BAPTIST EXAMINER. It is in more value, the enriching of many truth without compromise. It exmy opinion the soundest doctrinal Christians' lives and in present- poses both error, idolatry, and Baptist paper being printed today. ing the Word in its truth and sim- modernism, which for a number Every Christian, whether Baptist plicity without compromise to of generations have been gradual-or not, should help spread the everyone who will read it, saint ly creeping into the teachings and

WTCR-1420 ON THE DIAL Ashland, Kentucky Sunday-8:30-9:00 A. M.

WNRG-1250 ON THE DIAL Grundy, Virginia Sunday-8:30-9:00 A. M.

WDXI-1310 ON THE DIAL Jackson, Tennessee

Sunday-7:30-7:45 A. M. WMLF-1230 ON THE DIAL Pineville, Kentucky

practices in Baptist churches,

At least, that is the theory I the man may escape Hell at going on. May the Lord bless you I have found relatively rew publishman may escape Hell at going on. May the Lord bless you I have found relatively rew publishwarning, or as the prophet cryed by the warning of as the prophet cryed by Baptist denominational ing, 'Return, oh Israel, to thy God.'

more in this press, that they too may share in the dividends of enriched Christian lives and in carrying the Bible message to both saved and lost sinners. May the Lord continue His rich blessings upon you." (A. C. Morris, Louisiana).

"Enclosed you will find a small donation toward the final payment on your press. I hope and Christ. This is reasonable, because that many others who read TBE will do likewise, for in so do-(Continued on page five)

"I SHOULD LIKE TO KNOW"

1. When and where did the Pentecostal church start?

There are so many various Pentecostal groups that you will have to specify which one. However, it may be stated that these various groups are of modern origin and that their doctrines are essentially those doctrines propagated by John Wesley.

2. I know who wrote most of "I have been a reader of TBE homes, schools, and seminaries, the books of the Old Testament, but am not sure about a few. Please print in the paper the authors of the books of the Old Testament.

> There is much speculation as to who wrote some of the books in the Old Testament. Frankly, "Would like to suggest that you we do not know who the author offer to every reader the TBE an of some of the books were. The opportunity of investing \$1.00 or ones you know are probably the

(Continued on page five)

MARIE . PREACH CHRIST

Ministers should study, most of all, to preach Christ. The most successful preachers have always been pre-eminently preachers of Christ is, above everything else in the universe, what all men most need. There comes a period in the history of all men when they realize this fact.

A clergyman was one day visiting a dying man. He read a chapter to him about Heaven, and then sang two verses of the hymn commencing,

'There is a land of pure delight," when he was interrupted by the sick man, with the request that he would sing the hymn beginning with,

"There is a fountain filled with blood."

He who knows Christ, knows everything else. It is Christ, and not Heaven, the dying need. He who receives Christ gets Heaven. He who has no Christ would be miserable in paradise. The blood of Christ cleanses from all sin. It is the preacher's great and chief duty to preach that truth in every sermon. He is to make known, in every possible manner, the great and the only remedy found for man's sin. If we fail, as preachers, in this one particular, no matter our ministry will be a miserable failure.-The Preacher and Homiletic Monthly.

The Baptist Examiner Pulpit

Sunday-8:30-9:00 A. M.

The Bible And Water Baptism"

28:19.

I know of but few things that of His hands. It is certain- are more impressive than the lough to say, "He will have ordinance of baptism. From the on whom He will have day in which this ordinance was and extend compassion to initiated, it has been attended by He will extend compas- large crowds. Thus in the days of John the Baptist, we read,

"Then went out to him, Jerunot to allow to God, whom salem, and all Judea, and all the region round about Jordan."

brother and I played at "baptism," washed away in the Blood of the Matt. 28:19. going through the ceremony and Lamb, can be fit subjects for bap-

"Baptizing them in the name even repeating the baptismal for- tism. There is absolutely no auof the Father, and of the Son, mula over each other. We said thority for the administering of and of the Holy Spirit."-Matt. that that was baptism, and in our this ordinance upon anyone who childish way of thinking, it was. has not passed from death unto However, there were certain life; but if we are dead unto this things lacking which God says world of sin and alive unto God, are necessary for valid baptism. through faith in Jesus Christ, we What are these necessary require- are then ready to obey this comments?

THE PROPER SUBJECT

Only a believer can be such. Only such as have repented of ciples: their sins, believed with saving

mand of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of dis-

"Go ye therefore, and teach all As a child I attended a service faith on Christ, been born again nations, baptizing them in the Nother? This is flat rebellion at which this ordinance was ad- by the power of the Holy Spirit, name of the Father, and of the in how many others we succeed, the Lord of all, whose sov- ministered. For weeks my older and whose sin stains have been Son, and of the Hely Ghost."—

(Continued on page two)

THE BAPTIST EXAMINER

BOB L. ROSS.... Editor-In-Chief JOHN R. GILPIN___

PUBLISHED WEEKLY

SUBSCRIPTION PRICE (Domestic and Foreign)

Send Remittance to Ashland, Ky.

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

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

Paid circulation in every state and many foreign countries.

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

"Water Baptism"

(Continued from page one) Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian sys-

But how did the early church interpret this command of Jesus?

"But when they believed Phillip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." -Acts 8:12.

those who were unable to believe lead anyone into the waters of are mentioned.

". . . And the eunuch said. See here is water: what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest, And he answered and said, I believe that Jesus Christ is the Son of God." -Acts 8:36,37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:-

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved . . . And he took them the same hour of the night, and washed their stripes: and was baptized."-Acts 16:30-34.

'And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."-Acts

command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity and "unchristian." forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as Please note that no infants nor a locked door forbidding me to (Continued on page six)



Some False Notions Concerning The Church And "Young People"

By Roy Mason, Tampa, Florida

ple, and counseling with young people. Besides this I recall being young myself at one time. There are always people around a church who think that "something ought to be done for the young people." I have observed that those who clamor for such fall into several classifications:

1. Those who are a failure in handling their own young people, and who would like for the church to do something that would keep their young people in line-something that they haven't been able to do. A mother who raised a wild, unruly family came to me about a daughter. Her suggestion was that if the daughter could be given an office—if she could help run a young people's organization-if she could have plenty of church social life, she could be interested in church life statement was, "What your daugh- introduced. Walk down the halls ter needs is conversion—not an of a local high school and you will A SYSTEMATIC STUDY OF office of some kind."

into thinking that they belong is the big "prom" at the close of with the young people when they school with young people leaving are already out of the young peo- it to go jooking from one joint ple's class. Through the years I to another, finally getting in home have seen people of that kind. about dawn. Then there is the They retained the delusion that annual publication of the pictures

the needs of young people, when sex and the flesh. I once attendthey don't. There are any num- ed a junior high play and a cerber of fools like these. They are tain school of the dance was althe people who think they can lowed to put on a "rhumba," uscure juvenile delinquency with ing one of the school girls. It was teenage clubs, with their dances, a suggestive sex dance of the most etc. I get the paper put out by the vulgar type. We saw young people grow in popularity among Bible alize or reform the world. But institution for delinquent boys in drop their heads in shame. Florida, and a recent issue showed a picture of these delinquent teachers, and preachers. The averboys being "entertained." This en- age church of this day is just as high school chorus of half naked The social life furnished is a curse summation of the Millennium.

THE BAPTIST EXAMINER PAGE TWO

JUNE 8, 1957

perience in dealing with young fool of the first order to think 16:7). people, in observing young peo- that delinquent boys can be uplifted through sex appeal.

What Do Young People Need?

1. They first need some "daddies and mommies" with sense, understanding, and backbone. Christian parents who live right and set the right example, and who pay some attention to where their children are and what they are doing, still raise decent young people is conversion. They need people. (See Ephesians 6:4).

the other hand things contrary to genuine Christianity have been see signs and banners advertising 2. Those who delude themselves such and such a dance. Then there has a they were still "young" by seek- of "calendar girls!" This comes ing to "help the young people." after girls compete in their near-3. Those who fancy they know nudity. The whole emphasis is on

3. They need spiritual churches, tertainment was furnished by a worldly as the devil can make it. creation of the world to the condancing girls, clad about like girls to young people, who are given Every preacher, teacher and Bible the idea that a church is a fourth student will receive immeasur- honest desires to improve it, shall rate amusement agency. The truth able profit from this book. is a church HAS NO SOCIAL, ENTERTAINMENT or AMUSE-MENT function whatever. What is the commission given to the

Examiner Editorials

BY BOB L. ROSS

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IS IT SCRIPTURAL TO COMBAT ERROR AND ITS PROPAGATORS?

The Devil never wants his works to be exposed. "Let us alone" is still the cry of his demons (Mark 1:24). He sends forth his servants as "angels of light" (II Corinthians 11:13-15); his wolves dress in "sheep's clothing" (Matthew 7:15), and by their good words and fair speeches deceive the hearts of the simple" (Romans 16:18). These deceivers of Satan have "crept in unawares" (Jude 4), and they speak "great swelling words" (Jude 16), and many "follow their pernicious ways." (II Peter 2:2).

Because these deceivers have seduced the people, it brings wrath down upon the heads of the ones who dare to expose their teaching and practices. Often THE BAPTIST EXAMINER receives Thus in every instance the letters from individuals who "eat us out" for exearly church interpreted Christ's posing the rot in the Convention. Others criticize our sounding the alarm against Catholicism. And when we show the compromising of God's Word and the betrayal of Christ by interdenominational evangelists, we are called "narrow" and "sectarian'

> Why? These objectors have been seduced by heretics who parade around as ministers of Christ, but who are the rankest sort of pussy-footers and compromisers.

The Christian's Duty

Some think that we should say nothing of the 'bad," and commend the "good." Is this Biblical? Some think that it is. But it isn't. The Bible's principle is this: "Know ye not that a little leaven (evil) leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." I Corinthians 5:6, 7.

This does not correspond with what the supporters of the Convention want us to do concerning the false doctrine financed by the Cooperative Program. Those who know what is going on in the seminaries say that it will pass away. Those who know that the Program is wrong say that they will remain in it until something better comes along. But their principles are not Biblical principles. Biblical principles teach us to clean out or get out. (See II Corinthians 6:14-18).

The Christian's duty is to "earnestly contend for the faith which was once delivered unto the saints' (Jude 3), and included in contending for the faith is the marking of them that "cause divisions and I have had a lifetime of ex- in a burlesque show. It takes a offences contrary to sound doctrine" (Romans,

Paul's Attitude

Actually, those who suggest that we "lay off" these heretics and their heresies, need to be sternly rebuked for their unscriptural attitude. Paul said that the reason these people take this attitude

is "lest they should suffer persecution for cross of Christ."—Galatians 6:12.

Paul himself was a person who boldly denou heretics. In Galatians 2:11-14 is the record of even rebuking Peter for compromising. Paul structs the church at Thessalonica thusly: "If obey not our word by epistle, note that man, have no company with him that he may be ashad ed." II Thess. 3:14. Baptists who go into meetings go directly contrary to this instruct Instead of unionizing with interdenominationa they should "have no company with" them beca of their heresies. Paul earlier states in this ep that the Thessalonians should "withdraw the selves from every brother that walketh disorder and not after the tradition received of us. Thess. 3:6). Paul sounds like a "narrow, tarian" Baptist, doesn't he?

Should We Call Names?

Week-kneed compromisers think it very and rude to call the names of other denominal and preachers. But this to is a false idea as to

Paul says to "mark" those who do not tel sound doctrine. How did Paul mark them! naming them! In I Timothy 1:20, he names meaus and Alexander and says that they made shipwreck of the faith.

In II Timothy 1:15, Paul names Phygellus Hermogenes and says that they "turned away"

In the same book, 4:14, 15, Paul says, "Al ander the coppersmith did me much evil . whom be thou aware also."

Paul tells Titus (1:13) to "rebuke them sharp in reference to some who were "unruly and talkers and deceivers." (1:10).

Hymenaus and Philetus, Paul spoke of as bel persons whose "word will eat as doth a cank (II Timothy 2:17).

But Paul was not the only apostle who was "narrow," "sectarian" Baptist. So were the apostles. Read Matthew 23, and you will find Christ was also.

It is not only the duty of THE BAPTIST AMINER to contend for the faith and expose, necessary, heretics and heresies, it is the sold duty of every Christian. We shall suffer abuse, But our Saviour says, "Blessed are they which persecuted for righteousness' sake: for theirs kingdom of heaven. Blessed are ye, when men s revile you, and persecute you, and shall say manner of evil against you falsely, for my Rejoice, and be exceedingly glad: for great is reward in heaven: for so persecuted they prophets which were before you."— Matthe 5:10-12.

churches anyhow? It is found in should be pulled. They need to clean thing; and I will rect Matthew 28:19,20."

4. The supreme need of young the new birth that gives a new 2. They need schools and teach- nature. (See John 3:7 and II Corers that stand for decency. Too inthians 5:17). That new nature many teachers are graduated from craves the things of God. Convertheathen universities, and are defi- ed young people don't have to be nitely biased against Christianity. "held" by means of amusement If religion is mentioned it is dis- and entertainment features. Social paraged. The old time chapel ex- life becomes an incidental thing things of God, and no punches harm.

BIBLE DOCTRINE

By T. P. SIMMONS

believers, especially Baptists. For-

ty-three chapters cover every ma-

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hear the things that are wrong you."—II Corinthians 6:7 preached against and condemned, and in no mealy mouthed fashion. They need to be challenged to live lives of separation. Above all, THEY DON'T NEED to have the seeds of age consciousness sown among them such that they feel that it is a disgrace to be seen in the regular church services. The modern tendency is to segregate ercise with its Scriptural reading, for such. After conversion young This is a wicked and iniquitous religious songs, and moral instruc-tions, has about passed away. On



(Continued from page one)

ments that are coming.

The very angels who came to warn Lot thought him so unworthy that, at first, they refused the shelter of his house; prefer- thy crown."—Revelation 3:11 ring all night in the streets to the companionship of a man who had betrayed his Lord.

VI. When the city was destroyed, Lot lost all his works.

The city that he tried to improve became a waste.

There are many men, honest, no "Systematic Study" continues to doubt, who are seeking to mortheir efforts must be fruitless, for judgment has been pronounced jor doctrine of the Bible from upon it.

At the coming of Christ, all Christians who are dwelling in it, whether from purely worldly motives and sympathies or from alike have their works destroyed. The command of God to His people is, "Come out from among them, and be ye separate, saith the Lord, and touch not the un-o

again, He exhorts the child God "to keep himself unspl from the world."—James 1:27

VII. Lot escaped only with life.—Read I Corinthians 3:13

At the judgment seat of Ch where only the saved shall pear, many a just person wil ceive no reward. Their works be burned up. They will be st yet, so as through the fire; say because salvation is by grace not by merit. And, because works were wood, hay and ble; because, either they did improve their opportunities dealt in work that was only bish, or because they were right disobedient to the will God, they will suffer loss: the solemn admonition, that I come quickly: hold which thou hast, that no man

Behold the record and the of a worldly Christian, saved not crowned. Having life, but authority in the kingdom.

Whose example will you follow Lot or Abraham?

> REMEMBER OUR DEBT JUNE 27

of Our BOOK CATALOG of Our Bibles, Books,

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Meditations

By M. F. ENGLE CORBIN, KENTUCKY

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlesting ignorance. That principle is contempt Prior to examination.

If nobody is ever offended at your preaching, cord of hi shut up your Bible and quit. You are in the ly: "If an

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He that puts the Bible in the crucible of huhan reason and twists it to say what his reateason and twists it to say which thinks it ought to say has no business in a Christian pulpit.

Universe without decrees would be irrauniverse without decrees would to and appalling as an express train driving on the diabet or engithis epiton and appalling as an express train driving raw the darkness without headlight or engi-

> all created things should sink into the abyss of nothingness, such a disaster would offect the existence of the Supreme Spirit as as the quenching of the glow-worm's spark would affect the sun in the heavens.

^{ege}neration and faith are simultaneous he adoption of this theory will save us perxities that will otherwise annoy. For instance, in line insisting on the precedence of the will be not a little perplexed when asked if insisting on the precedence of regenera-Here can be a regenerated unbeliever; and to the composite view will be equally be taking the opposite view will be equally berplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except this throne. They will allow Him to be in this throne. They will allow Him to be in make stars. workshop to fashion worlds and make stars. will allow Him to be in His almsry to dishis alms and bestow His bounties. They His alms and bestow His bounds to bear allow Him to sustain the earth and to bear the pillars thereof, to light the lamps of eaven, and to rule the waves of the ever movhen His creatures gnash their teeth; when we broclaim an enthroned God and His right to do He wills with His own, to dispose of His treatures as He thinks well without consulting in the matter, then it is that we are and execrated, and then it is that men deaf ear to us, for God on His throne the God they love. But it is God on the one that we love to teach. It is God on His one whom we trust.

Election is injustice to none, while it is an speakable blessing to some. It takes a mulwhich no man can number, but which can number, out of the fallen race of can number, out of the railer recommendation and raises them up to hope and Heaven. and raises them up to nope and ...

be born is an everlasting calamity, unwe are born again.

hteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs everything we have.

Little faith will bring your soul to Heaven, great faith will bring Heaven to your soul.

 $G_{\rm od}$ is both architect and builder of the have made of living stones.

od sets the gospel table and also gives sets the gosper ...

The Holy Spirit fills the Father's house by hoelling them to come in. This is not exthem to come in, this compulsion which would destroy human agency, but is an inward work of grac

The way to have strong faith is to have a he way to have strong faith is faith can be strong and mighty God. No one's faith can be onger than he believes his God to be. I canhave strong faith in a God who, I think, weaker than men. If my God is weak, then faith, of necessity, will be accordingly leak; I cannot have much faith in God if I He is being defeated on most battle cannot have much faith in God if I eve He is trying and failing. If I believe will is being thwarted by the will of men, believe He is doing the best He can to ocomplish the most good He can, and to save many as He can; but if like Job, I believe what His soul desireth, even that he then with Paul I can say, "He is able do exceeding abundantly above all we ask think according to the power that worketh

Faith is a provision for men who are so en that they cannot lift the axe of jusso corrupt that they cannot change their nature; so averse to God that they cancome to Him; so blind that they cannot Him; so deaf that they cannot hear Him, so dead that He Himself must open their liq_{ves} and lift them unto resurrection.

imagine the Most High to be moved by senti- NEGATION. ment, rather than actuated by principle. They suppose His Omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's free will and reduce him to a

They lower the all efficacious atonement, which has actually redeemed everyone for which it was made to a mere remedy which sin-sick souls may use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity and so far as being a fit object of worship, deserves naught but con-

We ask the question, how shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more, and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is God brings the floods of both wickedness and more powerful than the resurrection. A resurrection that must fail unless death gives its

> Great is our Lord and of great power; His understanding is infinite. God not only knows whatsoever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as is His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Produces a willingness and desire to come to occur, apart from either the agency or permission of God, then that something would be independent of Him, and He would at once cease to be supreme.

> Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

> God moves in mysterious ways, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm; Blind unbelief is sure to err, And scan His work in vain; God is His own interpreter, And He will make it plain.

To say that the destiny of the soul of one is in his own hands, reverses the very laws of nature, and implies that water can rise above the level of its source; that man can lift himself by his own boot-straps, and that the Of Old, God complained to an apostate can divest himself of his spotted robe. The Ethiopian can change his skin and the leopard Thou thoughtest that I was alto- theory that one's destiny is in his own hands Thou thoughtest that I was alto- theory that one's description of the belief that description as thyself." Such must now be His in- begets self-righteousness. The belief that description

The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which He calls light out of dark- martyrs are made of. ness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, Heaven out of Hell!

more dangerous and deceptive than a plain is full of his defeat. falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

An anxious and pleading God, whose power is limited, and whose hands may be tied by the proud and stubborn sinner, who is less than dust of the balance, is no God, but a miserable idol.

To speak of cooperation between God and man, in the matter of salvation, is like speaking of cooperation between the potter and his lump of clay in the formation of a vessel. God is God! Over him, man is never a party. Take heed, O Man, and contemplate,

The work you've done and mark that rate; If foes and critics you have none, Small is the work you have done; You have bit no traitor on the hip, You have cast no cup from tempted lip; You have never turned the wrong to right, You have been a coward in the fight.

To say that the power and warmth of the Holy Spirit cannot change the nature of the sinner's heart unless he will let it, is like saying that the warmth and brightness of the sun is the act whereby the sinner opens the door cannot dispel darkness from the earth unless of his heart to a Christ that stands and knocks the earth gives its consent.

An Arminian or free moral agency prayers thank thee, O God, that thou didst wait until it pleased me to come to thee; that thou didst knock and plead until I made up my mind to open my heart and let you in, and that thou gave me grace when I decided to receive it. How many like this have you heard?

A Calvinistic or Sovereign Grace prayer: I thank thee Almighty God that thy irresistible grace overpowered all of my resistance; that thou didst open and enter into my heart; that thou didst draw me unto thee, and that thou didst give me grace to believe and receive thee. How oft have you heard this kind?

Human reason is a divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which the credibility of divine revelation is to be replaces sound preaching of the Word. The tried, it becomes a snare of the Devil and a audience is asked to bow their heads in silent sure road to defeat.

The outstanding principles of doctrines held dear and taught by our Puritan fathers have been mainly forsaken and, "Icabod," or "the glory is departed" has been written on most of our pulpits and church doors.

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time that the owls mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of Divine Sovereignty and predestination in order to make room for the autocracy of man.

Free-willism, or Free Moral Agency is man's religion which can be accomplished by man. It exalts man and insults God. It fosters hu-With man it begins and with man it will perish.

Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit.

to say that God gives faith and then elects to Lither received or rejected at the sinner's will. salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to

According to Arminianism or free-willism for the asking. Write us for copies.

dictment against an apostate Christendom. Men tiny is in the hands of God, begets SELF- God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

> To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "vessels of wrath fitted to destruction" is different from His method of making "vessels of mercy." latter is an act of sovereign grace. The former is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willists do not generate the stuff that

The God of electionists is "high and lifted up" and "the whole earth is full of his glory." The god of Free-willists is constantly trampled A half truth concerning God's Holy Word is under the foot of men, and the whole earth

> According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's Sovereign Grace.

> Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with an uncircumcised throng that speak the language of Ashdad, but lust after the fleshpots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "does according to His will in the army of Heaven and among the inhabitants of the earth." This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on that word "ACCEPT." One must accept Jesus and that is all. And to do this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and quicken him. It at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis, and the act itself is said to be very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is set-

Seeing that the thing is so natural, very natural means are employed; hence the highly sensational altar call climaxes the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of Hell and Heaven, of the whole matter of salvation, and of the very glory of God in

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and freeman pride and detracts from Divine Glory. willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest Faith is salvation in the germ. Therefore, article on the religious market, that may be

NOTE:

Reprinted in tract form and available

"Remember now thy Creator in the days of thy youth."-Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."-Psalm 71:17

Protestant Persecution Of Baptists In Early America

A HISTORICAL ACCOUNT OF THE BRUTAL PUNISHMENT INFLICTED UPON ELDER OBADIAH HOLMES AND OTHER BAPTIST BRETHREN

By BANVARD

Part IV. A Challenge

During his confinement that night, Mr. Clarke thought much of the insinuations which had been thrown out against him by the governor the day before, and especially of the challenge which had been given him to discuss the question of baptism. It seemed to him as if the great Head of the church had placed him in that position that there he might be a defender of the truth. He looked upon it as a most favorable opportunity to remove the various aspersions which had been unjustly cast upon the Baptists, and show that in doctrine and practice, they were true Christian men. By speaking in behalf of his brethren, it appeared to him that he might possibly be the instrument of removing the unjust disabilities to which they were subject, but especially that he might, by presenting the arguments for their peculiar belief, and their objections to infant sprinkling, be the means of opening the eyes of others, and convincing them of the

Yet when he thought of his own inability to do full justice to the subject, and of the disadvantages under which he would labor in having the ministry of the standing order and the government arrayed against him, his heart sank within him. "But will not the Saviour be with me? Have I not faith to believe that, according to His own promise, it will be given me in that same hour what I ought to speak?

The taunting permit of the governor, "You may try and dispute with the ministers," was constantly ringing in his ears. He offered earnest prayer for direction and assistance, and finally resolved that, by the grace of God, he would accept the governor's challenge. He did not, as a Christian minister, dare to refuse.

Accordingly, the next morning, he addressed a document to the court which had condemned him, accepting the governor's proffer of a public discussion of the points at issue between the Congregationalists and the Baptists, and asking the appointment of a time and place for the occasion.

This threw the court into a peculiar position. A prisoner, who had been condemned and sentenced mainly for his religious views and practices, but to whom the governor had thrown down the gauntlet for a discussion, had accepted the challenge. For the court to refuse its sanction would be a tacit rebuke of the governor, and a silent admission of the weakness, or their fear of weakness, of their cause.

After much ado, therefore formed by one of the magistrates that the disputation was granted, and the time fixed for it was the next week. When this became known to the ministers of the colony, it created great excitement among them. They disapproved the arrangement. They had no wish to enter upon the discussion; they desired to have it abandoned. They therefore saw the government, and earnestly besought them to avoid it; but it seemed too late. They had gone



too far to make an honorable retreat.

But finding the ministers so averse to a dispu- Him is rebellion to the Creator's tation, the magistrates had Mr. Clarke brought into command. Many thousands know their chamber, and there endeavored to change the issues between him and them. They inquired have not believed on Him from whether he would dispute upon the things contained in his sentence, and maintain his practice; "for," said they, "the court sentenced you not for all to Christ Jesus. your judgment and conscience, but for matter of fact and practice." But Mr. Clarke was not to be misled by any partial or erroneous statements of winked at; but now commandeth the matter; neither was he willing that such state- all men every where to repent." ments should go unrebutted. He therefore manfully When the Scriptures says, "the replied to these magistrates:

'You say the court condemned me for matter of fact and practice; be it so. I say that the matter of fact and practice was but the manifestation of my judgment and conscience, and I maintain that that man is void of judgment and conscience who hath not a fact and practice which correspond therewith." He then continued: "If the faith and order which I profess is according to the Word of God, then the faith and order which you profess must fall to the ground; but if your views of truth and duty are Scriptural, mine must be erroneous. We cannot both be right." To these statements the magistrates apparently assented.

Although Mr. Clark had been informed that the disputation had been granted, and the time appointed, yet it was all informal and unofficial. He desired to obtain an official permit, or order, for the discussion, under the secretary's hand. He would then, he felt, be protected; otherwise, the debate might be referred to as evidence of his being a disturber of the State, and a troubler of Israel. He therefore availed himself of the opportunity which was furnished by this private interview with the magistrates, to say to them that if they would be pleased to grant the motion for the public disputation under the secretary's hand, he would draw up three or four propositions, embracing the points which he presented in his defence before court, and would defend them against any one whom they might choose to dispute with him, until, by arguments derived from the Word of God, he should be removed from them.

"In case your speaker convinces me that I am in error," said Mr. Clarke, following up the subject, so as to reach some definite practical point, "then the disputation is at an end; but if not, then I desire the like liberty, by the Word of God, to oppose the faith and order which he and you profess, thereby to try whether I am not become an instrument in the hand of God to remove you from

To this the magistrates replied: "The motion certainly is fair, and your terms like unto a practiced disputant; but, as the matter in dispute is exceeding weighty, and as we desire that in the controversy all may be said that can be, we propose, therefore, to postpone it to a latter day."

Poor Clarke was therefore taken back to prison, to wait for the arrival of this "latter day."

Next Week: Part V, "Fundamental Principles."

The Greatness Of The Natural Sin Of Unbelief

"Without faith it is impossible to please Him." Hebrews 11

That the Bible teaches that unbelief is a most heinous a wicked sin there is abundant testimony. However, some peopseem to think that although it is good to believe, they think that it is no sin to disbelieve and re-

By "unbelief" it is meant: to call upon me; but I will not refuse to believe on the Lord swer; they shall seek me ea Jesus Christ for salvation, refus- but they shall not find me. ing to repent of sin and submit that they hated knowledge, to Him as Lord and Saviour of did not choose the fear of heart, life, and soul.

to why unbelief is so great a sin the fruit of their own way,

I. Unbelief Rebels At The Creator's Command.

We read in I John 3:23, "And this is HIS COMMANDMENT, THAT WE SHOULD BELIEVE ON HIS SON JESUS CHRIST."

It is the commandment of God Almighty Himself that sinners trust the Lord Jesus Christ with their soul's salvation. To refuse to trust wholly in Christ, to trust only partially or intellectually in something about Christ but they their hearts as Lord and Saviour. God commands that you commit

In Acts 17:30, we read, "And the times of this ignorance God

When the Scriptures says, "the times of this ignorance God nounces a most dreadful fate winked at," it simply means that God's commandment to believe fore the people had heard the dishonour Him! Oh, sinner, gospel of Christ, but now that gospel of Christ; but now that they had heard of Him, they had better repent of their sin and trust Him for salvation. And the next verse in this chapter of Acts tells why they should do this: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the 9:32). This is a horrible impl

Is the sin of unbelief a light escape from it; the bars are thing to you, sinner? Are you of iron, and the fetters are trampling under foot God's com-steel. Then comes a dreadful mand? Listen to God's Word: "Be- in their ears of wrath to cause I have called, and ye have the prison is on fire. Cage refused; I have stretched out my with iron, they see no way hand, and no man regarded; but ye have set at nought all my their cell; they expect hours counsel, and would none of my reproof; I also will laugh at your come the Deliverer, and calamity; I will mock when your Jesus sets them free their fear cometh; when your fear begin most heartily to make the cometh and the cometh are the cometh and the cometh are the cometh and the cometh are the cometh cometh as desolation, and your the Lord. Saved from the devi destruction cometh as a whirl- ing fires, their hearts burn wind; when distress and anguish gratitude.

cometh upon you. Then shall the Lord: they would none of my One reason the Bible gives as proof. Therefore shall they est be filled with their own devices Proverbs 1:24-31.

"The wicked shall be tul into hell, and all the nations forget God."—Psalms 9:17.

Another reason why the sin unbelief is so wicked is that:

II. Unbelief Dishonours God The Father and God the Sol Christ.

Man with his corrupted and heart has very little estim of the holiness of God. Sinh think that they are special c and that God will excuse them their "errors" and "mistake They offer God excuse after cuse for not coming to Christ; they are, as the Bible sa "WITHOUT EXCUSE!" (Rom.

In John 5:40, 41, Jesus 58 "And ye will not come to me, ye might have life. I receive honour from men.'

Here the Lord of Glory all who do not receive Him Lord and Saviour. He says this fact! To reject Jesus Chi

(Continued on next page)

SAVED FROM FIRE

When the Holy Spirit enligh men to see their true condithey perceive that they are up under sin (Galatians 3:22), also shut up in unbelief (Ron ment, for in vain do they se cape; the flame draws neare be consumed. Then do they

WE SHOULD BE GRATEFUL



THE OLD

Oh, fatal folly; what avails
The new theology in death long sin.

Shortens the palpitating breath? No Christ, no substitute, no blood, For very shame our face we hide, I shudder as I see men dare To plead before a holy God!

Whose is the old theology; And wherefore, wherefore should it die?

Those dear, reviving types of old, Were they but solemn mockery?

Call they the sprinkled blood of And Christ responsible for us. sham?

And a mere farce, the Paschal And shall God's old religion die, Lamb? How gloriously the living bird

here The marrow of the gospel lies. Yet sing and soar; for Christ has died.

skies,

Soared singing to its native

Eclipses every human plan; And while the march of intellect Proclaims th' abilities of man, We glory in a shifted curse,

The old theology for power

Since poor proud mortals love it not?

Because they keep their eyelids dry,

Shall weeping sinners be for-

Never! Till misery shall cease, When the huge thought of life- Dipt in its fellow's blood! and The Christ of God shall be their peace.

> To mutilate the Book Divine, And steal, with ignorance of pride,

> mine; But the whole earth—on sea—on shore-

The sweetness from this hope is

Holds but one Bible, and no more.

God's eye is on these mighty men, Of earthly fame and heavenly scorn;

(Continued on next page)

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9:17. the sin

The Old Theology

Intinued from preceeding page) boldly wield th' unholy pen, of demon-like rebellion born: he his righteous wrath fore-

me people go, think the secause they will not credit woe?

> Or creatures: oh that the Holy Ghost Should overshadow them to-

me early ledge, and night, night, bring their hideous sins of heart

of my re hey eat of Before their eyes in Heaven's way, and devices, light;

faced plea,

Jesus, undertake for me!"

ow can it die, this blessed hope, This only refuge from despair; that Bold Unfolded by the God we fear; d the Son his vital faith which flings its arms

bout its God, in all alarms!

God."

And so on Revelation's rock

mock:

brough time, through tide, my Hensley, Texas.) hope shall be, hrist, and the Old Theology.

Our Readers Write

(Continued from page one) eat missionary work.

ble and all it stands for.

this day are doing more harm R. Snyder, North Carolina). an good by misleading so many ople into thinking they are dogood when actually they are ing the very things that God dinly says in His Word not to

When we as God's people stand called 'old fogies' and beuse we won't run thither and to every church and denomiation, we are called selfish. Isn't Florida. at so? But God knows our arts, and regardless of what hers say or think, we will try Our weak way to do the will of he Father.

guess we are among its oldest God! bscribers, as we have been getit ever since Bro. Gilpin has the Son, but the Father also. en its editor. It's a pleasure to

hearts of the readers to help with John 5:23. the payment on the press. We will Virginia).

surely there are people of God, worm of the dust, man! that surely there are churches of Faith.

"I thank God for the pages of keen would be their shame- the Devil and his spiritual wickstand so firm on the doctrines of Grace. These are the truths which thrilled hearts comes the cry, 'Even so, come Lord Jesus.'

"May God richly bless the pages of THE EXAMINER to the hearts of many, that sufficient offerings will be sent in to cover the final le always wins who sides with payment on the press, is my prayer, that many more pages will be sent forth for the glorifitake my stand; and though cation of God's Holy Word, that that have received his (Christ's) time's tide the church which is His Bride, My faltering foothold seems to may be edified, and sinners will continue to be saved." (Eugene

"I certainly thank God for those -M. A. CHAPLIN. who remain true to the Faith once delivered for the saints, such as those who edit THE BAPTIST EAMINER. This paper is truly the soundest and most out-an-out 'voice' for the Truth, except the Bible, in existence today. It has they are helping to carry on a done more than anything to help me in the study of the Bible. Through TBE, we have been Through it, the Holy Spirit reto see many of the great Bible vealed to me the Sovereignty of uths. We wouldn't be without God and the Lordship of His We are glad to stand up for the Christ. Enclosed is a gift of \$10.00 to help support this great work. So many so-called preachers God bless it to His Glory." (Cletus

> course, your own sermons are in- idolaters, and liars! cluded in this." Ola W. Plummer,



the greatest next to the Bible. is to dishonour the very Son of

And not only do you dishonour (Isa. 1:18).

trust that God will lay it on the Father which hath sent him." - opposed to the system of truth does not mean what certain Jew-

send more as the Lord supplies." dition! The One who made the are as follows: (Mr. and Mrs. Archie Staley, West world man lives upon; the One who created man and breathed destiny. into him the breath of life; the "In this day of misunderstood One who gives man his food, sight of man's repentance and to be preached in all nations, bedoctrines, how welcome are the health, and sustenance; the One faith. pages of THE EXAMINER to who holds the world in His handhelp give us the assurance, that this Creator is dishonoured by the every man, even those who go to pel to the Jew first thus fulfilled

God the Father, who sent His God who are contending for the son into the world to save sin- no use apart from free-will. ners, who gave His only begotten Son, Heaven's brightest Being— and go to hell. Of course, there the apostle, preached to the Jews, THE EXAMINER which oppose God the Father is dishonoured, are various other things which but finally obeyed his calling to His love is spurned, His grace is can be termed Arminian, but they go unto the Gentiles. (Acts 28:28). edness in high places, also which despised, His goodness, forbearance, and long-suffering is un- mentioned points. Opposed to Arheeded and unappreciated, and minianism's five points is Calvinthrill the very depths of the peo- His mercy is trampled under the ple of God's elect. From these feet of men who love sin and His mercy is trampled under the ism's: refuse to repent of their wickedness and self-righteousness and tion. turn to Christ and the Righteousness of God.

The last reason we mention for the terribleness of this sin is that

III. Unbelief Makes God a Liar. wives?

John the Baptist preached, "He testimony hath set to his seal that God is true."

And in I John 5:10, 11 we read, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

What an awful sin it must be to make God a liar! The Bible the unpardonable sin? teaches that "all liars shall have their part in the lake which burneth with fire and brimstone." And to disbelieve God's record of His Son, to refuse to receive Him

as Lord and Saviour, is to say that God is a liar and ought to go to Hell! This is the condition of the unsaved person's heart. He has refused to bow to Christ and has thusly, by his deed, made God a

It is impossible for us finite, depraved, sinful creatures to properly conceive of the greatness of? "THE BAPTIST EXAMINER is of this sin of unbelief. Truly it a very wonderful paper. I have is great. In Revelation 21:8, the of Christ. Through Christ we been very glad to have so many Bible lists "the unbelieving" as havesermons of Spurgeon printed in number two in line to be cast it, and also for your firm stand into the lake of fire and brimon Election and the Security of stone. "The unbelieving" are befor the truth, we are snubbed the Saints. These have been a fore even the abominable, murgreat blessing to me and, of derers, whoremongers, sorcerers,

But this sin is not too great to be cleansed, washed away, forgiven, and remembered no more. Spirit (John 6:63). It is not greater than grace. The blood of Christ is powerful to righteousness (Romans 3:24-26). cleanse, powerful to redeem. The In behalf of TBE, we think it (Continued from preceeding page) as scarlet, they shall be as white 17; I Corinthians 6:11). as snow; though they be red like crimson, they shall be as wool. urrected bodies. (I John 3:1-4).

The sinner who is broken under Jesus says, "He that honoureth the load of his sins against God and desires to be forgiven and In experience, one hears the gos-Lord Jesus Christ, and thou shalt his heart to understand that sal-

veins, And sinners plunged beneath "Biblical Research Society." Lose all their guilty stains.

Sinner, there is power in the Jesus Christ. It was shed to satisfy divine justice for the sinner

blood to save him. Would you be free from your burden of sin?

power in the blood!



"I Should Like To Know"

(Continued from page one) ones we know. It does not matter that we do not know who wrote the books. If we met the authors face to face the words they wrote would be no more nor less the inspired word of God.

So to avoid entering into a great deal of speculation, please excuse us from attempting to answer this question.

3. What do you mean by the Arminian doctrines?

"Arminianism" is a nickname

called "Calvinism." The major ish mission boards claim. How awful is man's sinful con- points of the Arminian system

hell.

(4) The Holy Spirit's work is of

simply spring from the above

(1) Total depravity of man.

(2) Unconditional, eternal elec-

(3) Limited atonement. (4) Irresistible grace.

(5) Preservation of the saints.

4. Did B. H. Carroll have two

Yes, after his first wife died, he later married again.

5. Did Paul partake of the Lord's Supper in Acts 20:11?

I do not think so. We may possibly publish an article on this portion of Scripture at a later

6. Who is most likely to commit

Lost religious leaders, such as the Pharisees. For instance, the Campbellite preacher who mocks at the work of the Holy Spirit as preached by Baptists. I heard one say that our position as to the work of the Spirit is definitely a doctrine of the devil. Such a person is very near committing the unpardonable sin, and has possibly committed it. (Matthew 12:-22-32).

7. What does salvation consist

Salvation is through the work

Regeneration. Justification. Sanctification. Glorification.

vation—past, present and future. We are regenerated by the

We are justified by Christ's

We are sanctified (set apart) by vilest sinner, though his sins be the Word and Spirit. (John 17:

We shall be glorified with res-

8. How is a person saved?

By the merits of Jesus Christ. cleansed is told to "Believe on the pel of Christ; the Spirit opens vation is by Christ's righteous-There is a fountain filled with ness, and faith is then produced in the heart, leaving an individual with the hope of glory.

> which has as its slogan, "To the Jew first, then to the Gentile."

Well, the slogan is not exactly blood of the Lord and Saviour Scriptural. The verse (Romans 1: 16) says, "to the Jew first, and also to the Greek (or Gentile).' who would repent and trust the I surely believe in preaching the Gospel to Jews, but I have never been able to see that Romans 1:16 teaches that we should preach the There is power in the blood, Gospel to Jews before we preach to Gentiles. If God had intended God's Plan With Men by T. T. Marfor the Gospel to always be preached to the Jew first, then He would have certainly fulfilled His purpose. The fact that He has so abundantly blessed Gentiles with the Gospel more than Jews, is

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help support a paper like it. We not the Son honoureth not the for a system of theology which is evidence enough that Romans 1:16

The Gospel was certainly preached to the Jew first. Christ (1) Free-will determines man's once sent his disciples to preach to Jews only. (Matthew 10:6). La-(2) Election is based on a fore- ter, we read that His name was ginning at Jerusalem (Acts 3:26, (3) The atonement was made for 14:26). The preaching of the Gos-Isaiah 2:3.

But we know that the Jew was later put into the background, (5) A saint may lose salvation according to Romans 11:11. Paul,

BE FRIENDLY!

The Toronto Christian Helper says:

"A clergyman after preaching on the 'Recognition of Friends in Heaven,' was accosted by a hearer, who said, 'I like that sermon, and now I wish you would preach another on the recognizing of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time'."

Very good, and sadly true. In some country churches there is too much gossip, but in town congregations the fault runs the other way. The members too often drop into little cliques of acquaintance. and know nobody out of their set. This is a wretched substitute for the fellowship of the saints. Love is not very fervent where mutual knowledge is purposely declined. It seems odd that brothers and sisters should barely know each other's names. It is not very clear that we shall recognize those in Heaven whom we decline to recognize on earth.



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"WE CANNOT TELL"

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PAUL'S **BOOKS**

By CHARLES HADDON SPURGEON

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and THE but especially parchments."—II Timothy 4:13.

We will look at his books. We do not know what the books were about, and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in Latin and Greek works, but that the cloak, and Timothy was to be careful to bring them.

Even an apostle must read. Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deporable specimen of a preacher. A man who comes up into the pulpit, professes to take his text must be "Especially the parch- Holy Ghost, teaching," etc. on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they needed in England now than al- manded (including the Lord's call a dish of dead men's brainsoh! that is the preacher.

How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third Heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."

The man who never reads will never be read; he who never of our Lord and Saviour Jesus should baptism be mentioned quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be

spending your leisure, is to be either reading or praying. You ed know nothing of. may get much instruction from use as a true weapon in your Lord and Master's service. Paul'

cries, "Bring the books"-join in the cry.

Our second remark is, that the apostle is not ashamed to confess that he does read. He is writing to his young son Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Tychicus and Titus if he likes-Paul does not

Paul herein is a picture of industry. He is in prison; he cannot preach: What will he do? As he cannot preach, he will read. As we read of the fishermen of old and their boats. The fishermen were gone out of them. What

THE BAPTIST EXAMINER PAGE SIX JUNE 8, 1957



were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class—if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take 1:21-22). If all of the disciples at a soul can be lost after he is another, and let the books of the that time were required to begin saved and that salvation is the apostle read you a lesson of in- at John's baptism to be apostles, work of man's free will, while

ments." I think the books were partook of the Lord's Supper. and possibly they were the parch- baptism and then (3) the Lord's ments of Holy Scripture; or, as Supper. In that reference, the reslikely, they were his own parch- urrected Redeemer commanded ments, on which were written the His apostles: originals of his letters which ments" with all our reading; let (American Standard Version). it be especially the Bible.

most at any other time, for the Supper). number of persons who read the Bible, I believe, is becoming was commanded to observe the smaller every day. Persons read Lord's Supper (1 Corinthians 11), gether" (five times in I Corinthians was communitied to observe the a church that could "come to- has been waiting for ONE the example of the control they read the views of their lead- Acts 18:8 speaks of the founding his work, but the Book, the good gelistic efforts of Paul, and we head from which all revelation inthians hearing, believed and Lord's Table whom, at the same he condemns. wells up—this is too often left. were baptized." Later, Paul in time, it can prevent from coming You may go to human puddles, writing to the same church, spoke or withdrawing fellowship from. throne of God. Read the books, requirement in taking the Lord's by all manner of means, but es- Supper is for Christians to expecially the parchments. Search amine themselves (I Corinthians human literature, if you will, but 11:28) and that there is no men-especially stand fast by that Book tion made in I Corinthians 11 of

Who Takes Communion?

(Continued from page one) to read. Renounce as much as you who have actually been regenerated and born of water; so the permitted to eat the Lord's Supcommunion service sets forth our per (John Dick, Presbyterian).
feeding upon Christ, eating His Read I Corinthians 10:1-3 and flesh and drinking His

As the unsaved are "dead in meat and drink. trespasses and sins" (Ephesians The proper order is salvation, 2:1) the Lord's Supper cannot then public confession of Christ Scripturally or logically be given in water baptism, then observance them, "We give no corpse" (A. H. Strong). "We give no food to a of the Lord's Supper.

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II. Only born again believers Lord's Table. who have been baptized should take of the Lord's Supper.

disciples to whom the Lord's Sup- Supper were given or delivered per was first served were baptized believers in Christ. At least two of them came to Christ (John have been saved, baptized and 1:35-37), and it would be very have fellowship in a local church baptism; faith in the Son of difficult indeed to think that they difficult indeed to think that they had not been among the multitudes whom John the Baptist baptized. That the early disciples and Presbyterians and Lutherans were all baptized also seems evi- and Baptists to eat the Lord's dent in the choosing of another apostle to take Judas Iscariot's lieve that sprinkling is baptism place. The requirements were and that sprinkling of infants is that he must be one of the numben who had companied with them, "beginning from the baptism of John" until the day that tism of John" until the day that professing believers should be Christ ascended to heaven (Acts baptized. While some believe that then they must have been bap- Baptists maintain that a true He says, "Especially the parch- tized, thus baptized before they

Again the Divine order in Matthe parchments were Oriental; thew 28:19 is (1) discipleship, (2)

"Go ye therefore and make disstand in our Bibles as the Epistles ciples of all the nations, baptizto the Ephesians, the Philippians, ing them into the name of the the Colossians, and so on. Now, it Father and of the Son and of the

Notice the order: discipleship Do you attach no weight to this first, then baptism, then observadvice? This advice is more ing all things that Christ com-

The church of God at Corinth the views of their denominations but they were professing converts as set forth in the periodicals; to Christ, having been baptized. er as set forth in his sermons or of that church, through the evanold Book, the divine fountain- read: ". . . and many of the Coruntil you forsake the clear crys- of their baptism (I Corinthians tal stream which flows from the 1:13). It is argued that the only which is infallible, the revelation the need of being baptized. Why when they were already bap-

The same principle is seen typically in the Old Testament. An have written unto you not to keep uncircumcised man was not peruncircumcised man was not per- company" (don't have any fel-mitted to eat the passover and an lowship), "if any man that is callunbaptized man should not be

see the same order. The Old Tes-(John 6:48-58), and is only for tament Israelites were "all bapthose who thus actually feed tized unto Moses in the cloud and upon Christ. This, the unconverting the sea" and then they did ed know nothing of. "eat" and "drink" the spiritual

III. Only born again believers who have been baptized and are in fellowship with the local church should take the communion.

Hear the Word of God in Acts 2:41-42. Here it is written of those who heard Peter preach at Pentecost: "Then they that gladly received his word" (this most certainly means that they were converted and consecrated to God) "were baptized." That is the next step after salvationbaptism. "And the same day there were added unto them about three thousand souls." When they were baptized they were added unto the fellowship of the church. Verse 47 says: "And the Lord added to them day by day those that were saved." (American Standard Version). He did this by means of salvation and baptism. According to I Corinthians 12:13 baptism is into the body of Christ and then follows spiritual communion.

These three thousand on the

where the unsaved are invited to day of Pentecost were added un- to you the order of the ordinand take of the communion or where to the church and then joined in as preesnted in the Word of any partook of the Lord's Supper the apostles' "fellowship and in I have preached this because I have who were not professing follow- breaking of bread" (Acts 2:42). led of God to do so, because I have a thore as they expended the second se This fellowship would certainly are seemingly afraid to believe as they conclude the followship include the fellowship of the much less preach it and at

forgotten and ignored church ed; yet I plead with you, abi truth upon you: The ordinances by the Word of God! Amen. It seems evident that the eleven of water baptism and the Lord's to the local church (I Corinthians 11:2 and 1:2). Only those who can properly partake of the Lord's Supper there.

It is impossible for Methodists Supper together when some be-Scriptural baptism, while Baptists believe that only immersion is Scriptural baptism and that only Christian can never be lost and that salvation is wholly of God apart from human merit or effort. rebuked the Corinthian Church as the minister dipped his have hody for their divisions and disagreements, and in verse 20 Paul says its disapproval of the whole to such a divided church: "It is fair by crying out, "I don't wand three by not possible to eat the Lord's Sup- a jink; I don't want a jink (American Standard Version). How then can we consist- with a Presbyterian concerni ently invite all Christians to the infant baptism. In the course communion service if we be di- our conversation, I suggested wided It would not be vided It would not be possible he have his pastor give him of to eat the Lord's Supper!

given to a so-called invisible or this brother a number of time universal church; it was given to since, but as yet I haven't a local church of baptized believ- passage of Scripture. From ers. The ordinance was given to dawn of infant baptism, the church that could "come to- has been waiting for ONE there" (five times in T.C. thians 11:17-34 the church is bid-rite. Over 800 years has elap den to come together to take of and the world is still waiting on that the communion; how could a If over thirty-two generations

thority to invite those to the call a halt and discard that which time, it can prevent from coming This is easily seen from I Corinthians 11:2 where the church is commanded to "let" certain ones eat when they examine themselves. It stands to reason if the church has the authority to let certain ones eat the Supper it can also stop certain ones from doing the same. And this is exactly what we read in I Corin-thians 5 (study the whole chapter). God says to the church: "I ed a brother be a fornicator, or covetous, or an idolator, or a rail- ship may be beautiful, but er, or a drunkard, or an extortioner; with such an one do not tempt to add it unto the chul eat . . . Therefore put away from which Jesus established, among yourselves that wicked do so would be to add to col person" (I Corinthians 5:11-13), pletion. To add infant baptism The ordinance of the Lord's Sup- equally as bad. per and the government of the local church are so bound together HOW can they be divided? Since we have no government over those outside the local church, individuals that are saying neither can we offer such the Lord's Supper.

Thus I have sought to present

danger of making enemies, bel In closing let me impress this misunderstood and misrepresel



Water Baptism

(Continued from page two) as Saviour, unlocks the door the baptistry.

Since faith comes before wa infants are necessarily excl from the ordinance of bapti One might as well baptize idiot with no mind at all as baptize an infant, for neith would be the proper subject, til the power to believe had come theirs. That infants have I the power of exercising faith Christ needs not be argued. T they know nothing as to from the following: In a staum then p formal southern church, a ch of about two years of age was be baptized (?). As the mother and ha held the child in her arms an of eter into the font, the child voice

Some months ago I was talk verse of Scripture that would it The Lord's Supper was not tify its existence. I have universal, world church do this?) not find Biblical authority for the deno The local chuch only has au- procedure then it is high time

The advocates of infant bap uphold it on the grounds that is a beautiful ceremony. Evidet ly Eve thought the same about the forbidden fruit, but brought a world of trouble up herself and trouble upon a whi world, by partaking of that which upon was forbidden. I grant you guille come it may be beautiful, but beautiful Jordan doesn't justify what God co demns. Your neighbor's wife automobile may be beautiful, that doesn't give you the libe of appropriating either the or the automobile to your The ceremony of heathen is no reason why I should

A PROPER MODE

There are certain churches day, "There are three modes baptism: immersion, affusion,

(Continued on page seven)

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ordinand UNWOUND CLOCKS

ecause mat the hotel were a number of clocks, one at least for each room, o believe as they each told a different story, they were never depended and at the first was that all the each told believe them, you were sure to be deceived. and at the state of them, you were safe or cheered not memies, being fact was that all these timepieces were out of order, or had not memory VERSE: "Pilate saith unto isrepresed wound up. Nothing could be learned from them: they were find in him no fault at all."—John 18:38. you, abitnental apologies for clocks, and nothing more.

ven so the example of professing Christians is of small service e world if the real life and power of godliness is absent. Reli- take Him without the restraint of the common when it ceases to be useful, and is only set up for decorative oses, is an utterly vain thing. If we are not wound up by the he hand we cannot go, and if we are not going we are useless, age two contradict each other, and we teach the world nothing worth howing. It is a great pity when, for lack of the inward, the 15:23, 30, 31. e door in ard becomes a total failure. When force has departed from mainspring, the face and hands of mere profession are a efore waterched mockery. y exclude of baptism

Water Baptism

ord of Go

Amen.

baptize

t all as

for neithe for nell ontinued from page six) subject, thing; either is as good as we had there the condition ve had her; the candidate may take ats have the candidate may take no faith him of God says, as to see ISM."—Eph. 4:5.

an be staund then peoples have all h, a chilch the ages turned from the ch, a was rather, one Lord, and one age was and how the age was and have thus ruined their he most are thus ruined their arms an of eternal life. Christian arms hanes have been turning from his have been turning from ild voice body which Jesus estabwhole at from the one faith which whole wanter to that body, and insti-don't wanter to that body, and insti-jink." three baptisms, instead of vas talking the the proper mode, then imle which He gave. If sprinkconcerning on and affusion are wrong; gested that immersion is right then the him on the state of the state o would just One and only one can be

have see many reasons, I believe r of time mmersion and only immersion are only in the proper mode. If imfrom on is the only proper mode, the work only other mode is improved. the work any other mode is improper.

ONE to the example of Jesus.

rations calle. Commentators of the that Jesus was immersed.

nt baptisted it came to pass in those nt bapus in came to pass in those and that Jesus came from Nazme about the spirit like a dove desman which is upon him."—Mark 1:9,10.

The picture which baptism is to picture a burial and resurrection.

"Therefore we are buried with him by baptism into death: that the spirit like a dove destant the spirit like a spirit like as Christ was raised up from the out beguing Jordan unto John, to be the dead by the glory of the God conted. But John forbad him, Father, even so we also should swife but have need to be baptized walk in newness of life."—Romutiful, he liberty Jesus answering said unto

Neither pouring nor sprinkling the wife Suffer it to be so now: for will present this picture. Immerthe yourself it becometh us to fulfill all

and the eunuch said, See, here Greek lexicons. More than forty

fail of Blood by J. M. Carroll

to stand still: and they went down submit to the will of God. both into the water, both Philip III. The Band. John 18:3. and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." -Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went Philip baptized the eunuch; then today. Cf. Heb. 13:8. He knows all things now. they CAME UP OUT OF the V. water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some thirty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. VI. Judas And His Crowd, John 18:5. We say that was a fool's errand. greater folly could be found than testimony is daily for Christ. for the baptized and the baptizer VII. Consternation. John 18:6. to go down into the water in order to sprinkle the candidate.

Baptist.

"And John also was baptizing in Aenon near to Salim, because as elapsed Jesus was immersed is a there was much water there."—
Il was called beyond John 3:23.

rations commentators of the Why was much water necessary ity for thing denominations, although for John's baptism if only a few gh time may disagree regarding the drops were used for each canthat whiter mode today, thoroughly didate? That which is said rethat legus was improved. garding John's baptism is a guarantee for the integrity of im-

but the her was will blur and destroy the picture. sion and immersion only reveals but wind Jesus when he was will blur and destroy the picture. Suppose, you remove your wife's picture from your desk and place. such ever seen at a sprink- there the picture of another wod, for our or pouring, either on the man. Will your wife be pleased? pouring, either on the man. Will your wife be pleased? of infants or adults? Surely Will she be satisfied with the subgoing up out of the water stitute? Is Christ satisfied when nothing, if immersion did we substitute or even destroy alake place within the water. together the picture which is to e practice of the early keep His passion and triumph in remembrance until He comes?

the eunuch said, See, here Greek lexicons and there: what doth hinder me to of these give the primary meanptized? And Philip said, if ing of the word "baptize" to mean thou mayest. And he ans- possibly the most widely used and said, I believe that New Testament lexicon says, Christ is the Son of God, "Baptism — to plunge repeatedly,

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDDAY, JUNE 16, 1957

CHRIST IN GETHSEMANE AND HIS ARREST

MEMORY VERSE: "Pilate saith unto them, I

Why Jesus Went To Gethsemane. John 18:1.

1. It offered to His enemies an opportunity to people who heard Christ gladly. It was a place well known to Judas, since it was Christ's favorite place of devotion.

2. It fulfilled an Old Testament type. II Samuel

II. Why He Took Along His Disciples. John 18:1.

Christ Himself offered no resistance to His enemies. Perhaps He wanted His disciples to see this and thus learn that it was their Christian duty to And he commanded the chariot offer no resistance to their enemies, but to humbly

This was evidently a detachment of Roman soldiers. The word "band" mans a tenth part of a legion. This would mean approximately 500 men. Cf. Matthew 26:47; Luke 22:52.

IV. Christ's Omniscience. John 18:4.

His foreknowledge was perfect. For Him there . XI. Peter's Backsliding. John 18:15-18; 25-27. DOWN INTO the water; there were no surprises. Cf. John 13:1. He is the same

Christ's Willingness. John 18:4-7.

The Holy Spirit here emphasizes Christ's readiness to go to the cross, and His willingness to suffer for the sins of the world. He voluntarily delivered Himself up into their hands. He was no martyr. Cf. Matthew 26:53; II Kings 19:35.

Only a little while before He was seated with It looks to me like a bigger fool's Christ and the eleven. No he is seen with Christ's errand if Philip took the eunuch enemies. May each Christian beware lest he be into the water for any purpose seen with Christ's friends today and His enemies other than to immerse him. No tomorrow. May each professor see to it that his

cder to sprinkle the candidate.

Christ's two words, "I am," completely over3. The Method of John the powered His enemies. They fell helpless to the ground. He did not strike them; He merely spoke. They were in His power and not He in theirs. What in Aenon near to Salim, because a picture of the sinner's helplessness at the judgment. Cf. Revelation 6:12-17. All this only fulfilled Old Testament prophecy. Cf. Psalms 27:1, 2.

Why was much water necessary VIII. Why The Disciples Were Freed. John 18:8, 9.

- 1. If they had suffered with Christ, some one might think that their sufferings were a part of the price of redemption. Cf. Leviticus
- 2. It shows that Christ's first thought is not about Himself and His sufferings, but of His disciples.
- 3. Christ showed His disciples how fully competent He was to preserve them amid the greatest dangers.
- 4. Christ had other work for His disciples yet to do and until that was done, their enemies

must leave them alone.

5. Lastly, it fulfilled Scripture (verse 9). Cf. John 17:12.

JOHN 18

IX. Christ's Last Miracle. John 18:10, 11.

Peter's zeal exceeded his knowledge in cutting off the ear of the high priest's servant. Cf. Romans 10:2. Christ's last miracle before His death was that of healing his servant. It looks like the crowd should have seen that He was God by this miracle and freed Him! This only shows how blinded they were in unbelief.

X. Christ Taken Before Annas. John 18:12-14.

- 1. Christ was bound. Cf. Psalms 105:17, 18; Isaiah 53:5. He was bound that we might be
- 2. Christ being bound fulfilled the types of the Old Testament. Cf. Genesis 22:9; Psalms 118:
- 3. This is another picture of His willing submission.
- 4. Each animal that was to be offered was first led to the priest. Cf. Leviticus 17:5. Thus Christ was brought to Annas.

Peter loved the Lord too much to run away, yet he was too big a coward to stand by Jesus. Accordingly, he followed behind. Beware lest you, Christian friend, allow a distance to come between you and Christ. "It was cold" (verse 8). So was Peter's heart. The one who follows "afar off" is soon chilled spiritually. Peter warmed himself around the enemy's camp-fire, but his soul was cold and comfortless. Peter was in the wrong crowd (verses 25, 26). Cf. I Corinthians 15:33. It is no wonder that Peter told an outright lie. This shows how weak man really is. Cf. John 13:36-38. It warns of the consequence of prayerlessness. If Peter had watched and prayed as Christ commanded, he would not have fallen.

XII. Jesus Before Annas. John 18:19-24.

In his testimony Christ gave a general description of His public ministry (verse 20), which challenged His judges (vrse 21). In response, one of them struck Christ. How this shows the enmity of the natural man against God.

XIII. Jesus Before Pilate. John 18:28-40.

1. The judgment hall was Gentile property; hence, the Jews would not enter it.

2. Pilate's character. Pilate knew the Jews desired to be freed from the Roman yoke, so he was not deceived by their pretention as to good citizenship. However, he was timid, weak, and unprincipled.

3. Pilate's verdiet after examining Jesus was a complete vindication of Christ (verse 38).

Christ a King (verse 33-37). Others say Christ was not king until Pentecost. How then can they explain verse 37.

5. Barabbas freed since Christ died in his place. It is thus each sinner is freed from the curse of the law; Christ takes sinner's place and suffers for him.

or under water."

mersion.'

says, "For seven centuries after the establishment of Christianity, tians today. baptism was usually conferred by The Greek language has underis attended with less inconve- merse both adults and infants. believest with all thine immerse, plunge, or dip. Thayer, nience than baptism by immer-

Luther (Lutheran) says, " Baphave those who are to be bap- the power to change it? tized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, leise History of Baptists by G. H. Orchard Paper \$1.50, Cloth 3.00 and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to .25 appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

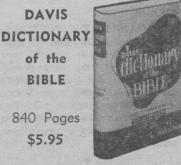
Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, to to to to the word baptize,

to immerse, submerge. An immer- that those who were baptized pose of baptism, it may be well

Catholic Church, as this manner Greece today are compelled to im- purpose is not for salvation.

easily see that immersion is the proper mode for baptism. tism is a Greek word, and may be Christ gave immersion as the translated "immerse." I would proper mode, then who gave us

A PROPER PURPOSE



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white the property

sion in water." While Liddell and were plunged, submerged, im- to tell what the proper purpose Scott give, "Baptism - to dip in mersed in water. The change is not, before we mention what from immersion to sprinkling has it is. That purpose is not for sal-Commentators of all denomi- set aside the larger part of the vation, as is so wrongly supposed nations have translated "baptize" apostolic language regarding bap- sometimes. If I did not believe as immerse. George Whitefield tism, and has altered the very that those who are waiting for (Methodist) says, "It is certain meaning of the word." baptism were already saved, I baptism were already saved, that in the words of our text John Calvin (Presbyterian) would not lead them into the (Rom, 6:4), there is an allusion says, "The word baptize signifies waters of the baptistry. To imto the manner of baptism by im- to immerse, and it is certain that merse one who is not already savthe rite of immersion was observ- ed would not save that one nor Cardinal Gibbon (Catholic) ed by the ancient church." would he be Scripturally bapays, "For seven centuries after 7. The practice of Greek Christized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go immersion, but since the twelfth gone changes, but "baptizo" is into the water a dry sinner and century, the practice of baptism still translated "immerse." Mis-come out a wet one. It can not by affusion has prevailed in the sionaries of all denominations in be too strongly argued that our 1. It pictures the death, burial

From the foregoing we can and resurrection of Christ.

"Buried with him in baptism, wherein, also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."-Col. 2:12.

2. It symbolizes the death of our old life to sin; the burial In order to give the proper pur- there; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."-Romans 6:4.

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and (Continued on page eight)

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PAGE SEVEN JUNE 8, 1957

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rches al aying modes usion, a seven)

Eternal Punishment

(Continued from page one) where is there warrant for saying that Hell can ever change a heart, or make it fit for Heaven? It must be eternal, or Hell would cease to be Hell altogether.

Give a man hope, and he will bear anything. Grant a hope of deliverance, however distant, and Hell is but a drop of water. Ah, these are solemn things!

Well said old Carl: "For EVER vouring fire? Who shall dwell ministrator. with everlasting burnings? (Revelation 9:6; Isaiah 33:14).



(Continued from page seven) annointed with the Spirit. Hence the formula,

the Holy Spirit."-Matt. 28:19.

faith in the Triune God.

ting on of Christ.

as many of you as have been bap-Christ."—Gal. 3:26,27.

In the Old Testament, the high minister it." priest bathed his whole body benant, every Christian is his own trator as the New high priest and for that one to church. be fully obedient to Christ and to enter into full communion with this ado about the administrator?" God, he must go through the sym- My answer is, "In order to show that of baptism.

filth of the flesh, but the answer B. T. U., the Christian Enof a good conscience toward God." -I Peter 3:21.

heart.

A PROPER ADMINISTRATOR.

anyone calling himself a minister, from a Baptist Church for heresy. and any organization calling it- Luther was excommunicated from self a church, has the authority the Catholic Church. Wesley to administer this ordinance and didn't even call his organization very much surprised they often a church, but rather the Metho-"Does it make any difference dist Society. as to the administrator?" Christ difference or else he would have Wesley, Campbell, and others never traveled sixty miles over were only men, with no more audusty roads from Nazareth to Jordan to be baptized of John.

binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. 1 refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member I told her that it would be neces-

THE BAPTIST EXAMINER PAGE EIGHT JUNE 8, 1957

sary to rebaptize her, as Baptist "But," says the objector, "Are baptism was the only door into you sure the Baptist Churches a Baptist Church. I explained to have the power to administer this her that the Campbellite Church ordinance?" If I did not believe baptizes in order to save, where- that the Baptist churches went as the Baptist churches baptize back to the days of Jesus and that because folk have been saved. such churches had been in exist-She replied, "But I was saved ence since Jesus said, "Upon this before I was baptized." I said, rock I will build my church and "But to whom did Christ give the the gates of hades shall not preordinance of baptism? to you or vail against it" (Mt. 16:18), I to the church?" That ended the would at once leave the Baptist conversation for she knew that Church and search for the New Christ gave the ordinance to His Testament church, for I know that is the most solemn saying in the church. A few days ago in talk- it is somewhere in the world since Bible." Alas for that day which ing with this one, she told me Jesus pledged to it perpetuity. will have no tomorrow—that day that she was now ready to become Again, says the objector, when men shall seek death and a member of our church, coming "Wouldn't I be making a mock not find it, and shall desire to to us by the door of Baptist bap- of baptism to go down into its die, but death shall flee from tism, for now she saw that only waters a second time?" Not at them! Who shall dwell with de- the church was the proper ad- all, beloved, for you haven't been

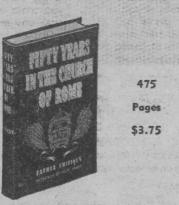
naturalized, went to an Irish since their first baptism had been reeders that kud pay off the hole friend, for information. The Irish- by a faulty administrator. Someman, wishing to assist his friend one, over in Palestine had been hit pleezes God mor tho fer a hole naturalization, administered it had gone to Ephesus, some 1000 solemnly to his Welsh friend, and miles from the scene of John's hit all. enyhow i am agoin tu keep gave him a certificate of the fact baptism and without any com- on prayin fer God tu raise up "Baptizing them into the name election the Welshman's vote was tered baptism to these twelve. muney and at the same time i of the Father and the Son and of challenged. He submitted his cer- When Paul came by and explained wil go rite on given what little tificate which was rejected. He to them the error of their baptism, a pore kountry farmer-preecher Our baptism then declares our remonstrated, "But I am a citizen without a murmur nor complaint, at heart; I intend to comply with they were immersed for a second tu do so. 4. Baptism symbolizes our put- the law; and here is the evidence time. Why the WPA or Red Cross "For ye are all the children of tered the oath." The election has any Protestant or Catholic God by faith in Jesus Christ. For judge replied, "I do not doubt Church. your sincerity, but the law which also prescribes who shall ad-

So with baptism. The Christ fore entering the Holy of Holies, who gave the ordinance of bap-(Lev. 16:4). Under the New Cove- tism also prescribed the adminis-Testament

But someone asks, "Why all bolism as of the Old Testament— why we do not receive alien immersion as valid baptism." All "Not the putting away of the will admit the Y. M. C. A., the deavor, the Epworth League and similar organizations have not Thus baptism symbolizes the the right to baptize since they inner workings of grace in the are not churches. When Wesley, Luther, Campbell, and others ordinances apart from alien asstarted their churches, they were no more churches than the above named organizations are churches Some have the idea that just now. Campbell had been excluded

Christ had given the command today. If they had no authority Any order is worthless that then, when and where did they has no one to carry it out. Any get this authority? If they were law is null and void which makes wrong then in assuming this no provision for its execution. So power of baptism, when did their with baptism. Unless someone has organizations become right? How the authority to administer this long must a wrong remain wrong ordinance it is void and is not before it becomes a right? FOR EVER AND FOREVER!

IN PRINT AGAIN!



FIFTY YEARS IN THE CHURCH OF years this book has enjoyed the repuafter book on the Roman Catholic there is hope that is expressed in Church." It has gone through more the voices of many waters. The of the Campbellite Church and than 60 editions, and is today one had had immersion for baptism, of the classic exposes of Roman Cotholic error as well as a biography of a great life.

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baptized for the first time yet. B. H. Carroll used to tell of a Acts 19:1-5 tells of twelve who Raven's wings. i hav a feelin that Welshman, who desiring to be were baptized the second time ther air a gude many of yore procured a form of the oath of baptized by John the Baptist and lot uf us tu giv in small sums as evidence thereof. At the next mand or authority at all adminis- sum wun tu giv a hole big lot uf

The perpetuity of any organizatration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted warks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their sistance or interference.

that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who must of thought it made a great to baptize to the church; Luther, this as Scriptural baptism and are waiting, are willing to accept this church is willing to administer it, then the question asked at thority to baptize than any man the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

come to an end here. But that the white-caps of shoreless seas, the putting away of the you may appreciate and under- these are the echoes of number- the flesh, but the answer stand my great affection for this less baptisms, which cry with a good conscience toward God ordinance, I beg your clemency voice that is heard around the the resurrection of Jesus Christian and In the area would for a further word. In the area would form teries all over the world there But, wherein does the water give ing. There are graves of fathers Listen to Paul. and graves of mothers; graves of brothers and graves of sisters: graves of gray-haired saints and of your dead and of mine. With Father, even so we also should what pain to our hearts they left walk in newness of life. For if we us. The clods that fell upon the have been planted together in the hearts. With what sorrow we look also in the likeness of his resurupon those baby shoes and baby rection."-Romans 6:4.5. clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and ing of God waited in the days of and raised again, so shall again we ask, "Is there no hope Noah, while the ark was a pre- raised from the grave to they shall live again?" Yes as they shall live again?" Yes, as paring, wherein few, that is, eight more. Hallelujah! Hallelujah long as water stands in the baptistry, as long as water flows in Ohio, Miami, Mississippi, ROME by Father Chiniquy. For many Kentucky and the Cumberland: as long as the waters of the five totion of being "the most sought- oceans and the many seas remain,

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POSSUM RIDGE LETTER

dere bro. Gilpeens-

dere old Baptist jernel, i hav harvested the inteligense that has changed a lot but TBE is our paper is in nede uf better jist tu mi likin. hit hasnt chang than \$1900 tu pay off the note eny mor than the Bible and on the press whereby u print stil tracks rite along with

ther aint a doubt in mi mind but what u wil git the money on time. personally, i wud lik tu see Col. Manna drop rite down and leav the hole amount rite now. ef that wer tu happen i guess that we wud konsidur that that wuz the rustlin uf General debt and never miss hit. maby rather than fer wun feller tu do kan, and i kount hit quite a joy

well i am shore glad that this from the good man who adminis- has as much right to baptize as is yore last payment on the big press. i am shore lukin forward to the paper gittin better all the time. ef u hav given us the fine tized into Christ have put on prescribed the oath that you took tion is at stake when the adminis- paper what u hav while in debt, what will u be able tu do with the burden uf the debt lifted frum u! u may mak hit mor interestin

but u kant change hit eny frum wun vu-point—hit has always ben true tu the Word uf God. hit is jist lik the Bible in that it dont change frum wun posishun tu by many. Instead of being bul- anuther all the time. that is what makes me luv it so.

kourse everything else is in a state uf chang. i kin rikolekt mi bruther wurkin fer a printin press on a weakly newspaper when we wuz jist boys. he wurked 67 hours a week fer 50 sents. he entered the shop thru a rear winder at 5:30 each mornin tu bild fires in 3 kole stovs. he swept the flor and dumped the boss' spittun, the rest uf the day he So we see from the Scriptures ether set type er fed a Pearl frum his ligs—kikin hit as he sed. space to thank you for 10 in the days when he sed. in thos days u kud by 1000 envelopes er letterheads fer \$1.75. u kud git 1000 handbils printed fer 90 sents. beef steak wuz 10 sents a pound and they wud throw in uf flour wuz 75 sents and butter nice to us, just as you wuz three lbs fer 25 sents u knd by a gude suit fer \$10.00. wages wuz about \$1.00 a day in town

and on the farm wurkin f sun-up tu sun-down u kud est by reedin the last issue of our 40 sents a day, u kud hav a ball the sent a day and ball the sent a day. fer \$2.50. uf koarse as u no think Bible.

i reed about wimmens' l in the church that the Bible tu keep silent and then i reed same in TBE. i reed how great God elekted us befor foundashun uf the wurld tu vashun and then i reed the in mi favorite paper. i reed in Bible that hit is rong tu union meetins and u say the sa thing in the TBE. i shore glad u aint a changabul 1 lik sum preechers i no uf. ther air sum preechers that so unprediktabul and change that i wud not want tu them onless i had jist ben to tu them er else had had a frum them that wuz not over day old, they air mor change than a shemelun. they kin hot er kold out uf the same " and the wind never changed often than these fikle, dect unstabul, inkonstant, inkonsis kaprishus, wavering, irreso unsettled, vacillating, unste variabul, mutabul, veering, 5 ing peddlers uf fraud.

well i luv u fer what u st fer and the fact that u dont ch uf korse every wun duz not i hav had 2 letters frum uf yore nemes tellin me how u air, but i aint herd frum sinc befor ground-hog day. he submurged with Mr. Group hog and pulled the hole in him. that is what he ort to i say this bekaws i am,

> yore frend, i s hardtufule

NOTE TO BRO. HARDTUFULE

We just want to take the lovely wedding gift. Sorry could not attend the wedding All of our friends have been

-Bob and Rut

cataracts leaping in the sunlight, souls were saved by water. the roar of turbulent falls, the like figure whereunto even Logically my message should silent flowing of smooth streams, tism doth also now save for a further word. In the ceme- world, "The dead shall be raised." -Peter 3:20,21. are hundreds and thousands sleep- hope of a resurrection?" you ask.

"Therefore we are buried with Tell them, they shall not him by baptism into death: that like us Christ was raised up from tion is coming. Tell them y graves of babes. There are graves the dead by the glory of the casket lid were as arrows to our likeness of his death, we shall be have beheld the picture in

Will you hear Peter?

Go at the early break of to row's dawn and stand graves of your dead and forever. Tell them the res its symbolism and heard its cast last evening. Tell them have seen the curtain of the days drawn aside and that death has died and in which dead have come to life. Shot message around the world "... when once the longsuffer- like as we are buried in bal

WILL BE YOUR ANSWER TO OUR APPEAL TIVE TO OUR OBLIGATION OF JUNE 27?