

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NO. 994

## The Covering Of The Woman's Head In The Church

PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, N. Y.

Scripture reading: I Corinthians 11:1-16 (6-16-57).  
"I think a preacher should let these side issues alone, and preach the Gospel." The Apostle Paul did not think that way. I have just read (in I Corinthians 11:1-16) what Paul wrote the Church of God at Corinth. "I think the greatest mission is to save sinners from Hell." Perhaps so, but it is not the only mission. We must also save the saints from the influence of a world that crucified Jesus and walks contrary to the will of God (I John 2:15-17). That

is what Paul is doing here. We are not only to preach the Gospel but all the counsel of God (Acts 20:27) and the Word, all of it (2 Tim. 4:2). First Corinthians 11:1-16 is part of that Word. I may be accused of "splitting hairs" in this sermon, but I do nothing else than the great Spirit-inspired Apostle Paul did. At least I am in good company. If you do not like my subject you do not like Paul's, and if you do not like Paul's, your argument is with God who gave it to Paul.

**I EXAMINE, FIRST OF ALL, THE CONSIDERATION OF THIS SUBJECT.**

How important is it? What if

a Christian woman \*does have her hair cut and refuses to wear a hat in the assembly of the saints of God in the church, will that send her to hell? I will tell you what will happen to her: she will **disobey her God and displease Him!** If she is a real Christian she would rather go to Hell than to disobey and displease her Lord (1 Chron. 4:10). She hears the voice of another holy woman, even the Virgin Mary herself, who says of Jesus Christ: "Whatsoever He saith unto you, do it." (John 2:5). **Whatsoever!** It is Jesus Christ who speaks to us through Paul in 1 Corinthians II. And (Continued on page five)

1. Is the Southern Baptist Convention a member of the National Council of Churches?

I don't think so, but I am not positive. Several of the border churches, such as the church that is pastored by Oscar Johnson in Saint Louis and Ted Adams in Richmond, Va., are members, but my impression is that the Southern Baptist Convention as a whole has never gone into the National Council. Of course the trend is in that direction and only God knows when they will take the final step.

2. Does the Southern Baptist Convention favor the Revised Standard Version?

Just how far the Convention has gone officially in its endorsement of the RSV would be hard to say. Suffice it to say that all the book stores of the SBC carry and recommend this perversion of the Scriptures. There is not a seminary fostered by the SBC but what has made the study of the RSV mandatory. They would laugh at anyone who would consider the KJV preferable.

Just as the trend of the Southern Baptist Convention is toward the National Council of Churches, so the trend is toward the RSV,

both of which means a definite departure from the faith.

3. Are the preachers of the Southern Baptist Convention "Pre" or "Post"?

There's quite a number of churches in the Southern Baptist Convention which are definitely pre-millennial, just as there are quite a number of preachers who have pre-millennial convictions. However, in my personal opinion, there are more preachers in the SBC who are either Post-millennial or A-millennial.

4. Where do we get the races and the five colors of people? Could it be when at the Tower of Babel the language was changed, that their color was changed, too? Would your friend, Hardtufule, know?

There are three theories as to the races and colors of people. (1) The first is that the races became distinct when God confounded their language at Babel. (2) There are those who believe that the colors come from the location of the people so that they who live in the Torrid Zone naturally are blacker than those who live in the Temperate or the Frigid Zones. (Continued on page eight)

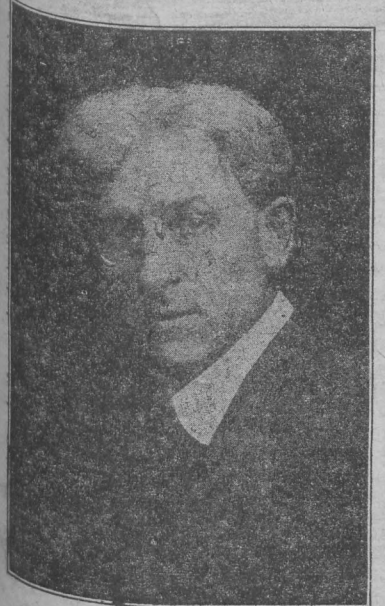
## Why I Am A Baptist And Not A Roman Catholic

By Wm. M. Nevins

The answer to this question hangs upon two or three propositions which I shall proceed to state.

### FIRST PROPOSITION

When Christ was upon earth, he set up a visible church, organized, officered, with authority to receive and exclude members.



Elder William Nevins

"Upon this rock I will build my church."—Matt. 16:18.  
"If thy brother shall neglect to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18:17.

Many make the mistake of confusing the church and the kingdom. The Saints, as they call themselves, or Church of God,

have no church roll and no organization. The followers of Alexander Campbell insist that when a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth he set up a visible church with officers, organization and the power to receive and exclude members.

### SECOND PROPOSITION

Christ gave to his visible church the ordinances to administer and to keep till He comes again.

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordinances as I delivered them unto you."—1 Cor. 11:2. The church is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

### THIRD PROPOSITION.

This visible church that Christ (Continued on page six)

## PRAISE THE LORD! Note Met In Full On Debt On Press

FRIENDS ALL OVER AMERICA RESPOND TO PAY PRESS DEBT

From the very depths of my heart, I rejoice that our debt of \$1,900 and interest against our printing press has been paid in full.

It is with a heart overflowing with gratitude to God and with abounding appreciation to many hundreds of our readers that we chronicle this news concerning the payment of this debt against our press.

Last year, when it was necessary that we pay \$1,000 on our press, I worried considerably during the months of April, May and June, fearful lest the money would not be received. In contrast, I can truly state that this year I have never worried one particle, for I have had a very (Continued on page eight)

## OUR RADIO MINISTRY

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WNRG—1250 ON THE DIAL  
Grundy, Virginia  
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WDXI—1310 ON THE DIAL  
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Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL  
Pineville, Kentucky  
Sunday—8:30-9:00 A. M.



## Some False Notions As To Conducting The Weekly Prayer Meeting

By Roy Mason, Tampa, Florida

Most churches have a "weakly" prayer meeting instead of a weekly one. Prayer meeting is held only because it is traditional to have one, but practically the whole church ignores it. The pastor and a mere handful of people hold it. One pastor made the announcement one Sunday morning that, "The pastor and janitor will hold the weekly prayer meeting next Wednesday night."

A great many false notions concerning the mid-week prayer meeting have grown up through the years. Let us take note of a few of these:

1. There is the idea that since there are so many auxiliary meetings through the week, there is no further need for the prayer meeting. Auxiliaryitis has done more to kill the prayer meeting than most anything that can be named. Auxiliary meetings are mighty poor substitutes for prayer meeting. In fact the spiritual life of a church is harmed by the existence of auxiliaries, which are not authorized by the Scriptures. Auxiliaries have no Scripture warrant at all, and exist to indicate the Christ didn't know how to organize his church. But prayer meetings DO have Scriptural warrant. Note some instances: (Acts 1:13-14; 2:42; 4:31).

2. There is the idea that the leadership of the prayer meeting should be passed around to the

different church organizations. We have visited churches and found the prayer meeting being conducted by the Woman's Missionary Society, which violated the Scriptures with women talking and leading in prayer. Announcement was made that the next week the B. T. U. would be in charge, etc. Where such leadership is used prayer meeting will never have any attendance that amounts to anything. There must be some certainty—there must be a definite program for Wednesday night, else attendance will be poor.

3. There is the idea prevalent with most churches that praying is to be haphazard with nothing particularly definite. Such praying amounts to little. If you can't remember what you prayed for, how do you know when your prayer is answered? In our own church prayer meeting we have prayer only for definite requests. All prayer should be definite. The prayers that ramble around all over creation get nowhere. Elijah prayed for something definite on Mount Carmel, and he got the answer. (See I Kings 18:36-38; 42-45).

4. The idea obtains with many that prayer meeting is only for a few women and some old broken down men. A modern age consciousness has been promoted in churches today such that young people are made to feel that they can't afford to sit down in the (Continued on page seven)

## GOD MAKES THE DIFFERENCE

Some years ago such a minister, one who was a strong Calvinist and yet fervent in winning souls, was preaching to a large congregation of Methodists who were all Arminians. And this minister was preaching the gospel in power and there were "Amens" and "Hallelujahs" from the audience frequently. At last a part of his text led him to speak on the doctrine of election. He wasn't going to dodge it just because he was in a group of Arminians. Everyone in his audience drew a deep breath. The minister said, "Now, my friends, you believe this glorious doctrine, I know you do." They (Continued on page eight)

## The Baptist Examiner Pulpit

### "The Mystery Of Godliness"

By PASTOR JOHN R. GILPIN

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—I Tim. 3:16.

The word "mystery" is used quite a few times in the Bible. It doesn't mean something that you can't understand, but rather, it means that which you can understand only when a revelation

concerning it has been given unto you. Scofield, in his "Reference Bible," says that a mystery is a "previously hidden truth now definitely revealed," and I think that that is a good definition.

There are some things in the Bible that you and I never would have thought of if God hadn't told us. There are some things in this Bible that we would never have conceived with our little finite minds if God hadn't made a revelation concerning it. Let me illustrate this.

As you all know, I am not a member of any fraternal organization, but I happen to know a little about fraternal organizations in this respect: they have their ritual, their teachings, all of their supposed-to-be secrets, and all which is held with a mysterious awe surrounding it; and nobody is supposed to know anything about it unless he has been told or let in on the secrets of that (Continued on page two)

## EASY CONVERSIONS

On one occasion an Irish evangelist was brought up for creating a disturbance.

"How many did you convert?" said the magistrate.

"Just two," was the reply.

"Were these all?"

"Yes, sir, all I converted, and they were soon as wicked as ever; but the Lord, He converted many more."

Possibly such easy conversion, unattended with much or any conviction of sin, and resting on the acceptance of a mere formula, may have not a little to do with the shallow, easy-going Christianity which is more or less common in these days.—Selected.



It costs to follow Jesus Christ, but it costs more not to.

## THE BAPTIST EXAMINER

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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### MORE VISITORS

We have been blessed several times within the past week by having some of our readers and friends from a distance come in to see us. On Sunday, June 25, Elder James Hobbs, wife and family of Portsmouth, O., were guests of Calvary Baptist Church, and also in your editor's home. At the morning service, Brother Hobbs brought the message to our church, which was deeply appreciated by all those present.

Then on Sunday, June 30, Elder C. W. Shafer and son, Billy, of Poca, W. Va., were with us, both in our services and in our home, and he, too, spoke to the edification of the church on Sunday morning.



ELDER C. W. SHAFER

Brother Bill Stephenson of Springfield, O., who is one of God's great laymen, came to see us a few days ago in our printing shop while on vacation, and we had a most enjoyable season of fellowship together.

Mr. and Mrs. Milton Ertel of Xenia, Ohio, were on their way to South Carolina for a vacation and stopped over for a few minutes to visit in our printing shop and our book store. What a joy to talk with them!

As we have said before, it is always truly a joy to have these friends and readers of our paper come to see us, and we extend to each and all of our readers a very gracious invitation; and whenever you are in this area, we would be honored to have you as our guest in our church, in our printing shop, or in our home.

### "Godliness"

(Continued from page one)  
particular fraternal order.

Take for example, Masonry. They have their supposed secrets such as their secret hand-clasps, and their secrets that go along with their teachings. When they speak of these things that they stand for as being mysteries and mysterious, they don't mean to say that those things could not be understood. They just mean to say that you can't understand them until you are taught. You have to have a revelation from someone that knows in order that you might understand.

Now, beloved, that is exactly the meaning of the word "mys-

tery" in many instances in the Word of God. This does not mean that you cannot understand these things; it just means that you have to have a revelation from Almighty God in order to understand them. You don't understand them through your brain. You don't get the meaning of these mysteries because you sit down and secure it through your mentality, but rather, beloved, you get the meaning of these mysteries because God makes a revelation of these particular teachings through His Word.

It is thus that we come to this mystery spoken of in I Tim. 3:16—the mystery of godliness. It is one of many other teachings which are called mysteries.

I

### WHAT IS MEANT BY GOD-LINESS?

Actually, when we speak about the mystery of godliness, we mean the mystery of God-likeness—that an individual can be like God.

Isn't that your desire as a Christian today? Isn't that the very thing that you long for in your life? Isn't it true that you long to be like God?

As the old song says:

"Be like Jesus, this my song  
In the home and in the throng;  
Be like Jesus all day long,  
I would be like Jesus."

Though, beloved, you might sing this song, it isn't a reality within your life. You are not like Jesus all day long. You are not like Jesus even one hour of any day. You are certainly far from being like Jesus in the home. You are surely far from being like Jesus when in the throng. Though we might say that it is our desire to be like Jesus all day long and though we might pray that we might be like Jesus, at the same time, beloved friends, you know deep down within your heart that you come far short of being like the Lord Jesus Christ.

Now, when we read about the mystery of godliness, we are reading about how we can be like God. Now Paul, in writing to Timothy, refers to this as a mystery. He doesn't mean to say that a sinner can't understand how he can be like God, but he says that you have to be taught it. You would never be able to understand naturally, with your own intelligence, but you have to have a revelation from Almighty God before you can understand how you can be like God—how you can have godliness or God-likeness. In other words, no one would ever be saved apart from a revelation of salvation from Almighty God.

II

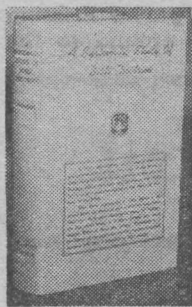
### MAN'S ORIGINAL CONDITION.

When man was first created and put into the Garden of Eden, he was like God. He had a God-likeness, a godliness, beloved, the like of which you and I have never seen or known anything about here within this world. Notice:

(Continued on page three)

### A SYSTEMATIC STUDY OF BIBLE DOCTRINE

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# Examiner Editorials

BY BOB L. ROSS



## THE CAMPBELLITES AND BAPTISMAL REGENERATION

In the Cincinnati Post of April 13, 1957, appeared the following ad:

### WHAT DOES THE BIBLE TEACH?

It teaches baptism saves.—Mark 16:16; I Peter 3:21.

It teaches the new birth in baptism.—John 3:5; Rom. 6:4; Gal. 3:26-27.

Baptism puts one in the Church of Christ—I Cor. 12:13; Col. 1:24.

Not desiring to give any advertising to this anti-organ group of Campbellites, I refrain from calling the name and address of the so-called Church of Christ which sponsored this advertisement. Instead, I wish to examine briefly a few of the texts.

The writer of this advertisement says that the Bible teaches that baptism saves and he quotes Mark 16:16 to prove it.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

You will notice that it does not say "He that isn't baptized will be damned," and it doesn't say that "He that doesn't live up to the Ten Commandments shall be damned," and it doesn't say that "He that doesn't join the church will be damned," and it doesn't say that "He that doesn't make the good confession shall be damned"; rather it says, "He that believeth not shall be damned," and it doesn't say that "He that doesn't of that individual who believeth not is that he shall be damned throughout eternity."

While this text says, "He that believeth and is baptized shall be saved," I might also say, "He that believeth and eats his breakfast shall be saved." However, only a nitwit would think that the eating of one's breakfast would have anything to do with one's salvation. I might say, "He that believeth and joins the church shall be saved," but that doesn't mean to say that joining the church has anything to do with one's salvation. I might say that "He that believeth and walks down the street shall be saved," but that doesn't mean that walking down the street has one thing to do with one's salvation.

We have already seen that it is the lack of faith that damns and not the lack of baptism; therefore, then it is faith that saves and not baptism.

These Campbellite "sputers" also quote I Peter 3:21.

"The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

This text says that baptism saves in a figure. Well, if it saves figurately, it does not save literally. Peter further tells us in this text that baptism does not put away our filth, but it is merely the answer of a good conscience toward God. How any Campbellite could ever quote this verse in proof of baptismal regeneration is beyond me. There is not an intelligent person living who would dare interpret I Peter 3:21 to say that baptism saves other than figurately.

Then in this same ad, this Campbellite says that the Bible "teaches the new birth in baptism," and for proof of this he cites John 3:5.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The fellow who wrote this ad must be as old as Methuselah. It is true that the Campbellites in Alexander Campbell's day and shortly afterward, did quote John 3:5 in proof of baptismal regeneration. Campbellite books, though, will show that even the Campbellites gave up John 3:5 for baptismal regeneration nearly a hundred years ago. If this Campbellite who wrote this ad keeps on becoming modern in all of his thinking as he has in quoting John 3:5, he ought to be able to tell us pretty soon as to whom it was that burned Rome.

This "sputer" also quotes Romans 6:4.

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

Salvation is never referred to as a burial; it is always a birth. Then when this verse tells us that we are "buried with him by baptism unto death," it is talking about that act which is subsequent to salvation. Baptism cannot represent both a birth and a burial. This verse declares that it represents a burial; therefore it cannot be the new birth or even the means of the new birth.

In saying that the Bible teaches the new birth in baptism, he quotes Galatians 3:26, 27.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ."

When a man signs on the dotted line for any branch of the armed forces, then and there he is no longer a civilian. He may not put on the uniform for two or three weeks, but he is already in the armed forces. When he puts on the uniform,

everybody knows what he himself knew perhaps two or three weeks previously.

Well, this text tells us that we become children of God by faith in Christ. Being baptized is merely the way in which a Christian identifies himself with Christ and puts on the uniform of Christ. Each one who is saved, is saved by faith in Christ. The world can't see that, but the world can see when one is baptized and thus comes to know that this individual has put on the uniform of Christ.

This heretic also says that baptism puts one in the Church of Christ, and for proof he quotes I Cor. 12:13 and Col. 1:24. Anyone with one eye and half sense knows that Paul was not teaching in these Scriptures that baptism saves.

Now in contrast to these Scriptures produced by this anti-organ heretic, may we look at another Scripture which clinches the argument against baptismal regeneration once and for all:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—I John 4:7, 8.

No sensible person would be willing to baptize a man before he professes to love the Lord. If he loves the Lord, he is saved. Therefore, baptism is not essential to salvation. Baptism professes a change which has already taken place, and pledges allegiance to the Master. It does not procure that change, but merely indicates that it has already taken place.

Years ago a newcomer from the East settled in Texas and called on a nearby neighbor, who was an old settler. A peculiar dipper attracted the newcomer. He asked where it came from and expressed a desire to secure one for himself. The old settler told him that it was a gourd and that it grew in abundance on the rear garden fence. He gave the visitor one of beautiful shape, with the following instructions: "Cut the gourd, take out the seed, soak in water several days, and then you will have a dipper as good as mine." The newcomer took the gourd, tied a rock around it, and sank it in the little stream that flowed hard by his house. When he removed it days later from the water, instead of a useful dipper, he had a decomposed gourd. He called again on his neighbor and said, "How about this? The gourd you gave me was no good. When I took it out of the water it was decaying and offensive and I had to throw it away." The old settler inquired as to the process he had used, and when told, he replied, "Oh, you did not follow my directions. I said to first cut the gourd and take out the seed, before you placed it in the water. Unless you do this, the water will do no good, but rather harm." So with baptism. Unless the heart has been cut by contrition and cleansed by repentance and faith, baptism will do no good, but rather harm.

Some have a Saviour waist-deep in water; we preach one who was crucified on the Cross. Therefore, we do not sing:

"There is a fountain filled with water,  
Drawn from the city's main;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

BUT—

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

## BOUND VOLUMES

We still have on hand several copies of the bound volumes of THE BAPTIST EXAMINER for 1956. These are bound in black cloth, with gold letters, and have the appearance of a most expensive book. They sell for \$5.00 a copy.

If you wish a volume of these papers for the year 1956, then please contact us. When these are gone, we will be unable to fill any more orders, as they are all we have. If you are unable to pay for it now, write us anyway, and we will be glad to reserve a copy for you.

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From time to time we accumulate extra papers and just now we have several hundred—even thousands—on hand. If you would like to have a number of them for distribution purposes, please write us, as they are free for the asking. We will be only too happy to send them to you, but please do not ask for any particular issue, as we may not have extra copies of that particular one. Will you let us send you a good supply today?

THE BAPTIST EXAMINER

PAGE TWO

JULY 13, 1957



When we take the first "r" out of prayers, we help answer them.

## From Spurgeon's Pulpit

### THE BLOOD

By C. H. Spurgeon

#### III. Its Cleansing Power

The precious blood of Jesus Christ has a CLEANSING POWER. John tells us in his first Epistle, first chapter, seventh verse, "The blood of Jesus Christ His Son, cleanseth us from all sin." Sin has a directly defiling effect upon the sinner, hence the need of cleansing.

Suppose that God the Holy One were perfectly willing to be at one with an unholy sinner, which is supposing a case that cannot be, yet even should the pure eyes of the Most High wink at sin, still as long as we are unclean we never could feel in our own hearts anything like joy, and rest, and peace. Sin is a plague to the man who has it, as well as a hateful thing to the God who abhors it. I must be made clean, I must have mine iniquities washed away, or I never can be happy.

The first mercy that is sung of in the one hundred and third Psalm is, "Who forgiveth all thine iniquities."

Now we know it is by the precious blood that sin is cleansed. Murder, adultery, theft, whatever the sin may be, there is power in the veins of Christ to take it away at once and forever. No matter how many, nor how deeply-seated our offences may be, the



blood cries, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is the song of heaven—"We have washed our robes and made them white in the blood of the Lamb."

This is the experience of earth, for none was ever cleansed except in this fountain, opened for the house of David for sin and for uncleanness.

You have heard this so often that perhaps if an angel told it to you, you would not take much interest in it, except you have known experimentally the horror of uncleanness and the blessedness of being made clean. Beloved, it is a thought which ought to make our hearts leap within us, that through Jesus' blood there is not a spot left upon any believer, not a wrinkle nor any such things.

"Though in myself defiled I am, And black as Kedar's tents appear,

Yet when I put Thy garments on, Fair as the courts of Solomon."

You have no spiritual beauty, beloved, apart from Christ; but, having Christ, He Himself saith, "Thou art all fair My love, there is no spot in thee."

Oh, precious blood, which makes the blackamoor white as snow and takes out the leopard's

spot! Oh, precious blood, removing the hell-stains of abundant iniquity, and permitting me to stand accepted in the beloved, notwithstanding all the many ways in which I have rebelled against my God!



#### "Godliness"

(Continued from page two)

"So God created man in HIS OWN IMAGE, in the image of God created he him; male and female created he them."—Gen. 1:27.

If you will read the first chapter of Genesis, you will find that God brought into existence all the various things that He created; and finally, on the sixth day, man was created. When man was created, it is said that he was created in the very image of Almighty God.

Beloved, you and I can't begin to comprehend or understand what Adam must have been like back yonder in the Garden of Eden. You and I cannot in any wise begin to realize what a wonderful being Adam must have been. When you look upon man as he is today, you can't begin to comprehend at all what man was originally.

Look on every side, beloved, and you see men and women doing things that are positively contrary to the teachings of the Word of God. Everywhere you go, you rub elbows and brush shoulders with sin. It doesn't make any difference which way you turn, you are going to come in contact with a fallen human nature on the part of every individual that you associate with. I tell you, beloved, man is a deplorable spectacle in the sight of Almighty God.

I say we can't begin to understand what man must have been like originally because we never saw anything like the original creation within this world. I have in mind that Adam never had an ache nor a pain in the Garden of Eden. I have in mind that Adam never wore glasses nor ever had an optical difficulty as long as he was in the Garden of Eden. I tell you, beloved, there was no sin there. Man was made in the image of Almighty God, and Adam had a godliness, a God-likeness, that you and I know nothing at all about.

Wouldn't you like to see an individual who was just like Adam was in the Garden of Eden? Of all the 1,500,000,000 people there are in this world, there is not one like Adam was, and of all the millions and millions that have lived from the day of Adam down to this time, there has been only one who equalled (and surpassed) Adam in the Garden of Eden, and that was the Lord Jesus Christ.

Beloved, if you would like to see a man as he was in the Garden of Eden—godly, with God-likeness—then look at Jesus. Everything you see in Jesus as to His perfect human nature, and everything you see that Jesus did when He was here in the days of His flesh as a man, you can look at Him and see a representation of what Adam was in the Garden of Eden.

Oh, brother, sister, isn't it wonderful to think what Adam must have been like—to remember that Adam, in the Garden of Eden, from the standpoint of his human nature was exactly like Jesus was when He was here in the days of His flesh.

#### III

#### MAN'S PRESENT CONDITION.

If you will read Genesis 3, you will see that the godliness with which Adam was created, and which he was the possessor of, was lost as a result of sin.

Notice, if you will, that when Adam was created, he was created in the likeness of God, but when Adam begat a son one hundred and thirty years later, his son was begotten in his own likeness:

"In the day that God created man, in THE LIKENESS OF GOD made he him. And Adam lived an hundred and thirty years, and begat a son IN HIS OWN LIKENESS, after his image; and call-

## BIBLE CONFERENCE July 16 – 18

### TUESDAY

- 11:00 A. M. "EVANGELISM."  
Norris Corley, McCorley, Mississippi
- 1:45 P. M. "ETERNAL LIFE."  
William Crider, Tulsa, Oklahoma
- 7:30 P. M. "THE GOSPEL OF CHRIST."  
Charles Souder, Elizabethton, Tennessee
- 8:15 P. M. "MY REDEEMER" (Job 19:25).  
T. B. Freeman, Bristol, Tennessee

### WEDNESDAY

- 10:00 A. M. "HOW TO BE SAVED"  
John R. Gilpin, Ashland, Kentucky
- 11:00 A. M. "PAUL'S CONVERSION."  
Fred Halliman, Chicago, Illinois
- 1:45 P. M. "THE CHURCH IN ACTION."  
John R. Gilpin, Ashland, Kentucky
- 2:40 P. M. "MISSIONS IN MEXICO."  
M. L. Moser, Jr., Guanajuato, Mexico
- 7:30 P. M. "THE DAWNING OF A BRIGHTER DAY."  
Fred Halliman, Chicago, Illinois
- 8:30 P. M. "THE CHRIST OF CALVARY."  
T. B. Freeman, Bristol, Tennessee

### THURSDAY

- 10:00 A. M. "JUSTIFICATION."  
E. D. Strickland, Evansville, Indiana
- 11:00 A. M. "PERSON AND POWER OF THE HOLY SPIRIT"  
Oliver Hood, Mantee, Mississippi
- 1:45 P. M. "FISHERS OF MEN."  
Fred Halliman, Chicago, Illinois
- 2:30 P. M. "THE CALL OF THE GENTILES."  
Charles Souder, Elizabethton, Tennessee
- 7:30 P. M. "THE COMING GLORY OF THE KINGDOM OF CHRIST"  
John R. Gilpin, Ashland, Kentucky
- 8:30 P. M. "THE GREATEST LOVE STORY EVER TOLD."  
T. B. Freeman, Bristol, Tennessee

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(This Is A Tentative Schedule And Subject To Change)

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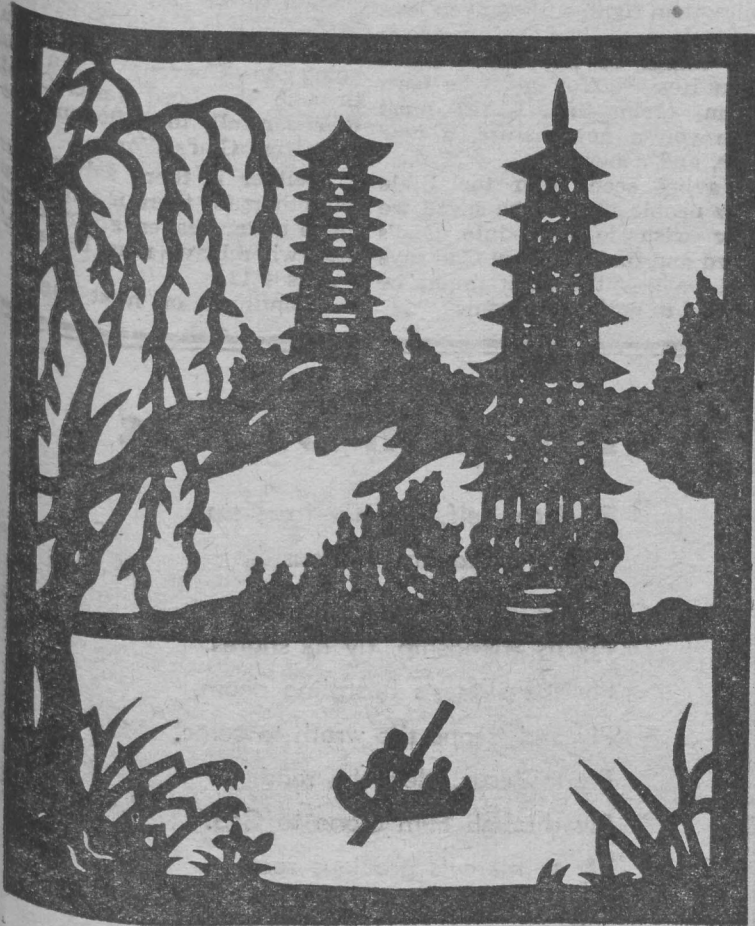
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ed his name Seth."—Gen. 5:1, 3.

Adam was created in the likeness of God, but Adam's son was born in the likeness of Adam. Now what is the difference? Sin has entered into the human family in the meantime and Adam, as federal head of the race, has sinned, and he passes that sinful nature on to his son when he is born.

Beloved, you and I are born in the likeness of sinful Adam. Adam was made in the likeness of God. He had God-likeness when he was created, but when Adam's son was born, he had a likeness of his sinful father, Adam. He was not like God.

Listen, beloved, everyone of us from the day of Adam down to this present time, is born just exactly like Adam. We have all been born with a sinful nature. We have all been born just exactly like Adam's son, Seth. We have all been born in the likeness of sinful Adam. There isn't a one of us who has godliness inherited within us, and there isn't a one of us who has a godly nature. There isn't a one of us who has any kind of God-likeness about us. We are born in the sinful likeness of a sinful father, tracing our ancestry back to the first federal head of the human family—Adam himself.

#### IV

#### HOW CAN GODLINESS BE RESTORED?

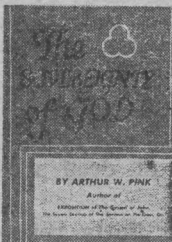
Suppose you go out on the street and ask the first person you meet how you can be like God—how you can have God-likeness within your life. Do you know what the average man would tell you? He would say, "If you want to be like God, if you want to have God-likeness within your life, then you do everything you can that is humanly possible on your part to please Almighty God and that will make you like God."

Beloved, the Word of God will not bear out or substantiate this suggestion. I turn to the Word of God and I read:

"But to him that WORKETH NOT, but believeth on him that

(Continued on page seven)

#### THE SOVEREIGNTY OF GOD



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PAGE THREE

JULY 13, 1957



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

## Baptist Youth Witness

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

### Protestant Persecution Of Baptists In Early America

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

By BANVARD

Amongst those whose feelings of sympathy and indignation were aroused at the barbarous treatment of Holmes, were two individuals who were so rejoiced that the sufferer had been sustained under his cruelties, and that he left the ignominious post with so much composure, and even with pleasantness of countenance, that they shook hands with him; and one, whose name was John Spur, a freeman of the colony, said, "Blessed be God for thee, my brother," and walked along with him to the prison. The other, who simply shook hands with him, was another freeman, Mr. John Hazel. Many others testified their friendship for him, and glorified God on his account. To some, however, who were present, these expressions of sympathy were extremely displeasing. They looked upon it as a connivance at the crime, and a contempt of the government. As informers, they immediately made complaint of what they had witnessed, and a number of warrants were issued for the apprehension of these sympathizing offenders.

When Holmes reached the prison, his body was found to be in a terrible condition—his body, not simply his back, for the lashes of the whip were so long that they lapped over his back, and left their gory marks upon his side.

Eaton, who had been a spectator of all the proceedings, ran home immediately after the whipping, obtained some rags and oil, and hastened to the prison where, like the good Samaritan, he dressed the wounded man's sores. When it was known that Holmes had received such kindness, the inquiry became general, who was the surgeon. And the report was soon circulated that he was to be arrested.

So severe was the chastisement of the prisoner that for many days he could not endure the pain occasioned by the wounded parts of his body touching the bed. All the rest that he experienced was such as he obtained by supporting himself upon his knees and elbows!

The day after the whipping, whilst Spur and Hazel were attending to their business, they were surprised by a constable calling upon them and telling them that they were prisoners. As his authority, he showed them the following document:

"To the keeper of his deputy:

"By virtue hereof, you are to take into your safe keeping the body of John Spur, for a heinous offence by him committed; hereof fail not. Dated the 5th of the 7th month, 1651. Take also into your safe keeping John Hazel.

"By the court,

Increase Nowel."

They were accordingly both taken to prison, the heinous offence consisting of the act of shaking



hands and speaking with Holmes after his punishment, and consequently, after he had satisfied the law, and was no longer an involuntary prisoner.

They were afterwards taken to the court, and examined. They had no trial, neither were they allowed to meet their complainants face to face, but were condemned upon the evidence furnished by the depositions of two individuals, the stronger of the two documents being as follows:

"I ..... Cole, being in the market-place when Obadiah Holmes came from the whipping post, John Spur came and met him pleasantly, laughing in his face, saying, 'Blessed be God for thee, brother,' and so did go with him, laughing upon him, towards the prison, which was very grievous to me to see him harden the man in his sin, and showing much contempt of authority by that carriage, as if he had been unjustly punished, and had suffered as a righteous man under a tyrannical government. Deposed before the court the 5th of the 7th month.

"Increase Nowel."

They were sentenced to receive ten lashes each, or pay a fine of forty shillings. The latter they could not conscientiously do. A Mr. Bendal, who was a friend to Hazel, offered to pay his, but he refused, saying—

"I thank you for this offer of love; but I believe it will be no acceptable service for any man to pay a penny for me in this case." Yet, notwithstanding his refusal, the court accepted the proffer, and gave him his discharge. Hazel was upwards of sixty years of age, and died soon after his release.

Spur was kept in prison nearly a week, expecting every day to be taken to the market square, tied to the whipping post, and receive his ten lashes; but, without his permission, some sympathizing friend paid his fine, and secured his deliverance.

These persecutions were the means of attracting the attention of many to the doctrines of the sufferers. Sympathy elicited inquiry, and inquiry produced conviction. The sentiments of the Baptists spread. Many were convinced of the Scripturalness of their views of baptism, and desired to be buried with Christ in that beautiful and significant ordinance. Their desire could not be refused. The ordinance was administered repeatedly, though with the greatest privacy, for fear of prisons, fines, and scourgings.

(The foregoing concludes our series of articles on Protestant persecution of early American Baptist preachers. The articles are now being compiled in booklet form for wider distribution. Watch for an announcement as to when the booklet will be available.)

## BEAUTIFUL

There is a road we all like to travel! I shall name it the road beautiful. Old and young of us are all fond of beauty, and we desire to be beautiful ourselves. It is not a wrong desire. God has put it deep down in every heart. It is a joy to Him when we grow up beautiful, and He has laid down a great line of way, the line of loving-heartedness, on which the most heavenly beauty may be reached.

There are side lines, not made by God, where beauty parts from that which makes it beauty. My warning, therefore, is, Beware, in life's journey, of those breaks where beauty parts from loving-heartedness. Here is the right road where beauty and the loving heart go together—Christ's road.

There is the wrong one, where beauty turns away from love. On the one, love makes heart and face beautiful with divine beauty;

it fills the heart with sweetness, and purity, and humility. And these are the great and best beautifiers. On the other, beauty goes the wrong way, the way where love is not; and the heart is filled with pride, and scorn, and envy, and hate, and at the end of this way the beauty is all dead and gone.

There was, about thirty years ago, a very beautiful child in the same city I referred to before; everybody said of her when a child, "How beautiful she looks!" and she looked very beautiful. At school the other girls were struck with her beauty. She was all over beautiful, and had beautiful hair, beautiful eyes, a beautiful face and figure, her very feet were beautiful. But although the loving Christ had made this beauty, the beautiful girl would not travel on the same line with Christ's love; she turned aside on a line

of her own; she would go where pride, and vanity, and scorn of others were. As she grew into womanhood there grew up in her heart pride in her own beauty; she said to herself, "I am more beautiful than Jane, or Mary, or Margaret, by my side." She ceased to love Jane and Mary and Margaret. She did not care to remember that Christ might love them very dearly; she cared neither for Christ nor them, she cared only for herself; it was herself she admired and worshipped. As she looked at herself in the glass she said, "I am more beautiful than my sister, more beautiful than ever my mother was." As she said such things, love for her sister and her mother took flight and left her heart. She could no longer love mother, sisters, or school companions. The poor, vain, empty soul of her loved only herself. Her beauty was her snare, and took her away, first from Christ and then from

(Continued on next page)

## HOW TO BECOME A CHRISTIAN AND GO TO HEAVEN

Everybody wants to go to Heaven and nobody wants to go to Hell, so they say. But is it really true? According to God's Word, the Bible, the answer is NO! For only Christians—those who have been saved from sin—can go to Heaven, and when people are asked, "Do you want to be a Christian? Do you want to be saved from sin?" they start making such excuses as, "Oh, I intend to become a Christian and be saved from sin someday, but not now, not today."

So you see, people do not really want to go to Heaven or else they would be saved immediately, as quickly as possible. We read in the Bible why people do not want to be saved. These verses of Scripture we quote below also give the reason.

### Why People Need To Be Saved

"All have sinned, and come short of the glory of God."—Romans 3:23.

"There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Romans 3:10-12.

"Men loved darkness (sin) rather than light (Christ)." —John 3:19.

"There is no fear of God before their eyes." —Romans 3:18.

These Scriptures teach us that not only are all sinners, and guilty before Almighty God, but that they actually love sin and have no fear of God who says:

"The soul that sinneth, it shall die."—Ezekiel 18:4.

"The wages of sin is death."—Romans 6:23.

"It is a fearful thing to fall into the hands of the living God."—Hebrews 10:31.

"Who will render to every man according to his deeds."—Romans 2:6.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matthew 10:28.

Then, dear reader, if you are not a Christian, not saved, you need to be saved because no one, no, not one, is fit for Heaven until he is saved. You love sin more than righteousness; you love yourself more than God; you love the things of this world more than Heaven. You must be born again. (John 3:7). Christ must give you a new nature, a new love, and a new life.

Having seen from the Bible why people need to be saved we now wish to look into God's Word and find out what God says will save; but first, it might be helpful to notice just a few

### Things That Won't Save—

(1) **Being baptized won't save.** The ordinance of baptism is a beautiful thing in its place and the Lord has commanded it. But the question is, "Of whom has the Lord commanded it?" Let us answer our question from the Bible. In Acts 2:41, we read: "Then they that gladly received his word were baptized." This verse clearly teaches that the people were saved before baptism, for all who received his (God's) word are "born again . . . by the word of God, which liveth and abideth forever."—I Peter 1:23. So, baptism is for saved people only.

(2) **Neither will joining the church save.** For in Acts 2:47, we read, "And the Lord added to them (the church) day by day those that were being saved." (R. V.). Only saved people then are to be added to the membership of the church. If you are saved you should join the church, but not until you are saved.

(3) **Neither will doing the best you can, save.** Because, you see, "We are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isaiah 64:6.

(4) **Neither will keeping the commandments save.** The Scriptures teach, "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Romans 3:20.

There are a great many things we could name that will not save, but let the Bible tell us how people are saved and that will take care of every false way.

### How To Be Saved

The Bible says that there is but one way to be saved.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

There is a reason why Jesus and He only is the way to be saved. Sin is what keeps men out of Heaven and sends them to Hell, and "Christ died for our sins." (I Corinthians 15:3). Christ suffered the punishment due to us because of our sins. The people's sins for whom Christ suffered the punishment are all those who will trust His sacrifice as their payment for sin. He is their Saviour.

Only Christ can pay your sin-debt, which is death. He has died. Salvation, becoming a Christian, going to Heaven, is in and through the Lord Jesus Christ. Read carefully the following passages from God's Word:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

(Continued on next page)

## A Swarm Of Flies

Fly from self, and fly from sin,  
Fly the world's tumultuous din;  
Fly its pleasures, fly its care,  
Fly its friendship, fly its snares.  
Fly the sinner's hastn'ing doom,  
Fly and 'scape the wrath to come.  
Fly to Jesus, He's the road,  
Fly through Him alone to God.  
Fly to mercy's gracious seat,  
Fly, 'tis sorrow's last retreat;  
Fly, and you shall find relief.  
Fly and let your wings be love,  
Fly and stretch your flight above;  
Fly while life and grace are giv'n.  
Fly from Hell and fly to Heaven.

From the Moravian Almanack.



JULY 13, 1957

# The Covering

(Continued from page one)

Christ bids Christian women to have long hair and wear a veil or hat upon their head in the church services. "Ye are my friends," Christ says, "if ye do whatsoever I command you." (John 15:14). "Oh, but this seems so silly, so little, so unimportant!" Christ answers: "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." (Luke 16:10).

## I PRESENT, SECONDLY, THE COVERING ITSELF OF THE WOMAN'S HEAD IN THE SERVICES OF THE CHURCH.

The covering is a two-fold covering, or two coverings.

There is, first of all, the natural covering of the woman's hair. The Christian woman's hair is to be "long" (v. 15). How long? There are some women's hair that barely reaches their shoulders, though uncut, while others will reach the waist. How long? The answer is not a matter of inches but is in verse 6. It is to be hair that is neither "shorn or shaven." The word *shorn* (keiro) in the Greek means "to cut off, shear, shave." (Dr. Robert Young's Concordance). If a woman cuts her hair she goes against this principle of holy writ.

"Did not the Lord Himself and the apostles have long hair?" someone argue. I do not know. I never saw an authentic photograph of any of them. But suppose they did wear their hair as artists have imagined, down to their shoulders? Be assured that they would not wear long as a woman, that that would be a shame unto them, according to I Corinthians 11:14. Thus the argument turns against those who use it, for a woman's hair should be longer than the hair of Christ and His apostles for they were men (v. 6). Yet most Christian women (some argue that their hair is long enough) do not have as much hair as the artist has pictured of Christ and His apostles, and their hair was short! Then what shall we call the hair of most professing Christian women today?

"But does not the word for shorn mean to cut off, shear, or shave? Then is this prohibition only against cutting the woman's hair off, all of it, presumably, or cutting it close, shearing it as a sheep is sheared, not necessarily against cutting it, or trimming it." This is to turn the restriction into a vagueness that none can answer.

Then why not be safe? There is one way of Christian women being sure that they have long hair, and only one way. Never have it cut!

There is, secondly, another covering signified in the Scripture before us for the woman's head in the church service. It is commonly translated veil in transla-



ELDER FRANK B. BECK

tions beside the King James Version. It is objected that the woman's long hair is "given her for a covering," or veil (v. 15). But this is speaking of a natural covering or veil, as you will see by reading verse 14. It is a covering. There is also another covering mentioned throughout this section of Scripture. A covering or veil that can be removed by the man (v. 4 and 7). Surely the man cannot remove his hair (unless he wears a toupee or wig); and a covering that is to be worn by the woman when in prayer (v. 5, 6, 10, 13). If this means only her hair it is taken for granted she will wear that all of the time! Another veil is meant, another covering. Hence Christian women are to wear hats or veils in the church of God.

## FINALLY, THERE IS A WORD ABOUT CONTROVERSY.

After setting forth the will of God as to a Christian woman having long hair and wearing a hat (as we would call it), Paul says: "But if any man seem to be contentious, we have no such custom, neither the churches of God" (v. 16). There are some professing Christians who make this to mean: "But it doesn't make much difference about this teach-

ing whether you obey it or not, we ought not to get contentious about it!" That makes Paul oppose Paul. It makes Paul contradict Paul. The very opposite is true. "We have no such custom" (v. 16) means "as that of women praying uncovered" (v. 5-6, 13-15), (Jamieson, Fausset and Brown Commentary, Moody Press, Vol. VI, p. 315); or "of women speaking unveiled" (Vincent's Word Studies, Moody Press, Vol. III, p. 248). "No such custom (v. 16), 'Not referring to 'contentiousness,' but to the women appearing with uncovered heads" (The Pulpit Commentary, Funk and Wagnalls, Vol. 19, p. 363). Ols-hausen makes it stronger yet (Commentary on the New Testament, Sheldon, Blakeman & Co., Vol. IV, p. 327): "Those who 'contend' against this teaching, let them leave the church." They are not in agreement with the apostles and therefore not with God. Verse 16 is directed against those who contend against the teaching just given by the apostle.

What shall I answer those who argue: "I am not convicted, my conscience is clear?" If the Word of God does not convict you, what will? The fault lies with you, not with the Scriptures. Perhaps you have "seared your conscience with a hot iron" (I Tim. 4:2).

What answer shall we give to those who argue that this is all true, but it was merely a passing custom which held in the days of Paul, when a woman with shorn or shaved head and unveiled face was looked upon as being a harlot, but has no longer such reaction since tradition or custom has changed? We can but point them to God's Word and tell them that the woman in subjection to her husband has not changed (v. 3); that the angels present (though unseen) in the churches have not gone (v. 10), for they are always encamped round about the people of God (Psalm 34:7). These matters have not changed, and the woman with long hair and veiled head is based upon these factors and no other! Nature has not changed (v. 13-14). On the other hand if the first customs in the first part of I Corinthians 11 can so easily change, then why not the "custom" of the Lord's Supper in the last part? Instead of bread and wine why not cake and milk? When we start doing this with God's Word the next thing we will have is "custom made sermons" and they are never any good. Let us abide by the safe and sure Word of God. "Why call ye me, Lord, Lord," says Christ to us, "and do not the things which I say?" (Luke 6:46). Christian women, obey God. Amen.

(Continued from preceding page)

human love. But then came God's wrath upon her wickedness. She became a fine lady, had a fine house, a coach, many servants—had the same hair, the same eyes, the same face and figure. But somehow the beauty had all departed. She was no longer beautiful—Mary, Jane, and Margaret, and all her sisters had grown up to be very beautiful. There was a quiet harvest-evening-like beauty still resting on the face of her mother, but nobody thought the proud daughter beautiful. People spoke of her as haughty, unfeeling and hard, but never more as beautiful.

The path she chose to travel on seemed good to herself, but the end of it was death. For want of a loving heart in it her beauty had died, and as for admiration or love, she had neither the one nor the other from man or woman, from angels or God.

## How Become A Christian

(Continued from preceding page) "To him give all the prophetic witness, that through his name whosoever believeth in him shall

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The minimum Christian goes to worship in the morning; and in the evening also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday School he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class: his business engagements are so pressing during the week that he needs the Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions, and colportage, and gives his mite, but he is quite unable to aid in the management, for his own concerns are too excessively important. He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it, at all events he aims at it, and never overshoots the mark.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card-playing, and large fashionable parties give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but what a man may be a Christian and dance or go to the opera. He knows several excellent persons who do so; at least, so he says. Why should not he? He stands so close to the dividing-line between the people of God

receive remission of sins."—Acts 10:43.

"By him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

"In whom we have redemption through his blood, even the forgiveness of sins."—Colossians 1:14.

Friend, whether you are saved or lost depends upon your relationship with Christ. Salvation depends on what He has done and not what you or someone else has done, or can do.

It is all of God's grace, which is one great unmerited favor.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

"Being justified freely by his grace through the redemption that is in Christ Jesus."—Romans 3:24.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

Sinner friend, God invites you to Christ. Your eternal destiny depends on your relationship to Him. In John 3:36, we read:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Note: This article may be had in tract form for further distribution. Order from us. They are FREE.

# THE MINIMUM CHRISTIAN

and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether; lest without gaining the whole world, you lose your own soul. True godliness demands self-denial and cross-bearing, and if you have none of these you are making a false profession.



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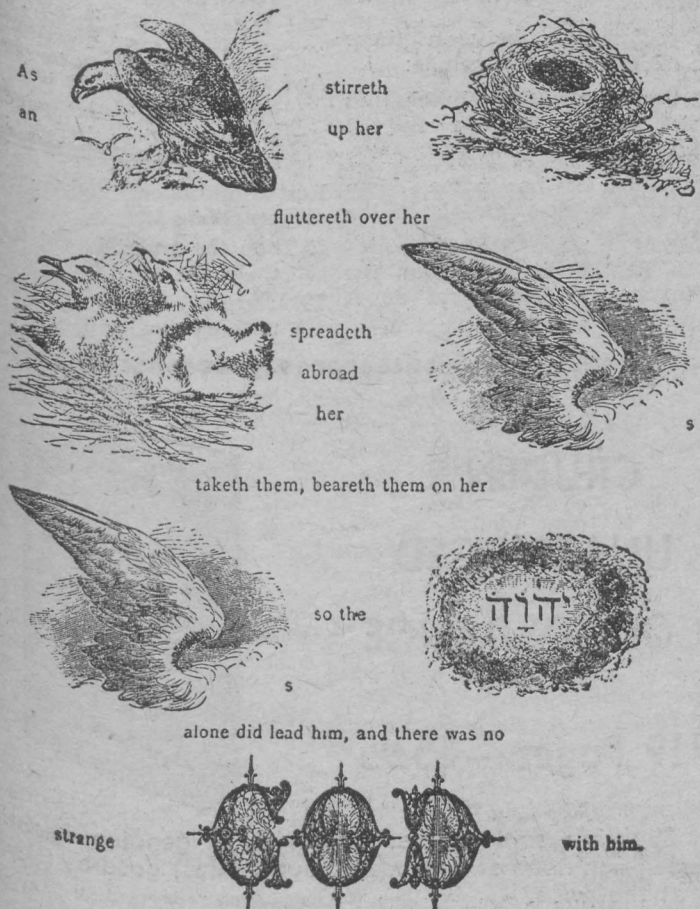
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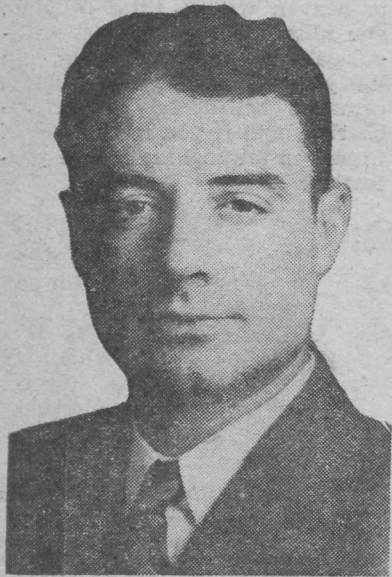


"An eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him, and there was no strange god with him."—Deut. 32:11-12.



## Woodlawn Terrace Baptists Invite All Bible Believers To Memphis Conference

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ELDER WAYNE COX

### ON TO MEMPHIS!

#### Why I Am A Baptist

(Continued from page one)  
established has come on down through the ages, is in the world today, and will continue till Jesus comes.

Look again at Matt. 16:18. "On this Rock I will build My church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

Now, then, we have the three propositions before us:

I. Christ set up a visible church.

II. He gave to this church the ordinances to administer and keep.

III. This church is in the world today.

The question is, therefore: Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

#### First Method Of Proof

The first method of proof is the method of **historical elimination**. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of them, showing their human origin and the date of their birth:

Name	Author	Date
Christian Science—Mrs. Eddy		1879
Mormons—Joe Smith		1830
Christians—Alexander Campbell		1827
Methodists—The Wesleys		1730
Episcopalians—Henry VIII		1538
Presbyterians—John Calvin		1532
Lutherans—Martin Luther		1521

These are the principal ones, and thus we could do with the others if we took time and space. Now, by this method of historical

Pastor Wayne Cox and the saints of Woodlawn Terrace Baptist Church of Memphis, Tenn., extend a very warm and sincere welcome to all lovers of the Truth in announcing their Bible Conference of July 16-18. Speakers and visitors from several states will be present, and with entertainment provided by the local church, this meeting promises to be one of unusual importance.

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cal elimination, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are lost in the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Catholics were quarrelling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid, Roman Catholic baptism, saying they had no authority to baptize, and insisting in baptizing all that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (re-baptizers) and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful for the bishop (pastor) either to baptize or celebrate a love feast, but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and valid."—Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not had."—Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, in

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speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one."—Neander, Vol. 1, pp. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these Christian bodies go back, and are lost in the dark periods of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the **process of identity**.

#### Second Method of Proof

The second method of proof, therefore, is the **process of identity**. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances.

Let us take the church at Jerusalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

Characteristics of the Jerusalem Church:

I. A Holy Spirit Church.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. . . . Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls."—Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in in infancy, and confirmed when they have reached the age of accountability.

II. A Church Where Believers Only Are Baptized.

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized."—Acts 2:41.

There is no record here, nor anywhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Phillip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

III. Baptism Was Administered by Immersion Only.

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "The Faith of Our Fathers," pp. 316 and 317, which is Catholic authority:

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into the church. Hence baptism is as essential for the infant as for the full grown man. Unbaptized infants are excluded from the kingdom of heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ."

John Wesley in his commentary on om. 6:4, where a Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

#### IV. Only Baptized Believers Came to the Lord's Table.

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's table.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the . . . breaking of bread from house to house." This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. A chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's table. For Christ's sake they have stood by this scriptural truth, although to do so meant to be misunderstood, and be called selfish and narrow by other denominations.

#### V. The Jerusalem Church was a Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. 1 Peter 2:25; Titus 1:7. 1 Tim. 3:1-2. Phil. 1:1. The Jerusalem Church elected their own officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is not in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and do it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations that Joe Smith has as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With the error has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's table. We affirm that the question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptists who is continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show and these facts are attested by the facts of history, that Christ set up a visible church; committed to it the ordinances; that the church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthly vessel that we carry to the spring, serves to carry the life-giving water, imperfect though it is, this imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist Church, and receive baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

"My Lord, I find that nothing else will do,

But follow where Thou leadest sit at thy feet,

And when I find Thee not, still run to meet.

Roses are scentless, hopeless are the morns,

Rest is but labor, laughter cracking thorns,

If Thou the truth do not make them the true.

Thou are my life, O Christ, and nothing else will do."

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# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 21, 1957

## WHAT HAPPENED ON THE DAY OF PENTECOST

Acts 2

MEMORY VERSE: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2:36.

INTRODUCTION: W. H. Griffith-Thomas in his book on the Acts, enumerates five powers governing society: eloquence, learning, wealth, rank and the army. The First Baptist Church at Jerusalem had none of these. All five were arrayed against it. Yet that church conquered.

The 120 terror-stricken disciples, left by Jesus, soon increased to more than 8000 (Cf. Acts 2:41; 4:4), who went about boldly preaching the Word (Acts 5:29).

Only one thing can account for the change—Pentecost. On this marvelous day wherein prophecy of both the Old and New Testament was fulfilled (Joel 2:28, 29; Mt. 3:11), the Holy Spirit filled the empty, waiting church Jesus had established.

### I. The Secret of Pentecost. Acts 2:1.

For ten days this church had majored in prayer. They were thus prepared for this great day. With a singleness of aim (one accord—V. 1) Pentecost became a reality. A singleness of aim would work wonders in our churches today.

### II. What Did Not Happen.

1. The kingdom of God did not begin then. Cf. Mt. 3:1, 2; Mt. 10:7; Mt. 11:11, 12; Mt. 23:13; Luke 16:16.

2. The Gospel did not begin then. Cf. Mk. 1:1, 14, 15; Luke 4:16-21; Mt. 24:14; Mt. 4:23; Luke 20:1.

3. The reign of grace did not begin then. Cf. Heb. 2:9; Jn. 1:17.

4. Christian baptism did not begin then. Acts 2:41 says, "They continued in the apostles doctrine." What was the apostles doctrine concerning baptism? Cf. Acts 1:22. This verse shows that they accepted John's baptism as Christian. If John's baptism were not Christian, then Jesus and the twelve didn't have Christian baptism, for that was all the baptism they had.

5. The church was not established then.

A. Three thousand were added on this day. Cf. Acts 2:41. If one says he is adding \$100 to his bank account, this implies he has a bank account to begin with. Thus concerning the church.

B. The commission to evangelize was given before Pentecost. Mt. 28:19, 20.

C. The apostles were in the church before Pentecost. I Cor. 12:28.

D. They had a business meeting before Pentecost. Acts 1:15-26.

E. They had a rule of discipline. Mt. 18:15-17.

F. Jesus sang in the church before Pentecost. Cf. Heb. 2:12; Mk. 14:26.

6. Peter didn't tell any sob stories nor funny yarns. Instead, he honored Christ, the Holy Spirit and the Scriptures.

another priest would take a sharp volcanic rock, which was sharp as a knife, and would take out of that chest the heart, and would drain the blood out of that heart. Those Aztec Indians were told that that girl and that boy who had reigned over the tribe for one year's time previous to their death, went immediately into the happy hunting grounds to be with God throughout eternity because of the sacrifice of themselves.

Beloved, men will try to become godly by their works. Men will try to buy godliness. Men will try to sacrifice themselves for godliness, but, beloved, the Word of God tells us how that you can be like God. That is why it is called a mystery, because men would never understand it if left to themselves. Beloved, you don't become godly by your works, nor can you buy godliness, or by sacrificing yourself, but the way of godliness is explained in my text: "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Who is God that was thus manifest? It was the Lord Jesus Christ. Beloved, the Spirit of God gave God's stamp of approval to Him at the baptism of Jesus, when the Father spoke from Heaven and said, "This is my beloved Son, in whom I am well pleased."

I tell you, beloved, a person becomes a possessor of godliness not by works which he does, not by gifts that he makes, not by the sacrifice of himself, but he becomes the possessor of godliness by the finished work of Jesus Christ—the completed sacrifice of the Son of God on the Cross of Calvary.

No wonder Paul spoke of it as

a mystery. Man would never have conceived of a plan of salvation like that. Man would stretch out on a bed of spikes. Man would throw himself underneath a wheel to be crushed. Man would try all kinds of sacrificial schemes for himself. Man would try his own works. Man would try to buy his way to Heaven. But, beloved, God has a plan that man would never think of, or conceive of. God's plan is that God Himself would be "manifest in the flesh"—just as Jesus was. Beloved, if you want to be like God, if you want to become God-like, you can do so by receiving God's Son, Jesus Christ, as your Saviour.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Listen, beloved, if you want to be made like God, if you want to have godliness in your life, if you want the world to see something of God in your life every day, then there is only one way, and that is by the precious promises that have been given to us concerning the Lord Jesus Christ.

Oh, might God help you to see this truth. As I say, it is a mystery. No man would ever have conceived it. When Adam fell, he didn't think about being saved in God's way, but he made a coat for himself of fig leaves. He never thought for one moment's time that by the killing of a lamb that he would see in that, a type of the blood of Jesus Christ who was to die for his sins.

Beloved, if God hadn't made a revelation concerning Jesus Christ we would still be groping around just like Adam groped in the Garden of Eden—a stranger to God, a stranger to the grace of God, a

stranger to godliness and God-likeness. Oh, might it please God to help you to see this truth. May you receive Him as your Saviour and go out from this place happy because you have been made like God.

May God bless you!



## "Prayer Meeting"

(Continued from page one) same congregation with older people. Their meetings must be strictly "youth meetings." That cleavage between "youth" and age is a modern thing and it is of the devil. It alienates young people from old. The cleavage will not exist where it is not promoted. For 25 years in our own church young and old have blended in our mid-week prayer meeting, and we averaged between three and four hundred in prayer meeting all last year. For more than 20 years we have never had a poorly attended prayer meeting. Even when we have had one of our Florida hurricanes on, we have had pretty good attendance. In two instances we prayed hurricanes out of existence. Winds up to a hundred miles an hour were headed straight for Tampa, and we met and prayed that the danger would be averted, and the weather bureau lost the hurricane. In one instance the spokesman for the weather bureau broadcast the statement, "Folks, I don't understand it, but we have lost the storm right here on our doorstep almost." The winds suddenly (Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

JULY 13, 1957

# ALL COME!

BIBLE CONFERENCE — MEMPHIS — JULY 16-18

Lord Willing, We'll Be There!

## "Godliness"

(Continued from page three)

With the ungodly, his faith counted for righteousness."—4:5.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: OF WORKS, lest any man should boast."—Eph. 2:8, 9.

The man on the street will tell you that if you want to be like God, then do all the works that can. The man you deal with will tell you that if you are going to have a godliness in your life you have to do every good thing that is possible for you to do. When you read the Word of God, you will find that it runs contrary to the advice that he has given you, for the Word of God says that it is "not by works of righteousness" which we have

years ago I read of a man who was painting the dome of a great cathedral, and when he finished his painting, standing there upon the scaffold, he stepped up into the dome above and admired the work which he had done. He folded his arms and stood looking introspectively at every nook and cranny within the dome which he had just finished painting. As he did so, he stepped over to the edge of the dome and stood leaning back to

at what he had produced, he had leaned so far back that he was leaning over the edge of the scaffold. His realization that he was in a precarious position, fearful that he might fall to his death if he should suddenly slip, he picked up a bucket of paint and threw it up against the cathedral dome which the man had just finished. When the man saw his work ruined with the paint, he rushed forward, thinking that his attendant had lost his head, and in doing so thus saved

I read that, beloved, I might take the paint brush and demolish his own works, realize that the only way for him is to demolish his own works and thus look from what he has done himself to the finished work of the Lord Jesus Christ at Calvary. I tell you, beloved friends, you

don't become godly, you don't come into the mystery of godliness by your own works.

Suppose you ask somebody else how that you might become God-like, and that person might tell you that you can buy godliness. But what does God's Word say? Listen:

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be PURCHASED with money."—Acts 8:20.

"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, back yonder in the days when this Bible was written, there were some people who thought that they could buy godliness with their silver and their gold, and there are some today who think the same thing. I dare say that you could go out on the streets and find people who would tell you that they believe you can become godly by your gifts to charity and by your benevolent work.

I told you sometime ago about a man here in Ashland who told me personally that he was helping himself along just a little bit closer to Heaven as a result of the benevolent work which he was doing in a club to which he belonged.

I was reading a few years ago of a man over in India who hit upon an ingenious plan for the raising of money, for he was selling seats in Heaven at so much a seat. Of course, the price of each seat depended upon how near it was to the Lord Jesus Christ or how near it was to the apostles. He even had the diagram drawn out according to scale, and whatever seat you bought in Heaven depended upon whatever money you had with which to pay.

You know, beloved, I wouldn't be a bit surprised but what I could take a scheme like that and find people right here in Ashland who would think that they could get to Heaven on that basis. But you say that that is ridiculous. Let me tell you something, human beings will do anything to go to Heaven, but the one thing that God has taught within His Word. Men will try to work to be like God. Men will try to buy their God-likeness or their godliness. More than that, men will even make sacrifices. They will even sacrifice themselves to be like God.

A man who was private secretary to one of the highest individuals in China years ago, told me that he saw individuals sleep on beds of spikes to mutilate their bodies, thinking that they would become God-like by their suffering. He said that one day he accompanied the man for whom he worked to India and there he saw a big wheel roll down the streets of Calcutta, and he saw individual after individual throw himself under the wheel, being crushed to death, thinking thereby that they were pleasing God, and that they were becoming God-like by thus sacrificing himself.

Down in Mexico last year, I saw the sacrificial grounds of the Aztec Indians where they used to sacrifice the girl which they had chosen the most beautiful girl of all the tribe, and the boy that was chosen as the most handsome of all the tribe. I saw the stone that was used to stretch them on, when, with a priest holding each arm and a priest holding each leg,

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1. Opposes atheism. There is a God. Declared by nature (Psalm 19:1). Described in Scripture (1 John 1:5; 4:8). Disclosed in Christ (John 1:18).

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1. Opposes the teaching that God is a force and not a person. The teaching God is just a force is a farce. Takes a person to love. 1 John 4:8.

2. The love of God is found at the cross. 1 John 3:16; Eph. 5:25; Gal. 2:20.

3. The Master of love—"God"; the measure of love—"so"! The largest word in the Bible. Abraham loved his son Isaac, yet loved God more than his son (Gen. 22:1-13); but the love of God is greater than that. Jacob loved Rachel so that seven years waiting for her seemed "but a few days" (Gen. 29:20), but the love of God is greater than that. So great was the love of Jonathan and David that it passed "the love of women" (2 Sam. 1:26), but the love of God is greater than that. Whole Bible written as commentary on the little word *so*! Isa. 52:14—"so marred."

### III. The Greatest Acceptance—"The World."

1. God loves all men. Christ died for all men (2 Cor. 5:14). God is the Father of all men (Gal. 3:26). Christ is the Saviour of all men (1 Tim. 4:10). The Lamb of God taketh away the sin of the world (John 1:29). God will have all men to be saved (1 Tim. 2:4).

2. But only as they are "in Christ." "Accepted in the Beloved" (Eph. 1:6). Outside of Christ God is "angry with the wicked every day" (Ps. 7:11). He hates workers of iniquity (Ps. 5:5). Hence God's love is limited to the elect, to that world, world of believers. Christ did not die in a saving sense for those who die in their sin (John 8:24). God is not the Father of the unbeliever (John 8:44). Christ is not their Saviour, but Judge (John 5:26-27). The Lamb of God did not take their sin away, for their sin "remaineth" (John 9:41). God does not will their salvation for they reject Christ (John 3:18). God is love, Christ's death saves, only to those in Christ.

### IV. The Greatest Act—"He Gave His Only Begotten Son."

1. I would far rather suffer than have my son suffer. I suffer more in my son's suffering than in my own. So with God. God suffered with and in Christ (2 Cor. 5:19; Acts 20:28).

2. The giving of the Son proves God the Father loves us, 1 John 4:10; Rom. 8:32.

5. The Greatest Accord or Agreement—for a man to believe God, "THAT WHOSOEVER BELIEVETH IN HIM."

The verses on believe in the Gospel of John. Also Acts 16:30-

31. Includes repentance (Matt. 21:32; Luke 13:3). "Why does God place so much honor upon faith? Because faith places so much honor upon God" (Matthew Henry). John 1:12-13; 3:18; 3:36; 5:24; 6:47; 11:25-26; 20:31. Not to believe on Jesus Christ is equal to calling God a liar (1 John 5:10).

VI. The Greatest Abolishment—death! "THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH." If one could be found able to cure the body of death would we not heap every honor upon him? Then honor Christ! who shall raise the body from death, and saves the soul from everlasting death.

1. Christ has taken away sting of physical death, 2 Tim. 1:10; John 8:51.

2. Christ has removed the second death from believer, Rev. 20:14-15; 21:8.

### VII. The Greatest Assurance—"but have everlasting life."

1. Present life—"have." Right now. John 3:36; 5:24; 6:47. 1 John 5:12.

2. Perpetual life—"everlasting." Shall never end. Can never be lost. The only way life can be lost is by death. The believer shall "never perish" (John 10:27-29). Hence it is endless life.

3. Practical life. A new life. "Newness of life" (Rom. 6:4) signified in our burial in baptism and coming up out of the water. "Life"! Gal. 2:20; Phil. 1:21.

"Whosoever"! Left alone this can apply to you. "Whosoever believeth" may not apply to you, unless you are a believer in Christ. The verse is limited to believers. "A little girl once gave this outline on John 3:16: First, God loved; second, God gave; third, I believe; fourth, I have." God did it. God said it. I believe it. That settles it. Amen.

## "I Should Like To Know"

(Continued from page one)  
I do not believe in either of these theories. The first is only faintly probable, whereas the second is ridiculously absurd. Environment doesn't change human beings. Since the day of Abraham every little Jewish boy has been circumcised and yet little Ikey or Jackie that is born today will need to be circumcised. The environment and the action of his ancestors have not changed him one particle.

In my personal opinion, God made the races just as they are, and they will remain as they are until He returns again.

5. Is it right to attend a church and support its ministry and pray for its on-going, when that church is definitely heretical and the preacher does not stand for the truth?

There are only three ways whereby one can support a church—namely, with his presence, his prayers, and his money. I would not under any circumstances support a church in either of these cases that did not stand for the truth. I might go along for a while hoping that things would become better, yet if there were no sign of improvement, I would take my departure, not to return.

### 6. Will there be a judgment day for those who are saved?

In the sense of being judged for their sins, the answer is "no." God judged the believer's sins in Jesus and punished his sins in the Person of the Son of God at Calvary. Each believer has already been to the judgment in the Person of his Substitute, and therefore there can be no judgment for him for his sins. Read John 5:24.

However, there is a sense in which the believer will be judged. Every saved person must appear before Christ to be judged for the deeds done after having been saved. Every deed will then be made manifest and then Christians will be rewarded accordingly. Read II Cor. 5:10. Every believer ought to live every day as though he were standing at the judgment seat of Christ.

## The Difference

(Continued from page one)  
all seemed to say, "No, we don't." "But you do," went on the minister, "and I will make you sing Hallelujah over it, too."

So the minister put it this way, "Is there no difference between you and other men?" Oh yes, yes; glory be to God." "There is a difference between what you were and what you are now." Oh yes, oh yes." There is sitting by your side a man who has been to the same church as you have, heard the same Gospel, he is unconverted and you are converted. Who has made the difference, yourself or God?" "The Lord, glory, hallelujah, the Lord." Yes, and that is the doctrine of election; that is all I contend for," the minister said.

—DAVID O. FULLER.

## "Prayer Meeting"

(Continued from page seven)  
denly lifted high above the earth, and passed on without doing any damage.

5. The idea exists in the minds of many church members that they are under no obligation to attend the prayer meeting. We have hundreds in our own church who attend, but we have many who have never seriously considered that they had any obligation to attend. Such persons miss a great deal when they have no part in the prayer life of the church. Often such persons when they get into trouble send urgent word to pray for them. They want prayers, but they never come to join with others in praying for others who are in need. How selfish can humans be anyhow?

A Baptist editor wrote an article several years ago, frankly stating that the prayer meeting was a thing of the past. It had gone out, like the old horse and buggy, he indicated. That is not true with any church that really wants a prayer meeting. Highland Park Baptist Church at Chattanooga, sometimes has a couple of thousand in prayer meeting. The preachers who have gone out from our own church at Buffalo Avenue, have large prayer meetings in their churches. The same methods will obtain the same results anywhere.

## "Praise The Lord!"

(Continued from page one)  
definite feeling all along that God was going to provide for us, just as He has. I have had a marvelous assurance and quietude of spirit concerning this obligation, and even though it was twice our obligation of last year, I felt sure that God was going to do just as He was.

Not only has God put it into the hearts of many of our friends and supporters through the years to assist us, but He has also raised up a great number of new friends from whom we have never heard before. How marvelously good God is to us, and how wonderful are His blessings!

This does not mean that THE BAPTIST EXAMINER no longer needs your support. It merely means that we have our press paid for, and this, of course, will relieve us of a very great burden. However, we have other obligations, particularly growing out of our deficit which we accumulated last year, which deficit causes us a great deal of embarrassment and concern. This year we have had good business by way of shop work ever since the first of January, whereas last year business was very poor during two-thirds of the year. If business continues during the last half of the year as it has during this first half

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i git mor happy every time i think about the konfurence at Memfis. tell u the truth mi sole is mite nigh starved tu deeth fer sum reel Bible preechin. jist about all i hav herd frum our pulpit in the past 2 yers has ben korse, klumsy, deformed, disgustin, distastful, grotesk, harsh, hideus, horrid, inartistik, inharmonious, offensiv, ruf, rude and ragged, and worse than all else, ther jist aint no Bible fer what i hav tu heer. at thanksgivin he even preeched on Who Threw The Turkey In The Well? Well i didnt throw hit in but i shore wud hav liked to throw the preecher in fer he is jist starvin mi sole. if twernt fer our dere old Baptist jernel id wud hav shore starved tu deeth spirituall long ago.

that wuz wun fine artikle in TBE by bro. Fisher about Peter ever being a preecher at Rome. when i red hit i set down and cogitated hard fer quit sum spell, and i am jist shure he never wuz at Rome and that he wuz never a pope ether. Peter kud mak mistakes same as u and me. rite aftur Jesus furst spoke uf his church, Jesus sed tu Peter, Get thee behind me Satan. Peter wuz talkin tu Jesus about His deeth and rizzerekshun and when he got rong and made a mistak as tu doktrin, Jesus kalled him Satan. u no ef Peter had uf ben pope, he wud not uf made a mistak and ef he had ben pope Jesus shore wud not uf kalled him a Devil. who ever herd uf treetin a pope lik that. the mistak he made on doktrin and the way Jesus rebuked him pruv tu me he wuznt eny mor uf a pope than Dagwood er Alley Oop.

then i rikolekt how hit reeds in the Bible, Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. (Acts chapter 8, vurse 14). This wud mak Peter tu be a servant tu the church. who ever herd uf eny church sendin a pope enywher. the pope is always the major dommo and he duz the sendin. this jist shows me that Peter wuz not eny pope fer ef he had uf ben, he wud uf dun the sendin instead uf gittin sent.

in Gal. 2:14 Paul withstood and rebuked Peter to his face. now nobody ever herd uf the pope gittin a floggin lik that. why the very fakt that Paul giv Peter this admonishun, animadvershun, censure, chiding, kondemnashun, kritisism, denunsiashun, objurgashun, rebuke, reprimand, re-

proach, reprovall, and up-braiding pruv tu me that he wuz not eny mor uf a pope than i am. why, jist imagin hit—ef the Katholik kall Peter a pope, they mite list as well name me pope hardtufule.

then as i let mi think tank wurk i rekalled how Peter had tu giv an akkout uf his ministry tu the Gentiles tu the church when he got bak hoam. in Acts chapter 11, vurse 2 we reed how they kontended with Peter fer havin eny thing tu do with the Gentiles, thinkin they wuz sich unkleen varmint they shud never deserve tu heer the Gospel. now nobody ever herd uf a church kallin the pope up on the karpet tu giv an akkout uf himself lik this church did Peter. mi mite presshun is that he is the feller what kalls everybody else up on the karpet and makes them toe the line and jump whenever he sez froggy.

look at Peter when he wuz in the hoam of Cornelius. when this feller Cornelius fell down befor him, Peter sed, sez he, Stand up. I myself am also a man. (Acts 10:26). what a chanct Peter missed uf makin an imprint on Cornelius he did not say, Now look here Mr. Cornelius i am the pope and while u air krakin yore skull u kan jist kiss mi big toe at the same time. ef Peter wuz a pope he shore wuz a funny wun—sez diffurunt from these modum wuns. in fakt Peter jist wud not mak a 20th sentury pope at all.

when Paul wuz saved he went tu Arabia and sed he never even saw Peter fer 3 yers. (Gal. 1:18). now wuz not that sum way tu treet pore old pope Peter in the Paul never even went tu see him fer 3 yers. ef Peter wuz a pope Paul shore didnt treet him very gude. this jist pruv tu me that Peter wuz jist what he sed he wuz, and nuthin else — apostle. reed first Peter chapter five and vurse wun. ef he wuz tu kum bak tu earth today, he wud be wun surprized feller at all the to-do the Katholiks mak over him.

hit wud be lik the funnir red about wher a no-gude hand had died and when the preecher wuz a preechin the funeral he sed a lot uf gude things about the deseased. finally the widder quit her kryin and slip tu wun uf the yungins, Slip on ther and see ef thats yer paw in that kasket, and i suspekt that Peter maybe wud do the same and dont ferget i hav writt this sinse i luv u and bekaws i

yore frend,  
i s hardtufule

of 1957, we should be able to pay our obligations which accumulated last year.

May we ask our friends far and near to remember us most definitely in prayer, and likewise we pray that God will lay it upon your heart to send us a regular monthly offering. This is what many of our readers do, and it is because of these gifts that we have been able to keep the paper in the mails during the years. Pray for us, contribute as the Lord enables you, and help

us in every way you can, especially by way of your encouraging letters, so that we shall keep the paper in the mails until the Lord Jesus comes in the air. May we ask that whoever you are, and wherever you are, please thank God with us for his goodness in enabling us to meet this obligation in full. At the same time, pray definitely for God's blessings and God's provisions in our behalf for all days to come.

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