

# The Baptist Examiner

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

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WHOLE NO. 992

## A PARABLE CONCERNING ELECTION

An eminent minister gave, in one of his sermons, the following illustration of the divine dealings with sinners:

A clergyman sitting in his study, saw some boys in his garden stealing melons. He quietly arose, and walking into his garden, called them.

"Boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery and tumbling over the fences. "Boys," cried out the gen-

tleman, "stop, do not be afraid. You may have as many melons as you want. I have more than I know what to do with."

The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands, neither did they exactly relish the idea of receiving favors from one whose garden they were robbing.

The clergyman continued to entreat them to stop, assuring them

that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction, with as determined an avoidance as though the gentleman were pursuing them with a horsewhip.

He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two lit-

(Continued on page 6)



## The Two Tangents Whereby Folk Go Astray On The Great Doctrine Of Election

By Roy Mason, Tampa, Florida

Penicillin is a wonderful drug, and one that has magically saved many lives, but some people have a hard time taking it. They are "allergic" to it, hence they break out in a rash or they swell until their eyes are closed.

Election is a wonderful doctrine—one of the "strong meat" doctrines of the Word of God, but some people react wrongly to it. Whole groups have reacted wrongly.

The Bible teaches election—no doubt in the world about that. Moreover it teaches the following things about election:

1. It is unconditional. It is "according to the good pleasure of HIS will" (Ephes. 1:5).

2. It took place in eternity. "Chosen . . . before the foundation of the world" (Ephes. 1:4).

3. It is apart from any merit. "According to the riches of his grace" (Ephes. 1:7).

4. It involves the election of all things to pass. (Ephes. 1:13). The word of truth is involved. Hearing the word is involved. Trust in Christ is involved, according to this verse.

### Why People React Wrongly To This Doctrine

We don't know why people react wrongly to penicillin, but we do know why they react wrongly to election. It comes about through RATIONALISM. Rationalism—human reasoning—causes the Modernist to reject the supernatural, such as the Virgin birth, the deity of Christ, and other miracles. The Modernist "can't understand how such can be." That is the objection people make concerning election: "But I just can't understand how it can be true and such and such

other things be true." Rationalism! The trouble is, men try to confine God within the limits of their human logic. Human logic breaks down when God is involved. Human logic holds that effects follow causes. Try that on God. Who caused Him?

### Two Tangents People Go Off On

In seeking to reason election out whole groups of people have gone off in two different directions. Those who magnify MAN, have gone off AFTER ARMINIANISM. Arminianism magnifies the will of man, and makes it superior to that of God. It holds that God makes a certain choice because he foresees that man will make a certain choice. This puts the CREATURE ahead of the Creator. The evils of Arminianism are legion. It makes for a little God. It makes for spiritual insecurity, for those who hold to this system believe in "falling from grace." Logically it would rule out fulfilled prophecy, since all prophecy is but events predestinated. It makes for tricky evangelism, since Arminian preachers trust human manipulation rather than the sovereign power of God.

The SECOND TANGENT IS HARDSHELLISM, and even fatalism. Where "means" are not (Continued on page eight)

## ACCEPTING OR RECEIVING

By James E. Kurtz

I wonder if we are not guilty of adding many words and phrases that are responsible for the numerous misconceptions we have today regarding New Testament Christianity? I for one refuse to go along with the crowd and join the ranks of many of my brethren in accepting such unscriptural additions.

The common phrase of "accepting Christ" as Saviour is nowhere to be found in the Holy Bible. Yet this phrase is constantly used and has become the key approach in many evangelical circles—especially during the "invitation," another added method of the church today.

Before getting into the subject of "accepting Christ," let me make it plain that I am not attempting to be clever, narrow or controversial just for the sake of being (Continued on page seven)

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## What Kind Of God Would You Like God To Be?

By Pastor Frank B. Beck  
North East Baptist Church  
Millerton, New York

Scripture reading: St. John 1:1-18.

What kind of God would you like God to be?

It is apparent that many people do not wish God to be like the God of the Holy Bible. That is evidenced in that they do not worship the God of the Scriptures



ELDER FRANK B. BECK

on Sundays in His churches. They do not want the God of the Bible because they do not really know Him or understand Him. "They know not me, saith the Lord" (Jer. 9:3). They do not understand or know the God of Scripture because they do not read and believe and obey and love

the only reason it ever arose, or that it keeps rising is on account of the teachings of heretics. Nothing started, and nothing was begun on the day of Pentecost. For many reasons the church was already in existence:

1. Jesus had already spoken of His church. Mt. 16:18.

2. The church had a rule of discipline before Pentecost. Mt. 18:15-17.

3. Jesus sang in the church before Pentecost. Heb. 2:12 and Mt. 26:30.

4. They had the ordinances before Pentecost. Baptism (Mt. 3:13-17) and the Lord's Supper (Mt. 26:26-29).

5. The disciples were in the church before Pentecost. I Cor. 12:28 and Luke 6:12-16.

6. Three thousand were added to the church on the day of Pentecost. Acts 2:41.

The only way you can start a universal church on the day of Pentecost is to take a heretic's head that is as soft as a thawed pumpkin and plant such a church (Continued on page eight)

His Word. If they would they would make a blessed discovery. They would discover that the God of the Holy Bible whom they inwardly despise is actually the God they desire!

What kind of God do you want?

Surely you want a God who is greater than yourself.

If God were no greater than yourself He would not be God. "God is greater than man" (Job 33:12). If God were no greater than yourself He would be like yourself. He would then be a pitiful God! He would be a God subject to mistakes, change, moods of frustration and anxiety and worry. A God of limited knowledge, of inability to do what should be done at all times. How could you trust such an inferior God? You would not need such a God.

The God we want must be a God greater than we are. He must be eternal to have the world ready for us when we enter it, and to outlive the storms of life and history. He must be perfect. He must be honest and truthful. He must be just and righteous. He must be pure love. He must come down to us and be with us and help us.

Let me point you to the God of the sacred Scriptures. He is the very God you are looking for.

We want a God who is greater than we are.

This is the God of the Holy Bible. Of Him it is written: "But he is one mind, and who can turn him?" and what his soul desireth, even that he doeth" (Job 23:13). "But our God is in the heavens, he hath done whatsoever he hath pleased" (Psalm 115:3). "And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). On earth in the person of His Son God said: "All power is (Continued on page seven)

## The Baptist Examiner Pulpit

### "The Virgin Birth Of The Lord Jesus Christ"

By PASTOR JOHN R. GILPIN

(Read Matthew 1:18-25).

There are not many things wherein I agree with the Catholics. In fact, beloved, there are very, very few doctrines on which I can agree with them, and especially is that true when it comes to their teachings of Mary. There is a mighty, mighty little whereby I find myself in agreement with them.

For example, they say that Mary was a perpetual virgin — that she remained a virgin even

after the birth of Jesus, and when she went to Heaven, that she ascended there still a virgin, yet we read in God's Word:

"Is not this the carpenter's son? is not his mother called Mary? and his BRETHREN, James, and Josés, and Simon, and Judas? And his SISTERS, are they not all with us? Whence then hath this man all these things?"—Mt. 13:55, 56.

From these verses you can see that Jesus was referred to by the

common people as being a brother to James, Josés, Simon and Judas, and that He also had some sisters. Now, beloved, His mother's name was Mary. He had four brothers that were named here, and besides, He had some unnamed sisters that were mentioned. How in the world can anybody read this passage of Scripture and say that Mary remained a perpetual virgin? There were at least two or more sisters, because it refers (Continued on page two)

### What Is 'Humbug'?

We had always thought that the somewhat slang word humbug meant a sham, a mere deceit, which made a deal of noise, in fact a piece of trickery which made "much ado about nothing." But we have to live and learn. The world has a way of using words which it takes time to understand.

A true story comes to us which (Continued on page eight)

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## THE BAPTIST EXAMINER

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### "The Virgin Birth"

(Continued from page one)  
to them in the plural, and there were four brothers mentioned, so there were at least six children that were born to Mary after the birth of the Lord Jesus Christ. This would certainly tell us, beloved, that Mary was a mother at least six times after Jesus was born, and therefore was not, as the Catholics say, a perpetual virgin.

Then the Catholics say that Mary was free from actual sin—that she never sinned one time in her life, yet we read:

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."—John 2:1-4.

The "mine hour" to which Jesus refers was the hour when He was going to be in the hands of man, and man was going to do with Him as he pleased, referring definitely to His crucifixion. Up until that time He was not subject to the whims and the desires of man; therefore, He said, "Woman, what have I to do with thee? mine hour is not yet come"—the hour when He was going to be dominated by, and domineered over, by man, as if to imply and to indicate that His mother was taking a wrong attitude in offering a suggestion that He do something about the fact that they didn't have wine. In other words, beloved, it is a very, very clear implication that she was usurping her authority over Him and therefore it was actual sin on her part, yet the Catholics say that she never sinned one time in her life.

Then the Catholics also say that Mary was free from original sin. If you will search the records of Catholicism, you will find that on December 8, 1854, Pope Pius made the decree that Mary was free from original sin. Beloved, it is strange that they had to wait until December 8, 1854, to find out what the Bible never did mention at all. The fact of the matter is, the Bible doesn't mention it in any wise at all. It does not tell of Mary's sinlessness. Over and over again, we read that Jesus Christ was sinless. Notice:

"For such a high priest became us, who is HOLY, HARMLESS, UNDEFILED, separate from sinners, and made higher than the heavens."—Heb. 7:26.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH and WITHOUT SPOT."—1 Pet. 1:18, 19.

Beloved, the Lord Jesus Christ is spoken of as being sinless, but not once do we read of Mary being sinless.

Notice again:

"For he hath made him, who knew no sin to be sin for us; that we might be made the righteous."

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ness of God in him."—II Cor. 5:21.

If you will turn to the book of Psalms, you will find that Jesus, in prophecy, said:

"I was cast upon thee from the womb: thou art MY GOD FROM MY MOTHER'S BELLY."—Psa. 22:10.

Beloved, He was entirely pure, entirely perfect, and entirely sinless even from His mother's womb.

It is said again and again that Jesus Christ was sinless and perfect, but not one time does the Bible ever indicate in the least that Mary was free from original sin. Since God was careful to tell us so many times that Jesus was free from sin, then surely if Mary had likewise been free from original sin, God would certainly have told us about it.

I say also that I do not agree with the Catholics when they say that Mary is a mediator between man and God.

Sometime ago, I saw a picture, supposedly, of the Father, the Son, Mary, and a poor sinner. That poor sinner was cowering and trembling in the presence of the Lord Jesus. The artist had pictured Jesus with an angry scowl upon His face, just ready to cast that poor sinner into a Devil's Hell, but Mary was interceding with Him and was persuading Jesus to be lenient in behalf of this poor individual. Thus it is, beloved, that the Catholics teach continually concerning Mary. They say it is because of her intercessory work as a mediator between the sinner and God that keeps the sinner out of Hell. Beloved, that is plainly a perversion of the Word of God and a denial of the Book.

We read:  
"For there is one God, and ONE MEDIATOR between God and men, THE MAN CHRIST JESUS."—1 Tim. 2:5.

Instead of saying that Mary mediates between the sinner and God, here is a text which says that there is just one mediator, and that is the Lord Jesus Christ. Therefore, I do not agree with the Catholics when they say that Mary is a mediator.

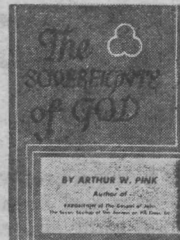
Neither do I agree with them that Mary is to destroy Satan. In fact, I can go back to the fountainhead of all prophecy, to the early chapters of the book of Genesis, and I find that we are definitely told that the Lord Jesus Christ is the one who is to destroy Satan. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall BRUISE THY HEAD, and thou shalt bruise his heel."—Gen. 3:15.

Here is a prophecy wherein God is speaking to the serpent, and He says, "I am going to put enmity between the serpent and the woman, and her seed is to bruise the head of the serpent." Beloved, the Catholics say that Satan is to be destroyed through the work of Mary, yet Genesis 3:15 tells us that the Devil is to be destroyed through the work of the Lord Jesus Christ.

Furthermore, I do not agree with the Catholics when they say that Mary is an object of worship

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# Examiner Editorials

BY BOB L. ROSS



## BOB AND RUTH IN MEXICO

Bob and Ruth are in Mexico on a tour of the mission fields and an inspection of the mission work which is sponsored by this paper. They left on Thursday, June 6, and will return about July 15.

Much of the material which appears in this issue and in the issues while they are gone, was prepared in advance by them before leaving. Of course some of it is prepared by your editor from week to week. We have a feeling that they do a good deal better job of making up the paper, and this note is just to ask you to be patient until their return.

We are most happy for them to have this experience, as we believe that it will be a tremendous blessing to them, and to all of us in days to come, after having seen these mission fields and observed the work in person.

May we ask that you pray for them that God will give them a pleasant journey and a safe return.—JRG

## WHICH CHURCH SAVES?

Baptists are often misunderstood when they preach the truth as to the church. Because they offer both Biblical and historical proof that the Lord Jesus built a Baptist church and that all other so-called churches were founded by human beings, many people conclude that Baptists believe that only those who belong to a Baptist church will be saved. But Baptists are as far from teaching such an idea as the east is from the west.

There are two false teachings which are the basis of most people's false idea concerning Baptists and salvation: (1) The Catholic teaching, which teaching is also parroted off by Campbellites, that only those who belong to the church will be saved. (2) The universal, invisible church theory that all the saved belong to the church.

It is only logical that one who has heard that it is necessary to belong to the church (Catholic or Campbellite) in order to be saved, would conclude that Baptists, when they contend that they are the true churches of Christ, teach that you must be a Baptist in order to be saved. And it is only logical that one who believes that all the saved make up the church should conclude that Baptists teach that they are the only ones who will be saved since they teach that they are the true churches of Christ.

But Baptists—that is, true Baptists—have never taught that they are the only ones who will be saved. Baptists do teach that they are churches that the Lord Jesus built, that they only have the authority to administer the ordinances of baptism and the Lord's Supper, that their ministers only have Scriptural ordination, and that all other religious organizations were founded by men, as history testifies, and are without any Divine authority whatsoever for existence.

But concerning salvation, Baptists have always taught that there is but one Way, and that is by grace through faith in the shed blood of the Lord Jesus Christ. Baptists put the blood before the water and Christ before the church. Baptists do not teach that the church saves, but that the church is for the saved.

A person may be saved whether or not he ever knows what the inside of a church building looks like. He may be saved and go to Heaven without

and that we are to worship her. Listen:

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the LORD THY GOD, and him only shalt thou serve."—Mt. 4:10.

You can go over to St. Mary's Hospital in Huntington and you can see a statue of the Lord Jesus Christ on the landing as you go up the stairs. If you will notice on that statue of Jesus, the big toe has been completely worn away. As the faithful Catholics come and go, in and out of that hospital, they kiss the toe of that statue in worship and in adoration until they have worn the toe away.

Beloved, we think that is bad enough that people would kiss a toe of a statue in worship, but worse than that to me is the fact

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ever being dipped in water by anybody. It is the church that saves; it is not the water that saves. It is Christ that saves. This is the message that Baptists preach. And whether one is a Baptist, Catholic, or Protestant, or nothing, he is a saved person if he has repented of his sins and has trusted the blood of the Lord Jesus for salvation.

We do not believe that church membership works have the least thing to do with the justification of the sinner. But we do believe that the church and good works are to follow salvation, and that the Lord will reward us according to our faithfulness in these serious matters. And we believe that if the person who is saved will prayerfully study his Bible, he will come to see the truth as taught by Baptists, and he will become a Baptist. As Brother H. Boyce Taylor, Sr. used to say, "The Bible was written to make Baptists, and it will do the work in every regenerate heart; they will only read it and obey it. The same Bible that will make Christians will make Baptists, faithfully taught."

Adoniram Judson and Luther Rice were sent out to the foreign field as Congregational missionaries. Realizing that they would have to contend with William Carey, the famous Baptist missionary, on the question of baptism, they studied their New Testaments en route across the Atlantic and were made Baptists by so doing. They pronounced their previous "baptism" and submitted to Baptist baptism.

This will be the case with all who are saved studiously, and honestly.

## TO WHAT CHURCH WILL GRAHAM'S "DECIDERS" GO?

The following is from the "Christian Beacon"

George Dugan, reporter for the New York Times, in a story May 20, quotes from a sermon by the Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City. Bonnell insists that those on the liberal side who are critical of Graham must recognize "that the continued instruction of the converts in the meaning of Christian experience will be in the hands of the churches and the clergy." Bonnell described the evangelist as a "recruiting sergeant for Christianity. He said that Dr. Graham enlisted men and women, but, as in the case of an army, indoctrination and training are left to others."

So according to this modernist, those who make "decisions" at Graham's meetings will be herded into the churches of the modernists. The hope of this iniquity will continue to mount as future generations are initiated into the same modernistic churches as these ancestors who made "decisions" during Graham's New York crusade.

Matthew 18:6 says: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

If any of God's elect are converted in New York woe be unto Mr. Graham for offending them and allowing the modernists to cause them spiritual discomfort and hurt!

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# From Spurgeon's Pulpit

## THE BLOOD

By C. H. Spurgeon

### I. Its Redeeming Power

The precious blood of Christ has a redeeming power. It redeems from the law. We were all under the law which says, "This do, and live." We were slaves to it: Christ has paid the ransom price, and the law is no longer our tyrant master. We are entirely free from it. The law had a dreadful curse; it threatened that whosoever should violate one of its precepts, should die: "Christ hath redeemed us from the curse of the law, being made a curse for us."

By the fear of this curse, the law inflicted a continual dread on those who were under it; they knew they had disobeyed it, and they were all their lifetime subject to bondage, fearful lest death and destruction should come upon them at any moment: but we are not under the law, but under grace, and consequently "We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father."

We are not afraid of the law now; its worst thunders cannot affect us, for they are not hurled at us! Its most tremendous lightnings cannot touch us, for we are sheltered beneath the cross of Christ, where the thunder loses its terror and the lightning its fury. We read the law of God as in the ark covered with the mercy seat, and not thundering in tempests from Sinai's fiery brow. Happy is the man who knows his full redemption from the law, its curse, its penalty, its present dread.

My brethren, the life of a Jew, happy as it was compared with that of a heathen, was perfect drudgery compared to yours and mine. He was hedged in with a thousand commands and prohibi-



tions, his forms and ceremonies were abundant, and their details minutely arranged. He was always in danger of making himself unclean. If he sat upon a bed or upon a stool, he might be defiled; if he drank out of an earthen pitcher, or even touched the wall of a house, a leprous man might have put his hand there before him, and he would thus become defiled. A thousand sins of ignorance were like so many hidden pits in his way; he must be perpetually in fear lest he should be cut off from the people of God. When he had done his best any one day, he knew he had not finished; no Jew could ever talk of a finished work.

The bullock was offered, but he must bring another; the lamb was offered this morning, but another must be offered this evening, another tomorrow, and another the next day.

The Passover is celebrated with holy rites; it must be kept in the same manner next year. The high priest has gone within the veil once, but he must go there again; the thing is never finished, it is always beginning. He never comes any nearer to the end. "The law could not make the comer thereunto perfect."

But see our position: we are redeemed from this. Our law is fulfilled, for Christ is the end of the law for righteousness; our passover is slain, for Jesus died; our righteousness is finished, for we are complete in Him; our victim is slain, our priest has gone within the veil, the blood is sprinkled; we are clean, and clean beyond any fear of defilement. "For He hath perfected for ever those that were set apart."

Value this precious blood, my beloved, because thus it has redeemed you from the thralldom and bondage which the law imposed upon its votaries.

### "The Virgin Birth"

(Continued from page two)  
in the United States. In fact, there are a lot of Baptists that don't believe in the virgin birth of the Son of God. I need not take time to call the names of preachers that come under my observation and my surveillance in the days gone by, but I could tell you of many preachers who, like Foster, deny the virgin birth of the Lord Jesus Christ and yet claim

to be Baptist preachers.

One of these preachers in Chicago, a few years ago, said that he had gotten over the virgin birth just like he had the measles and the mumps. In other words, he referred to the virgin birth of the Lord Jesus on a par with childhood diseases — that as you grow up, you get rid of the childhood diseases, and therefore he had gotten rid of the virgin birth and the Deity of the Lord Jesus Christ, as well.

A few years ago, Nels Ferre, who is a Methodist preacher, and who teaches at Vanderbilt University in Nashville, was invited by the Southern Baptist Theological Seminary at Louisville to deliver a series of lectures. In those lectures he espoused one infidel position after another. One thing in particular I fall out with Nels Ferre on, is his position on the birth of the Lord Jesus Christ. He says that the Lord Jesus Christ was not virgin born, but rather He is what we would call a war baby. He said that Jesus' father was evidently a German soldier that was stationed in the land of Palestine, quartered there about the time of Jesus' birth, and that Jesus Himself was born with a human father and that father was, in all probability, a German soldier.

Well, to me, beloved, that is rank infidelity of the worst type. A man may claim to be a preacher; he may claim to be a follower of the Lord; he may call himself a preacher of the Word of God; but to me, he is nothing in the world but a rank infidel when he denies the virgin birth of the Lord Jesus Christ.

I will go further and say that I have more respect for Tom Paine and Bob Ingersoll and anybody else who would come out plainly and say, "I am an infidel," than I have for Nels Ferre or any other preacher, especially a Baptist preacher, who would in any wise at all try to say that he is a minister of the Gospel and then deny the virgin birth of the Son of God.

After having given you this long introduction whereby I have shown you several ways where I disagree with the Catholics relative to Mary, I would like to show you wherein I do agree with them and give you a few reasons why I believe in the virgin birth of the Lord Jesus Christ.

### I

#### I BELIEVE IN THE VIRGIN BIRTH BECAUSE THE BIRTH OF JESUS WAS REPORTED BY A MEDICAL MAN—DR. LUKE.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."—Luke 1:26-31.

Now, beloved, I believe the Bible because I believe it was inspired of God. I think every word in the Bible was God-breathed and God-inspired and was spoken from the mouth of God to the hearts of the prophets who wrote it, yet if I didn't believe in the inspiration of the Bible, I would be compelled to believe in the virgin birth in the light of this passage of Scripture, for it is reported by a man of science, a medical doctor — Dr. Luke by name.

I say then, beloved, since Luke was a medical doctor and wrote from the standpoint of science, I therefore believe that the virgin birth of the Lord Jesus Christ to be true.

### II

#### I BELIEVE IN THE VIRGIN BIRTH BECAUSE IT WAS PROPHESED THROUGHOUT ALL THE OLD TESTAMENT.

"And I will put enmity between thee and the woman, and between thy seed and HER SEED; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 5:15.

Here is a prophecy that Jesus is to be "her seed."

You recognize the fact, beloved, that you and I are the result of the combined seed of man and woman, and yet Jesus was to be born, not of the combined seed of man and woman, but rather Jesus was to come into this world as the



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Full Announcement Of Program And Speakers  
Next Week (List was received too late for publication this week).

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Woodlawn Terrace Baptist Church

ELDER WAYNE COX, Pastor

MEMPHIS, TENNESSEE

seed of the woman—plainly indicating that Jesus was to have a mother but not a human father. In other words, He was to be virgin born.

In the book of Isaiah we have a very definite prophecy concerning the virgin birth:

"Therefore the Lord himself shall give you a sign; Behold, a VIRGIN shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Of course we know that the prophet was talking about the Lord Jesus Christ when he says that a virgin was to conceive and bear a son and call his name Immanuel. Now how in the world can a person read that passage of Scripture and deny the virgin birth unless he has a definite prejudice against the virgin birth. I say that no man with his right mind can read that verse and deny the virgin birth unless he definitely has a prejudice against the virgin birth within his own mind.

Let's notice another verse in the Old Testament:

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold."—Dan. 2:45.

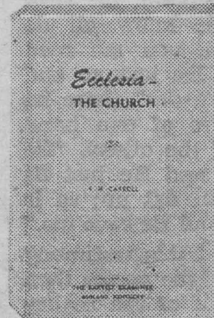
Here is a prophecy of the destruction of Gentile world power, and it will come to pass just as it is described. That stone, beloved, is the Lord Jesus Christ. The Scriptures say that that stone was cut out of the mountain without hands. In other words, it was a miraculous beginning so far as this stone was concerned.

I say to you then in the light of these three prophecies—Genesis 3:15, Isaiah 7:14, and Daniel 2:45—I believe in the virgin birth because it is prophesied within the Word of God.

### III

#### I BELIEVE IN THE VIRGIN BIRTH BECAUSE THE HOLY SPIRIT DECLARES THAT JESUS CHRIST WAS VIRGIN BORN.

"Now the birth of Jesus Christ



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was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit."—Mt. 1:18-20.

Now, beloved, it is one of two things; either believe the Bible, or disbelieve the Bible. Accept what it says about the virgin birth of Jesus Christ or else just reject the entirety of the Word of God. I tell you, beloved, if you don't believe the virgin birth of Jesus Christ, you might just as well take this passage in Matthew's Gospel and tear the page from the Bible, because it plainly says, "for that which is conceived in her is of the Holy Spirit."

I say to you then, if I believe the Bible, if I am going to accept the Bible as the Word of God, then I would have to believe the virgin birth as being true, as recorded within the Bible.

### IV

#### I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF THE WAY IN WHICH MARY WAS TREATED.

If you will go back and read the Old Testament, you will find that the penalty of stoning was imposed on those who were guilty of adultery. Notice:

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."—Lev. 20:10.

Therefore, if the Lord Jesus Christ had been conceived in Mary out of wedlock, then, logically, Mary would have been stoned, since the penalty of stoning was imposed on everyone who was guilty of adultery. Since Mary was not stoned, then that proves that Mary's acquaintances and friends, and even her espoused husband Joseph, believed that Jesus Christ was virgin born and was not born of adultery. Since they did accept that it was of the Holy Spirit and did not stone her, then I am to assume from that that Jesus Christ was born of the Holy Spirit — that He was born of a virgin, without a human father.

(Continued on page six)

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THE BAPTIST EXAMINER

PAGE THREE

JUNE 29, 1957



"Remember now thy Creator in the days of thy youth."—Ecc. 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 7: Inward Life

It is time that we inquire into the fate of Mr. Clarke's companions. Mr. Crandall, who was sentenced to a fine of five pounds for being one of the company, was released upon promising that he would appear at their next court. But they did not let him know when the next court would sit until it was over; and as he was not present according to his promise, they obliged the keeper to pay his fine.

With poor Holmes, it fared far worse than with either of the others. He had been sentenced to pay a fine of thirty pounds, by the first day of the next court, or else to be well whipped, and to remain in prison until he provided sureties for the fine. Sureties he would not furnish, because he was determined not to pay the fine. Consequently, he was kept in prison. At the time of his trial before the court of assistants, when the above cruel sentence was passed against him, he replied:

"I bless God that I am counted worthy to suffer for the name of Jesus;" at which one of the ministers (Mr. John Wilson) so far forgot the sacredness of his office, and the sanctity of the place, as to raise his hand, and strike him in open court, at the same time saying: "The curse of God go with thee."

During the continuance of the imprisonment of Clarke and Crandall, Holmes enjoyed their company. This was a source of unspeakable comfort. The conversation, the sympathy, and the prayers of his fellow-prisoners assisted to banish the despondency and gloom which would otherwise have oppressed him. But after their deliverance, and when he was left alone, he was greatly distressed in spirit. In his own account of it, he said: "After I was deprived of my two loving friends, the adversary stepped in, took hold of my spirit, and troubled me for the space of an hour, and then the Lord came in and sweetly relieved me, causing me to look to Himself; so was I staid and refreshed in the thoughts of my God."

As friends had paid the fines of the other two prisoners, and had secured their release, it seemed a hard case that he should be left to feel the scourge. Brethren who sympathized with him, resolved that he should not. Strongfaith Bates, Stephen, the brother of the mill, and a few others, raised, by a contribution among themselves, enough to pay his fine. But Holmes would not permit it. In reply to their kind offer, he said:

"I dare not accept of deliverance in such a way. And though I greatly thank you for your kind-

ness, and would acknowledge, with gratitude, even a cup of cold water, yet I desire not that you should yield to the unrighteous demands of my persecutors. Having committed no crime, I will not permit my friends to pay a single farthing for me."

The first day of court was drawing near, when, if the fine were not paid, the substitute would be exacted in stripes, and groans, and blood.

Though Holmes was strongly convinced of the truth of Baptist sentiments, for which he was imprisoned, and was conscientiously opposed to the payment of the fine, or to the doing of anything else voluntarily, as a penal requisition, yet he was nowise ambitious of the honors of the whipping post. He shrunk with dread from the sufferings of the scourge. He knew that, when the court of assistants sentence one to be "well whipped," it meant something, and would be executed to the very letter. Yet the night preceding the infliction of the sentence he passed in sweet, refreshing sleep. In the morning, notwithstanding, they knew that they would provoke the wrath of "the powers that be," Strongfaith and Stephen, with several other friends, called at the prison to comfort and encourage the criminal! After appropriate religious conversation and prayer that God would give strength to suffer, and especially that He would open the eyes of the persecutors to see and love the truth, Strongfaith took from a basket, in which he had stowed a variety of comforts for the poor prisoner, a bottle of old Madeira wine. Pouring out some in a glass, he offered it to Holmes.

"No, brother. I thank you for your kindness, but I shall take no strong drink until my punishment is over, lest, if I have more strength, courage, and boldness than ordinarily could be expected, the world should say that I was drunk, or that I was carried through by the strength and comfort of what I had taken. No, let me so suffer that, if I am sustained, God shall have the glory."

Still, the prisoner was by no means certain that he would not shrink, faint, or show signs of physical cowardice, though he thus spoke. Instead, however, of strengthening himself with wine and other luxuries, which had been brought, he left his friends to be entertained with each other, whilst he withdrew into another room, to hold communion with his Lord. So soon as he had retired by himself, he was overwhelmed with the deepest gloom. He was tempted to question his own sincerity and the purity of his motives. A something within, which he attributed to Satanic

(Continued on next page)

## INTERNAL EVIDENCE

A short time ago a young Jew, having found employment with a farmer, attended very regularly the ministry at the neighboring Baptist church. At the close of one of the services, this son of Abraham requested an interview with the pastor, and informed him of his conversion to Christianity, his sincere belief in Jesus as the true Messiah, and also his love for Him as his Saviour.

"And now, Mr.," he said, "will you please baptize me?"

The pastor having but little knowledge of his inquirer, thought nothing would be lost by a few questions, and so said to him, "Are you sure you've found the Saviour?"

He looked surprised, but smiled, and replied, "Ah, Mr., me sure, right sure."

"But," continued the minister, "suppose your fathers are right, and you are wrong. Suppose Jesus of Nazareth is not the true Messiah, that the real Messiah has not

yet come; don't you think you had better wait a little longer to see who is right?"

"Ah, no, Mr. Pastor, me not suppose dat, me not wait longer, if you please; you may wait, but me got Him."

"But how do you know he is the true, promised Messiah?"

"Oh," he quickly responded, "dat's vary, vary plain; me read my Scripture, me know all de prophets, and ah, ven me read de life of Jesus, He just go and fill every one like dat" (here he placed the fingers of one hand between those of the other). "He just fit dem all, and He just fit my heart, and fill dat up; so is He our Messiah, and He save me."

Having received this testimony as to the Saviour, the pastor then sought some proof of the reality of the change of heart and life. This was given; not however as proof of change of life, but in his attempt to show what advantage Christianity had been to him

in his wanderings. He said, "Ven me did only just begin to know de Saviour, my people did fight me, and I did fight back, but ah, me read de 'Noo Testament,' and Jesus, He say to me, 'You must turn de face for de udder side,' and I do dat, lift my hat, and say, 'Thank you,' and they fight me not again."

### ALCOHOL ADVERTISING THE BIGGEST FRAUD IN HISTORY

"I say what I am paid to say"  
—In the theatre,  
—On the radio and television,  
—On the signboard,  
—In the papers and magazines,  
—In legislative halls.

"But, I tell the truth"

—In the wrecked automobile,  
—In the laboratory,  
—In the city jail,  
—In the veins of the drunk,  
—In wrecked homes and lives.

## INFANT BAPTISM TRUTH OR TRADITION?

By Pastor Fred A. Vaughan  
Newtonbrook Baptist Church  
Willowdale, Ont., Canada

Infant baptism is practiced by many religious denominations. Because of its wide acceptance and great antiquity, infant baptism is considered by the members of these denominations to be a true teaching of the Scriptures and it is hardly ever questioned. But when we investigate the custom of infant baptism we find that it is entirely without foundation. More than that, infant baptism is a harmful doctrine. It is injurious to the gospel of Christ, the child that receives it and to the church that allows it. The following are some of the reasons why infant baptism is not true baptism.

### I. Infant Baptism Has No Scriptural Authority

There is absolutely no verse or word of Scripture supporting the custom. This is admitted by nearly all the defendants of infant baptism.

William Wall, a learned divine of the English Church, says, "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infants."

Luther says, "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

Professor Jacobi says, "Infant baptism was established neither by Christ, nor by the apostles."

### Acts 15

Supporters of infant baptism claim that infant baptism is the New Testament counterpart of the Old Testament rite of circumcision. If this were so, there would be some statement to that effect in the New Testament, but such a statement we fail to find. In the Council at Jerusalem, called by the apostles to consider the obligation of the Gentile believers to observe the rite of circumcision, Acts 15, not a word is said about baptism succeeding in the place of circumcision. This would have been the occasion to hear such a statement, but the apostles apparently were unaware of any connection between baptism and circumcision.

### Household Baptisms

Great stress is laid upon house-

hold baptisms recorded in the New Testament to support infant baptism. It is suggested that since whole families were baptized there must have been infants baptized with them. This is at best a very flimsy argument, for who can prove that there were infants in these households? We have no right to put into the Scriptures what we do not find in them. Of the Philippian jailer it is recorded, "he rejoiced, believing in God with all his house." Acts 16: 33, 34. If there were children baptized in this household, it is certain they were old enough to believe on Christ.

### II. Infant Baptism Was Unknown In The Early Churches

Not only is there no Scriptural support for the custom of infant baptism, but those who baptize infants are equally embarrassed over the fact that the early Christian writers say nothing about it.

A. S. Crapsy, formerly an Episcopal rector, in an introduction to a sermon in defense of infant baptism, said, "Better say at once, and boldly, that infant baptism is not expressly taught in Holy Scriptures. Not only is the Word of God silent on this subject, but those who have studied the subject tell us that Christian writers of the very first age say nothing about it. It is by no means sure that this custom obtained in the church earlier than in the middle of the second or beginning of the third century."

Curcellaeus says, "The baptism of infants in the first two centuries after Christ was altogether unknown."

Salmasius says, "In the first two centuries no one was baptized, except being instructed in the faith and acquainted with the doctrines of Christ, he was able to profess himself a believer."

Orchard says, "there is not one record of the baptism of a child till the year 370, when the dying son of the Emperor Valens was baptized, by order of a monarch who swore that he would not be contradicted."

The only baptism known during the early years of church history was the baptism of believers by immersion on profession of

(Continued on next page)

## Christ - Our "A To Z"

Atonement to cover us, and Advocate to intercede for us.

Brother to sympathize with us, and Bread of Life to feed us.

Companion to cheer us, and Captain to command us.

Deliverer to defend us, and Day-Star to guide us.

Example to influence us, and Emmanuel who is with us.

Friend to stick to us, and the Foundation to uphold us.

Guard to protect us, and Guide to direct us.

High Priest to represent us, and Husband to cheer us.

Intercessor to plead for us, and "I am" to supply us.

Jesus to save us, and Jehovah to keep us.

King to rule us, and Kinsmen to redeem us.

Life to secure us, and the Lovely One to attract us.

Master to direct us, and Mediator to act for us.

Nazarene to comfort the lowly, and Nourishment to sustain us.

Offering to atone for us, and Overseer to superintend us.

Purifier to sanctify us, and Prince of Peace to us.

Quietness to calm us, and Queller to subdue us.

Rock to establish us, and Righteousness to clothe us.

Shepherd to look after us, and Shield to protect us.

Teacher to instruct us, and Truth to arm us.

Understanding to enlighten us, and the Unfailing One to stand by us.

Vine to enrich us, and Virtue to make us like Himself.

Way into the holiest, and the Wonderful One to charm us.

Yesterday, forever, the same. Youth to invigorate us.

Zeal to inspire us, and Zero to surround us.



## PROTESTANT PERSECUTION

(Continued from preceding page)

agency, said: "Remember thyself, thy birth, thy breeding, thy friends, thy wife, children, name, credit. Thou art dishonoring all these by thy public scourging. Is this necessary when others are ready to save thee from suffering, and thy friends from disgrace?"

His heart sank within him. The idea of dishonoring any who were dear to him was more painful than the anticipated punishment; but presently the thought occurred to him, or, as he afterwards expressed it: "There came in sweetly, from the Lord, as sudden an answer: 'Tis for my Lord; I must not deny Him before the sons of men (for that were to set men above Him), but rather lose all; yea, wife, children, and mine own life also.'" This, however, did not afford him permanent peace; for soon a series of questions rush into his mind, creating confusion of thought, and reviving his disquietude of feeling. "Is it for the Lord that you are about to suffer? Have you His glory alone in view? Is it not rather for your own, or some others' sake? Is it not obstinacy or pride? Is it not resentment or bigotry? Is not selfishness at the bottom?"

These unwelcome, and, as they seemed to him, involuntary queries, increased his distress; but after a jealous and careful scrutiny of his motives, he was convinced, as he said, that: "It was not for any man's case or sake in this world, that so I had professed and practiced, but for my Lord's case and sake, and for Him alone; whereupon my spirit was much refreshed."

## Infant Baptism

(Continued from preceding page)

their faith in Christ. Mead says, "Though a Congregationalist, I cannot find any Scriptural authority of pedobaptism, and I admit also that immersion seems to have been the prevalent, if not universal, form of baptism at the first."

### Infant Baptism Contradicts The Plain Teaching of Scripture

#### 1. Regarding the subject of baptism.

The Scriptures plainly teach that the proper subject of baptism is a believer in Christ. In the Great Commission of our Lord, "teaching" comes before "baptizing." The proper subject of baptism is one who can be taught. Matt. 28:19.

On the Day of Pentecost they that gladly received the word of the gospel were baptized. Acts 2:41.

According to Philip the evangelist, a person must first believe before he can properly be baptized. Acts 8.

The household of Cornelius believed, received the Holy Ghost and then were baptized. Acts. 10:47.

The Philippian jailer and his house believed and were baptized. Acts 16:31-33.

Every reference to baptism in the New Testament makes it clear that the persons being baptized are believers. Infant baptism therefore violates the New Testament teaching and order regarding baptism.

#### 2. Regarding the mode of baptism.

Infant baptism by sprinkling or pouring, contradicts the clear teaching of the Scriptures regarding the mode of baptism. The term "baptize" means to immerse. It cannot be translated any other way.

Luther says, "The term baptism is Greek. In Latin it may be translated mersio, since we immerse anything in water, that the whole may be covered with the latter."

Dean Alford says, "The baptism was administered by the immersion of the whole person."

The proper mode of baptism is clear from passages in which baptisms are recorded.

When our Lord was baptized in Jordan He went down into the water and came up out of the water. Matt. 3:16.

The same is recorded of the

eunuch. Acts 8:39.

The Apostle Paul, in Rom. 6:3, 4 refers to baptism as a symbol of the burial and resurrection of a believer in Christ. By changing the mode of baptism we destroy the symbolism of the ordinance.

#### 3. Regarding the purpose of baptism.

We have seen that baptism is a symbol of the death and resurrection of a believer with Christ. It is to be administered to those only who have already been saved. But those who practice infant baptism attach a mystical power to the ordinance. Baptism is elevated from being simply a sign of salvation. It is referred to as a sacrament. The child that is baptized is considered to be regenerated by the ordinance.

This was one of the first and most serious errors to creep into the churches. As early as 388 A.D. Gregory, Bishop of Nyssa, said, "Without baptism no man can be washed from sin."

Chrysostom, writing in 398 A.D. said, "If sudden death seize us before we are baptized, though we have a thousand good qualities, there is nothing to be expected but Hell."

This teaching has continued down through the centuries and has found its way into the statements of faith of some of the largest denominations of our country. The Book of Common Prayer instructs the minister after the baptism of a child to say, "Seeing now, dearly beloved brethren that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits." The Confession of Faith in the Psalter Hymnal, says, "every man who is earnestly studious of obtaining eternal life ought to be baptized."

Other denominations that do not hold to any saving virtue in infant baptism, notwithstanding admit baptized infants into the membership of the church. The Confession of Faith of one of these denominations says, "The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and their children."

Infant baptism therefore contradicts the teaching of the Scriptures regarding the purpose of baptism. Baptism does not in any way contribute to the regeneration of the soul. This is proven from the fact that there are cases recorded in the New Testament of those who were saved before they were baptized.

The thief on the cross was saved though he was never baptized.

The household of Cornelius had received the Holy Ghost and were therefore saved prior to their baptism. Acts 10:47.

Although baptism always immediately followed faith in the New Testament, it is made clear that salvation from the time of

He was also greatly comforted by the following passages of Scripture, which were sweetly suggested to his mind:

"Who shall lay anything to the charge of God's elect?"

"Although I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

"And he that continued to the end shall be saved."

But anon, the thoughts of the terrible scourge occurred to him, and he feared that the severity of the dreadful punishment would be too much for his sensitive flesh. The disgrace of the punishment he regarded not. That belonged to others, and not to himself. Like his Lord and Master, he despised the shame. But the anticipated pain of the heavy blows made him shrink. He knew his weakness and sensitiveness, and feared that he would be overcome. Again he betook himself to the throne of grace. He prayed earnestly that the Lord would be pleased to give him a spirit of courage and boldness, a tongue to speak for Him, and strength of body to suffer for His sake, and not to shrink from the strokes, nor shed tears, lest the adversaries of the truth should blaspheme and be hardened, and the weak and feeble-hearted be discouraged. His prayer was followed with fresh consolation and strength. It produced a state of truthful submission to God, causing him to yield himself, soul and body, into the hands of his Saviour, and leave the whole disposing of the affair with Him.

• Next week: Part VIII, "An Affecting Scene."



## THE STRAIGHT GATE AND THE BROAD WAY

"Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it."—Mt. 7:13, 14.

These words were spoken by the Lord Jesus Christ, and they tell us the way to Heaven and the gate to Hell.

Jesus said that the gate to Heaven is strait and narrow, but

Abraham to the present day has been by faith alone apart from any works that we can do. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Eph. 2:8. To admit a baptized infant into the membership of a church is to contradict the unmistakable teaching of the Bible that a church is a company of believers. Acts 2:41, or saved people, Acts 2:47.

### III. Infant Baptism Has Many Evil Effects

1. Infant baptism forestalls voluntary obedience to Christ. When an infant is baptized his right of personal obedience to Christ's command is destroyed. All who were baptized in the New Testament voluntarily submitted to the ordinance. "Then they that gladly received his word were baptized."

2. Infant baptism encourages a superstitious confidence in an outward rite.

The haste with which the minister is summoned to baptize the dying child shows that superstition still lingers in many an otherwise evangelical family in our country.

This superstition is based on the notion that baptism in some way guarantees the salvation of the soul. Many today base their hopes of Heaven on the fact that they were baptized in infancy. This is a great obstacle to the gospel of faith.

3. Infant baptism destroys the church as a spiritual body. Instead of the church being composed of only saved members, many are admitted into the church who were baptized as infants but were never truly converted.

4. Infant baptism substitutes the commandment of men for the commandment of Christ.

By altering and modifying one command of Christ, we open the way for all kinds of error.

That these evil effects have followed the unscriptural custom of infant baptism no one can deny.

In closing this brief article let me make the following suggestions to the reader:

1. Examine the Scriptures for yourself on the subject. Do not take the word of any man, church or creed that is not founded on the Holy Scriptures. The Bereans to whom Paul preached were called "noble" for they "searched the scriptures daily, whether those things were so." Acts 17:11.

2. Do not hold to any doctrine just for sentimental reasons. Infant baptism is centuries old. Many hold the custom of infant baptism only on the grounds of tradition. No matter how long a denomination has practiced infant baptism it is still a tradition of men, and therefore ought to be abandoned.

3. You may have been baptized as an infant, but now realize that you are not saved. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

that the way to Hell is a broad way.

Jesus said that few find the gate to Heaven, but there are many that go the broad way to Hell.

He said that the gate to Heaven leads to life, but that the broad way to Hell leads to destruction.

Jesus Himself is the gate and way to Heaven. He said, "I am the door: by me if any man enter in, he shall be saved." (John 10:9). He also said, "I am the way. . . no man cometh unto the Father, but by me." (John 14:6). So the gate to Heaven is just as narrow as Jesus. There is no other door to Heaven. If we don't trust his death and resurrection for salvation, then we can't enter into Heaven.

The broad way offers many doors. But not one of them is the door to Heaven. Many people try baptism as a door to Heaven; others try the church as a door to Heaven; others try to live right to enter Heaven. But none of these is the door to Heaven. All of them are good in their places, but Jesus is the only door to Heaven.

Are you on the broad way to Hell, or are you in Christ?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Mt. 11:28.



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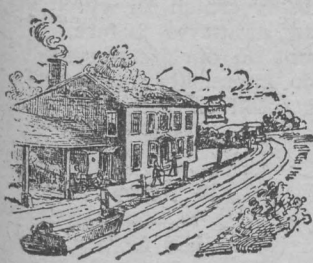
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## READ THE BIBLE BY SYMBOLS

Therefore whatsoever ye have spoken in



shall be heard



the  
light;  
and  
that  
which  
—ye  
have



in closets



be pro-  
claimed  
upon the



"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops.—Luke 12:3.



## "The Virgin Birth"

(Continued from page three)  
V

I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF THE STATEMENT BY THE APOSTLE PAUL.

"But when the fulness of the time was come, God sent forth his Son, MADE OF A WOMAN, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

Notice that it says that He was "made of a woman." Beloved, I don't see how any person could read this passage of Scripture and then put any question about the virgin birth of the Lord Jesus Christ. It says plainly that He was made of a woman. In other words, the implication is nothing more nor less than the virgin birth of the Lord Jesus Christ.

VI

I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF THE LOGIC OF THE SITUATION.

I ask you, if the birth of Jesus Christ was natural, then who was His father? It wasn't Joseph, for we read:

"And KNEW HER NOT till she had brought forth her first-born son: and he called his name Jesus."—Mt. 1:25.

This would indicate to us that Mary and Joseph never even cohabited as husband and wife until after the birth of the Lord Jesus Christ. Now if the birth of the Lord Jesus Christ was a natural birth, then who was His father? It certainly wasn't Joseph, for Joseph disclaimed the paternity of Mary's conception and the Word of God tells us that he didn't even cohabit with her until after the birth of the Lord Jesus Christ.

Now listen, beloved, either Jesus Christ was begotten of the Holy Spirit or else He was conceived out of wedlock and outside of betrothal. It just means one of two things, that Jesus Christ was born of the Holy Spirit or else He was begotten not only outside of wedlock, but He was begotten outside of betrothal, since Mary was betrothed all the time to Joseph.

I tell you, beloved, in the light of Mary's exemplary life and holy character the virgin birth must be true. I couldn't believe anything else but that the virgin birth is true.

VII

I BELIEVE IN THE VIRGIN BIRTH BECAUSE THE LORD JESUS CHRIST REFUSED TO CALL ANY EARTHLY BEING HIS FATHER.

When Jesus was but twelve years old, His mother and His foster-father Joseph took Him up to the city of Jerusalem, and He became lost in the temple. When Mary and Joseph went back and found Jesus, Mary said to Him: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."—Luke 2:48.

Notice that Mary referred to Joseph as Jesus' father, but Jesus said:

"How is it that ye sought me? wist ye not that I must be about my Father's business?"—Luke 2:49.

You see, beloved, the Lord Jesus Christ refused to call any earthly man His father and refused to even allow His mother to refer to Joseph as His father.

VIII

I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF CHRIST'S SINLESS NATURE.

We read:

"For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

"For such a high priest became us, who is HOLY, harmless, UNDEFILED, separate from sinners, and made higher than the heav-

ens."—Heb. 7:26.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH and without spot."—I Pet. 1:18, 19.

Beloved, listen, if the Lord Jesus Christ were conceived in the usual manner, He would have the usual sinful nature, just like you and I have. The very fact that He didn't have a sinful nature proves to me that He was not conceived like you and I were conceived, but rather that He was virgin born.

IX

I BELIEVE IN THE VIRGIN BIRTH BECAUSE ALL OTHERS WERE BEGOTTEN, BUT JESUS WAS BORN.

I call attention to the first chapter of the Gospel of Matthew. Here, forty-two generations are given, from the day of Abraham down to the birth of Jesus. Of all those forty-two generations it is said that they were begotten, but when it comes to Joseph and Mary and Jesus, it says:

"And Jacob begat Joseph the husband of Mary, of whom was BORN Jesus, who is called Christ."—Mt. 1:16.

You will notice that all those others who were purely human individuals were begotten, but Jesus Christ was spoken of as being born of the virgin Mary.

X

I BELIEVE IN THE VIRGIN BIRTH SINCE MARY MAGNIFIED GOD BECAUSE OF HER CONDITION.

I ask you, if Mary had suddenly awakened to the fact that she was going to become a mother, and that outside of wedlock and outside of betrothal to Joseph—if she had realized that she was guilty of adultery and that as a result of her sin she was to become an unmarried mother, do you suppose she would have magnified the Lord because of her condition? Yet Mary said:

"My soul doth magnify the Lord."—Luke 1:46.

In the years of my ministry, I could not begin to tell you how many individuals I have dealt with under similar circumstances. Just of recent date, a young woman came to see me and I dealt with her and the two mothers that were involved for perhaps two or three hours. It was a case of a young pregnant girl who, when she realized her condition acted in desperation. As this girl sat and talked with me of recent date, she didn't magnify the Lord because of her condition.

Beloved, I go back and think about those whom I have dealt with under similar conditions and I tell you, not one of them has ever magnified or praised the Lord because of her condition; but in the case of Mary, she said, "My soul doth magnify the Lord." The very fact that Mary magnified the Lord because of her condition proves to me the virgin birth of the Lord Jesus Christ.

XI

I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF THE TRUTH GROWING OUT OF LUKE 1:39.

We read:

"And Mary arose in those days, and went into the hill country with haste, into a city of Juda."

The Word of God goes on to tell us that Mary told her cousin Elizabeth all about what had happened so far as she was concerned. Notice, she went to her relatives and told them of her condition, and she wasn't ashamed to tell them of what had happened. Beloved, that proves to me the virgin birth of the Lord Jesus Christ.

If Jesus had been born outside of wedlock and outside of betrothal, you would never have seen her going with haste to her relatives to tell what was taking place so far as she was concerned. I tell you, beloved, it all sums up and proves to me that Jesus (Continued on page seven)

## We Have No Private Subsidy Clutch

Frankly, The BAPTIST EXAMINER has no subsidy clutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial. But since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Many of our friends and readers have for years encouraged us to give them a bigger paper. The four pages were all right, but they wanted more reading material each week. Well, since January 1954, we have done it. To do so, we had to buy a larger press. Many of our readers have encouraged us by saying that even the quality of the contents of the paper has improved, as well as the quantity. Naturally this has been an encouragement which is deeply appreciated.

Some of our readers write:

"I enjoy your paper very much. Someone sent it to my son last Christmas, and it has indeed been a blessing."—Mrs. William Deeley, Ontario, Canada.

"In these days of modernism when the doctrines of the church have been laid aside for larger numbers, programs, suppers, parties, mixed faiths and anything for a pat on the back, I know of no better way to help a young pastor to understand God's Word and purposes than to send him a subscription to TBE. May God bless you in your work."—L. J. Stewart, Kentucky.

"THE BAPTIST EXAMINER comes to me with much appreciation for the work you folk are doing. It seems that most Baptists certainly do need to be examined any more, as they do that which seems right in their own eyes and ignore God's plan for preaching the Gospel."—Pastor Neal Brillhart, Kansas.

"Wish you to know that I appreciate your paper so much and consider it of great value in these days of apostasy when even 'fundamentalists' are seemingly afraid to speak up for the great truths of the sovereignty of God. May God bless you in fruitful service for Him and in the gracious supply of all your needs."—W. I. Brown, Ohio.

"Find enclosed \$5.00 to help where it's needed most, but keep the TBE coming to my address, as I sure enjoy the paper. I can't always send money, but I can pray for the wonderful work you are doing, and may you be rewarded for your work with many souls for Christ our wonderful Saviour."—Mrs. J. O. Joiner, California.

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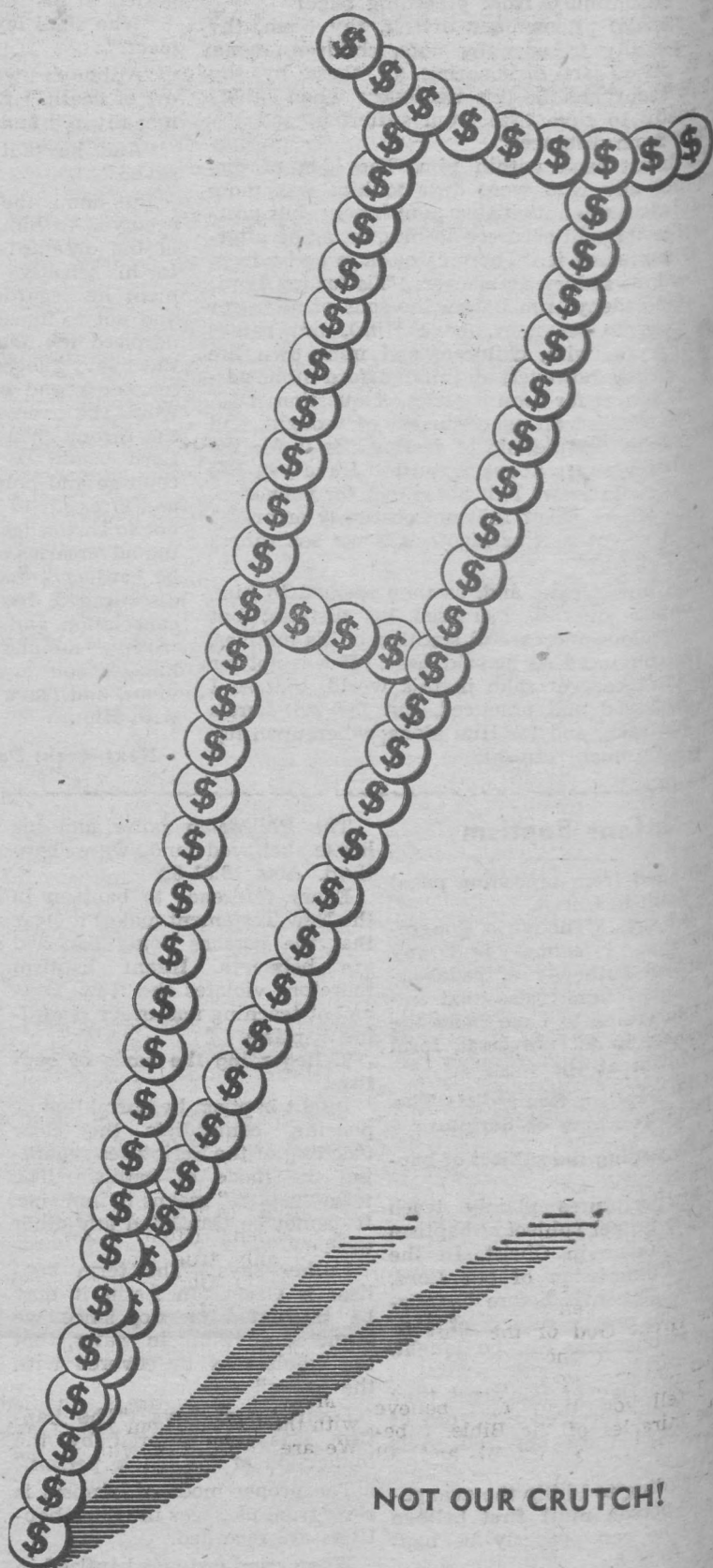
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"I would like to say that THE BAPTIST EXAMINER has really been a blessing to me. I have had my eyes opened to many wonderful truths since receiving the EXAMINER. We certainly pray that the note will be taken care of by the set time in June."—Eld. Don Martin, Texas.

"I want to take this opportunity to tell you how much we like the paper. We think that there is none better. It is filled each time with much sound Baptist teaching."—Willard Minton, Arkansas.

### OUR PRESS NOTE

Now we are facing our obligation on the new press, amounting to \$1900 and interest, and to date we have only a little over half of that amount. I regret to have to go to the ones from whom we bought this press and say that it is impossible for us to meet our obligation. I sincerely trust that I shall not have to do so. Only God knows the answer, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient money shall come in, that I shall be able to meet our payment in full.

Even a dollar from all our readers would not only make this payment, but pay for our press in full, and pay our deficit on the shop, as well. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more according to His good pleasure.

It used to be when I had a good salary as pastor that I made up any deficit on TBE personally. Now my small salary just doesn't "stretch" that far. I am totally dependent upon God and our friends to meet our needs just now.

I insist that I have no private subsidy clutch on which to lean. Now as never before, I must count on our readers, and those who appreciate this paper. May we count on you today?



### A Parable

(Continued from page 1)  
The fellows, who could not climb over the fence, were taken. He led them back, telling them that they were welcome to melons whenever they wanted any; and, giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted (Continued on page 8)

## U-ALL COME!

BIBLE CONFERENCE — MEMPHIS — JULY 16-18

Lord Willing, We'll Be There!

THE BAPTIST EXAMINER

PAGE SIX

JUNE 29, 1957



# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 7, 1957

CHRIST BY THE SEA OF TIBERIAS

JOHN 21

Memory Verse: "For the love of Christ constraineth us."—II Cor. 5:14.

I. A New Manifestation On An Old Scene. John 21:1.

Jesus had walked upon the sea before. He had healed by its shores and fed the five thousand nearby. His Sermon on the Mount was preached not far away. He called His first four disciples on the shores of the sea. This old scene was made new by the appearance of the resurrected Christ thereupon.

II. A Lesson In Service.

1. Service in self-will (V. 3, 4). Instead of looking to God for guidance, they went fishing. The fact that they failed to recognize Jesus (V. 4), shows that they went in the energy of the flesh and not the Spirit. Much so-called Christian work is of this type—the worker runs, unsent.

2. The barrenness of such efforts (V. 5). They toiled all night but caught nothing. Cf. John 15:5. There is a reason: Peter was a backslidden preacher. Such a one makes a mighty poor fisherman, farmer, or anything else. Before Christ met their need, He made them conscious of their emptiness and compelled them to confess their failure (V. 5).

3. Christ-directed service (V. 6-11). Christ is sovereign of the sea. Cf. Mt. 17:27. Therefore, He knew on which side of the ship they should cast their net. How this shows Christ's Deity!

It was through Christ's power that the fishes were drawn into the net. It is through His drawing power alone that sinners are brought to the gospel.

The disciples obeyed Christ's command. It is His business to issue orders to us today. It is our business to obey. Cf. I Sam. 15:22.

John recognized Jesus at once (V. 7). When He grants success to us in our labors, we should remember to own that "It is the Lord."

Peter's girding himself with his coat shows his deep reverence for Christ. He wanted to be near his Master so much he couldn't wait for the boat to come ashore—he swam in. Cf. Mt. 14:28.

The Lord graciously provided a meal for the disciples (V. 9). He did not forget their physical needs. Cf. Ps. 103:14.

Contrast verse 6 with verse 11. In the former, six men were not able to draw in the net. In the

latter, Peter drew it in single-handed. The reason: He had been with Jesus. When he went to work from the feet of Jesus, he had strength hitherto unknown.

4. The Lord provides for His servants (V. 12-14). When the disciples came where Jesus was, they found a "fire of coals" (V. 9). It was about a similar place (Jn. 18:18) that Peter warmed himself by the enemies' fire. This fire was to prick his conscience. About this fire Christ served the disciples their breakfast. In this instance they got a new vision of Christ. No one ever does his best until he has the proper vision of Jesus. Cf. Prov. 29:18; Acts 26:19.

5. Christ taught the disciples the only acceptable motive of service—love (V. 15-17). Peter had prophesied his love. Cf. Mt. 26:33. Three times Peter had denied his Lord. Now Christ challenges his love three times, and he is given a three-fold opportunity to profess Him before the world. His sin had been public; so his repudiation of it must be also.

Christ's command to feed His sheep rested upon the foundation of love. Cf. II Cor. 5:14. No one should serve Christ for fear of Hell, nor in hope of Heaven; but out of unfeigned love.

6. The cost to the disciples (V. 18, 19). To feed His sheep was to cost the apostles. Jesus here prophesied Peter's martyrdom. Peter had denied Christ once. He will be put in position again where he must deny or confess on pain of death, his Lord. Tradition tells us that all the apostles (John alone excepted), suffered death by violence. Thus, we see that Christ appoints the time and manner of the death of His servants.

7. The disciples are to look for Christ and not for death as they serve Him (V. 20-24). Every Christian today should be looking at others to see what they may do in life as Peter did (V. 20, 21), it is our business to look to Heaven for Christ's return to earth. Cf. Acts 1:11; II Pet. 3:10-14.

III. John's Closing Testimony. John 21:25.

He closes His gospel with a reminder of the inadequacy of all human words to speak out the glory of Christ. If His glory and deeds were described, even the world couldn't contain the books that would have to be written for such a description. The final "Amen" is the imprimatur and approbation of the Holy Spirit.

## Accepting Or Receiving

(Continued from page one) controversial. I furthermore am not picking on small things as such, just for the privilege of being different.

My reason for commenting on this subject rests on the fact that many evangelical, zealous Christians have ceased from doing their own thinking and accept such phrases as "true-blue" just because they have been used for years and years. Many things have been around for years but that is no guarantee that they are right!

The greatest threat to an army is not the enemy that can be seen but the one or two that slip behind the lines and attack from the rear. I'm wondering if we are not in danger of the enemy of coined religious phrases such as "accepting Christ."

Let me make one point clear. The danger lies not in the sincere, heartfelt use of the word "accept" or "accepting Christ." The real danger and hindrance is in the machine-type conversations we Christians are guilty of using.

When we ask people to "accept Christ," we "deal" with people. I wonder if we do not do these things and say these phrases because others expect us to act and talk this way?

For years my friends evangelicals have used and practiced this approach until the earnest seeker of truth feels its coldness and is untouched. Instead of a love for him or her that we attempt to reach, we present a picture of statistical professionalism.

One does not "accept Christ" but rather RECEIVES Him, BELIEVES in and on Jesus Christ as Redeemer. Many individuals have "accepted" Christ. Accepted Him as a good man, a prophet, but have never RECEIVED Him IN their hearts as Lord of their lives and Saviour of their soul. (Continued on page eight)

THE BAPTIST EXAMINER  
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## Do You Care

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## Do You Care

### "The Virgin Birth"

(Continued from page six)

Christ was born of a virgin, without a human father, just as the Word of God says.

XII

### I BELIEVE IN THE VIRGIN BIRTH BECAUSE OF THE EXAMPLE IN NATURE OF GENERATION BY A VIRGIN.

Men of science say that things like this don't happen, that it is a miracle; but I say that things like this do happen every day. There is one family in this world that has never had a birth except on the basis of the virgin birth. It is a very, very large family, and they have reproductions in that family every day. I speak of the bee family for they reproduce by what is known as parthenogenesis—generation by a virgin. There isn't any "Mister" in the bee family. All the generations and all the life comes as a result of what men of science call parthenogenesis, or reproduction by a virgin.

Beloved, listen, if God has used generation by a virgin every day for the past 6,000 years of earth's history for the reproduction of the bee family, then couldn't God—the Great God of the Universe, have used it once to bring His Son into the world?

I tell you, beloved, I believe the miracles of the Bible. I believe the supernatural and all that is written within the Word of God. God said it, I believe it, and that settles it.

If the men of science don't believe in miracles, then they could never believe in regeneration, because regeneration is a miracle. In fact, I often say that the greatest miracle that ever took place was not the healing of the withered hand; it was not the restoration of the sight to the blind; it was not the giving of strength to an individual's legs who had never walked; it was not the feeding of the 5,000; it was not the taking of a coin out of the mouth of a fish. It wasn't any of the miracles that were ascribed to Jesus during His day, but, beloved, the greatest miracle that ever took place was the miracle

that took place the day that you were saved.

### CONCLUSION

Beloved, I believe the virgin birth and I believe in regeneration. I believe the miracles, the supernatural and all the balance of the Word of God. May God help you to believe it too.

May God bless you and may He help you to see this truth. May you fall back upon this Book and hug it to your bosom and say, "Oh, God, I am glad for the revelation that we have within your Word," and may you love the Book a little more as a result of our study of the virgin birth of the Lord Jesus Christ.

May God bless you!

### What Kind Of God?

(Continued from page one)

given unto me in heaven and in earth" (Matt. 28:18). "For in him we live, and move, and have our being" (Acts 17:28). "For of him, and through him, and to him are all things: to whom be glory for ever. Amen." (Rom. 11:36). This is the only true God, the God revealed in Christ through the Holy Bible. He is greater than men.

Most assuredly we want a God who is just.

Many times we are dissatisfied with the justice of our law courts. We are disgruntled with the circumstances of life. "Why do the wicked Christ-rejectors prosper?" "Why do the godly oftentimes suffer?" "Why should this good person be an invalid all these years?" "Why should this little baby be born blind?" Questions demanding justice!

Then do we want the God of the Holy Bible. "Shall not the judge of all the earth do right?" (Gen. 18:25). In the person of His Son God is called "The Just" (I Pet. 3:18). "But how can God be just if He ordains or permits all this evil in the world?" one may ask. He is just if He does so for a good and righteous reason. He has a good purpose for it which we cannot see, for God's "judgments are a great deep" (Psalm 36:6); "how unsearchable are his judgments" (Rom. 11:33). This purpose will be fully manifested in the day of judgment. Then every wrong will be righted, and every work (whether good or bad) will be rewarded. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:5). "For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Then the saved will sing "Just and true are thy ways, thou king of saints" (Rev. 15:3). This is the God of the Holy Bible.

Certainly we want a God who is love.

Not a silly, sentimental love. Not a god who loves everybody and everything and punishes nobody. What would the New Jerusalem be like with gangsters and thugs shooting at each other around the corners, and dope peddlers selling their forbidden wares, with a red neon sign on each corner saloon selling liquors, and down in one corner a section

of houses be known as houses of prostitution? If God took such Christ-rejecting sinners to Heaven He would be unjust to His Son.

But a God who loves "his own . . . unto the end" (John 13:1). A God who loves His Israel "with an everlasting love" (Jer. 31:3). A God who, in the person of His Son, "loved the church and gave himself for it" (Eph. 5:25). A God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). A God who so loved the sinner, He clothed Himself in human flesh and bowed His head in blood and gore and died the death of Hell on the cross to save all who surrender to Him (I John 3:16). Do you not want such a God as this? He is the God of the Holy Scripture!

We want a God who is honest and dependable.

Science is not such a god. It is always changing its theories and doctrines, except where it has been made to agree with the science of the Scripture. Human philosophy is not such a god. It is too uncertain, too contradictory. But the God of the Holy Bible is such a God. He is "the truth" (John 14:6). His Word is truth (John 17:17). He "cannot lie" (Titus 1:2). Written near the close of His Scripture are these words: "These sayings are faithful and true" (Rev. 22:6). They have never been proven false. Yet the world will trust in every other word but this.

We want a God who has written His Word and preserved it in a book.

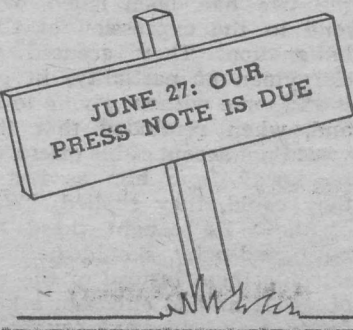
What if the living God has

spoken to men some 4,000 or 2,000 years ago? If that message had been handed down to us orally by men God could certainly keep each man from error in his repetition of that Word; but we might forget what we heard a few seconds later, or as quickly as we forget the average sermon! However, if God would lead man to write His messages down and secure them in books, how much better! We can then go to the Book and read what God says, word for word. It is always there. Now it is a funny thing that there are some modern preachers who tell us to hear the Word of God and believe the Word of God, but they will not hear to us proving everything by the Holy Bible, or believing everything in that Book. They accuse us of Bibliolatry, or worshipping the Bible! They jeer at an infallible Book. As if an infallible God were not able to give us an infallible Book! As if God were not allowed to publish His Word in Book form! It is just as much God's Word when it is written or printed as it is when it is spoken by God's mouth.

The God of Holy Scriptures has given us a Book. It is the 66 volumes of sacred Scriptures of the Old and New Testaments. This Book is God's own Word to us. Read it to be wise, believe it to be saved. Obey it to be happy. Its importance is indicated by the Saviour's words to us in John 5:24: "Verily, verily, I say unto you: he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

What kind of God do you want? A God who is greater than we are. A God who is just. A God who is love. A God who is true and dependable. A God who has written His Word in a Book and preserved it for us.

There is only one God like that. He is the true God. The God who came down to this earth in Jesus Christ His Son. Who gave us His Holy Scripture. Who left His blood-bought church in this world. Surrender to Christ! Believe and obey His Word, the Bible! Join His church and attend and support it! Amen.



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## "I Should Like To Know"

(Continued from page one)  
there. It just is not to be found in the Scriptures.

The church that Jesus built began in the days of His flesh. It was a Baptist Church. Catholics began when true Baptists excluded corrupt ones in 251 A.D. and this gave rise to Catholicism. Protestantism began many hundreds of years later as a protest against Rome's teachings. No Protestant nor Catholic church can in any wise lay claim to be the church which Jesus built.

### 3. Can you give some historical quotations proving that Baptists were started by Jesus?

Plenty of them:

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

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

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

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

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

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PAGE EIGHT

JUNE 29, 1957

## Humbug

(Continued from page one)  
shows that to one person at least a humbug has quite a different meaning from what we formerly reckoned, and indicates a character which no minister need blush to wear.

A worthy Christian man, very eager to lead his friends to the Saviour, persuaded a relative, a man of large business, to attend a certain place of worship to give the minister a hearing. The request was granted, the sermon was heard, and, eager to know the result, the good man called on his relation, and asked him what he thought of the preacher. To his intense disappointment the answer was, "He is a great humbug; that's what I think of him."

But how was that; in what sense could the preacher deserve such a description?

The answer was somewhat as follows: "You see, our parson is a very good man, and preaches good sermons, and all the while he is going on I am casting up my accounts for last week, and arranging in my mind for the next week: but your man carried me right along with him from beginning to end. Not a bit of reckoning could I do. I was far away from my business, and taken up with what he was talking about. He will never do for me: he is a regular humbug."

Well, thought we, this is a new fault to find with a minister, and one into which we shall labour to fail. One who will not be put off with his hearer's bodily presence but must have his heart, one who wins attention whether men will or not, is no doubt a great nuisance to those who had rather not be disturbed and made to think upon the unattractive themes of eternity. If this be, to be a humbug, may our Lord make us all such. This is a fault to be guilty of to the utmost degree.

"If this be vile,  
I purpose to be viler still."  
—C. H. S.

## Accepting Or Receiving

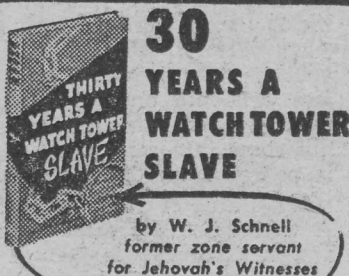
(Continued from page seven)  
It is not difficult to get people to "accept Christ," but to have them RECEIVE Him INTO their heart where the working power of regeneration must have its start, is another question.

As is true with the word "accept" it is likewise true with such common-day expressions as "dealing" with people. Jesus Christ did not "deal" with people; they were not just skin and bones to be added to a list of saved in some church hall or to be added to a membership book. Jesus Christ LOVED people, the people He talked to felt that love, they felt at ease with Him, do they feel at ease with you?

Jesus Christ did not concern Himself whether the pastor of a church knew about a conversion so as to chalk it up on a board or publish it in some form or the other. Jesus Christ was concerned about the individual. He was not out to break any records!

Soul concern WAS NOT a business with Christ as it is with some

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THE BAPTIST EXAMINER

folk I know. It was a heart mission, a heart-concern with our Lord.

Some Christians with their heavenly look are not much earthly good when it comes to knowing how to approach and talk with those who desire to know Christ personally.

Quote me all the figures you wish, show me all the pledge cards you care to where folk have "accepted Christ." I ask you, are you sure they have BELIEVED Him and have RECEIVED Him as their Friend and Saviour?

Did they feel and sense the love of God coming from you, drawing them unto Jesus Christ, did they? Did you really love them, care for them, not just their soul but the individual as a whole man?

Christian friend, let us pray for more LOVE in our heart, for an UNDERSTANDING heart whereby through patience we might lead our brother and our sister to Jesus Christ. Leading them not by mere words, phrases or invitations, but by LOVE.

This is one of many articles that will be appearing in the forthcoming issue of the publication, THE GOSPEL TRUTH, Post Office Box 1963, Chicago 90, Illinois, U. S. A.

## Election

(Continued from page one)  
recognized as predestinated as well as the end, then the logic is, "What is to be will be and there's nothing we can do about it." They argue that there is no use in doing personal work, no use sending missionaries, no use making urgent invitations to the lost.

### Why Is Hardshellism And Fatalism Wrong?

1. God has cursed it with the curse of barrenness. God does not bless hardshellism. It is a cold, heartless, barren heresy of the worst sort.

2. Jesus fervently invited men to come unto Him. "Jesus stood . . . crying, if any man thirst let him come unto me and drink." "Come unto me all ye that labor and are heavy laden and I will give you rest." Any preacher gets badly off when he ceases to plead with men to turn to Christ. Andrew DID PERSONAL WORK. "He first findeth his own brother . . . and he brought him to Jesus." So should we be ardent personal workers.

3. Paul labored untiringly to win people to Christ. "I endure all things for the elect's sake, that they also may obtain salvation." It didn't cut the nerve of his evangelistic efforts—not a bit of it. APPLY RATIONALISM to election and one will become slack in prayer, slack in personal work, argumentative and doctrinal for the sake of doctrine. This always results in barrenness spiritually.

Election is to be received as a blessed revelation from God, and no attempt should be made to reason it out. If such is made, one will land among the Arminians or the Hardshells, and it is hard to know which is the worst fate. We should accept election, with the willingness to await God's own explanation in His own time. You can no more reason it out than you can reason out the Trinity or the Being of God.

## A Parable

(Continued from page 6)  
any melons they were welcome to them if they would but come to him.

The other boys, when they heard of the favors with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some without giving to all; and, when reminded that they would not accept of his offers, but ran away from him as fast as they could, they replied, "What of that? He caught these two boys, and why should he have selected them instead of the rest of us? If he had only run a little faster, he might have caught us. It was mean in him to show such

# POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore am glad fer Ruth and Bob that they air married. The best that kin happen fer any two yung Christians is tu git hitched—and then stay that way. i kin tell by the thank-u note tu me uf last weak that they figger i wuz not at the weddin, but i wuz. I wud not uf missed hit fer a big mess uf dandy-line greens. i sent mi presunt so as tu throw off eny suspishun, but i got ther to—even if nun uf u rekonized me.

ther weddin rikolekts sum mor weddins in the past. ther is an old feller livin near me what is rite well fixed fer a kuntry feller. his wife, after 50 yers uf wedded lif dide in 1953. he tuk unto hisself another desendunt uf Eve shortly after and she up and dide in the spring uf 1954. he sun found another lonely widder and he tuk her tu hav and tu hold until deeth do u part and hit wuz not long until they wuz parted in deeth. the same tuk plac with wif number 4 in the early spring uf 1956. then wif number 5 dide this spring. kourse they wer all elderly ladies when he married them. i wuz ther tu do eny naborly deed i kud do this yer on the evenin that wif numbur 5 expired. the old feller, himself nerly 80 yers old, kam out uf the deeth chambur, sobbin lik Delilah. i sposed hit wuz bekaws she had dide but hit wuz not. when he kud git komposure he sed, buyin weddin lisenses and burryin klose is jist a-breakin me up.

well, Samantha and me extends our best wishes tu 2 fine yunguns, Bob and Ruth and we shore hope that they hav a long happy ride in the matrimonial koach down the hiway uf lif. we shore hope hit will be a long tim

partiality."

Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and to give them as many melons as they wanted if they would only go and ask for them. Still the boys would not go near him, but accused the generous man of injustice and partiality, in doing for two that which he did not do for all.

So it is with sinners. God finds all guilty, and invites them to come to Him to be forgiven, and receive the richest blessings Heaven can afford. They all run from Him and the louder He calls, the more they try to escape. By His grace He pursues, and some He overtakes. He loads them with

befor they nede eny mor lisenses er burryin klose.

when we wuz first married Samantha tuk 2 towels and embroidered HIS and HERS on er her muther sed, Samantha u makin a mistak. u kant go separate ways now. hits better to think uf OURS and share ever thing. well nerly 50 yers and yunguns later we no she wuz rite. we hav shared everything kum what may, gude er bad. we hav taken hit togethur. kum to think uf hit when u split yur troubles 12 ways, they never air very big.

i have ben reedin a lot about theses fluds and siklones in Texas and Oklahomy. hit jist kums to mi mind that this heelin feller Oral Roberts lives in Tulsa, Oklahomy. hit luks lik that with the power he has with totter wurd that he wud skedaddle hoam and rebuk the waves and th twisturs. i wud kum a hole nener belivin in his powur than i do now. seams tu me that that leg-straitnin and hed-shakin he duz is kind uf fishy. eny u hav warned us agin him and i expekt tu stand with mi idiom fer i aint never found him room on the skriptures yit.

i hav ben very much interested in the payin off uf the debt agin the press. i ben prayin about hit every day and i shore hope the muny kums in tu take kum uf the burdin in full. i shore wud like tu send u 20 bushels uf letturs with a genuine shaw william in ech wun. i jist no that when June 27 kums that the bill will be met in full. i feel shore that God will put hit into the harts uf yore reeders tu do so i sa this bekaws i no ther lots mor folk who air like me

yore frend,  
i s hardtufule

favors, and sends them back to invite their fellow-sinners to turn and receive the same. They all with one accord refuse to come, and yet never cease to abuse His mercy. They say, "Why does God select some and not others? Why does He overtake others who are just as bad as we, and allow us to escape? This election of some and not others is unjust and partial."

And when the minister of God replies, "The invitation is extended to you; whosoever will let him come and take of the water of life freely," the sinners heeds it not, but goes on in his sins, still complaining of the justice and partiality of God in saving some and not saving all.

# WITHOUT YOUR HELP WE ARE DEFINITELY



- We owe \$1900 and interest on our press, which is due June 27.
- We have now just a trifle over half the amount in hand.
- The payment of this note is our only way to keep this paper in the mails.
- Our slogan: Trust God and tell His people.

## WHAT WILL YOUR RESPONSE BE?

PLEASE WRITE US BEFORE JUNE 27