

The Baptist Examiner

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

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Christ's Virgin Birth

By

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The doctrine of the Virgin Birth of Christ is one of the most widely denied of all doctrines in this day. Modernists, whether they be Baptists or others, regard the doctrine of the Virgin Birth as so much folklore. A young minister from one of the large seminaries said, "They teach both sides." That is, the seminary had no positive stand — it just acquainted students with both views and let the student take his choice as to whether he should believe Jesus to have been virgin born or born after the natural order of men. Many of the men who occupy large pulpits do not believe in the Virgin Birth, only they keep quiet about it. Do men reject the Virgin Birth because there are overwhelming grounds for such rejection? No! When they attend some of the modernistic seminaries they are subjected to the prejudice against the doctrine, and they swallow it down without ever seriously subjecting the whole subject to an-

biased study. Denial of the Virgin Birth grows out of the rationalism and anti-supernaturalism of this day. Men assume that miracles do not happen, and since the Virgin Birth was miraculous, they must deny it in order to maintain their assumption.

Why Must One Needs Believe In The Virgin Birth?

1. Because it is unmistakably taught in the Scriptures. None are more illogical or inconsistent than they who take portions of the Scriptures as true and inspired, while rejecting other portions. If the Bible is partly true and partly a lie, there is no such thing as inspiration, and there is no certainty that any of it is true. The prophet Isaiah plainly foretold the Virgin Birth in Isa. 7:14. The Holy Spirit in Matt. 1:23 quotes this passage as referring to the birth of Christ. The "New Bible" tries to play down the Virgin Birth by making Isaiah say, "A young woman shall conceive."

That takes the miracle out of it completely. Did the translators of the Septuagint — the Greek Bible of the days of Jesus — translated by men who knew Hebrew and Greek as spoken languages of their day, translate the passage "young woman?" No. They translated "virgin."

Nels Ferre, Methodist theologian (?), who was an invited lecturer at the Louisville Seminary, suggested that perhaps Jesus was fathered by a mercenary soldier of a military camp near where Mary lived. This adds to the denial of the Virgin Birth, an ignorant and filthy slander.

2. Because an angel of God said (Continued on page eight)

Security Of The Saved

PERSEVERANCE—PRESERVATION OF THE SAINTS (IN THE PHILADELPHIA CONFESSION)

1. Those whom God hath accepted in the beloved, effectually called and sanctified by His Spirit, and given the precious faith of His elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit, unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith, they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, yet He is still the same and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of His hands, and their names having been written in the book of life from all eternity.

(John 10:28, 29; Phil. 1:6; II Timothy 2:19; I John 2:19; Psalm 139:31, 32; I Cor. 11:32; Malachi 3:6.)

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God, the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with Him, the oath of God, the abiding of His Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

(Romans 8:30; 9:11, 16; 5:9, 10; John 14:19; Heb. 6:17, 18; I John 3:9; Jer. 32:40.)

3. And though they may, through the temptation of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve for His Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt, and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved through faith in Jesus Christ to the end.

(Matt. 26:70, 72, 74; Isa. 64:5, 9; Eph. 4:30; Psalm 51:10; 32:3; II Sam. 12:14; Luke 22:32, 61, 62.)

"POSTPONED KINGDOM" THEORY

By Pastor Robert C. Nelson
Owosso, Michigan

Does the Bible teach a postponed kingdom as purported by the Scofield Bible? (See most of the footnotes in the Book of Matthew and especially pages 1010-1013.) Scofield, Chafer, and Larkin set forth the idea that when Jesus came unto the world, He came to offer the promised kingdom to Israel. But Israel refused. He went to the Cross and salvation was available for both Jew and Gentile. The folk who hold this view are obligated to interpret the parables and sayings of Christ in a far different manner than historic Christianity.

Here is why I disbelieve the postponed kingdom theory.

1. The Bible never says Jesus came to set up the kingdom for Israel. He came to seek and save the lost sinners. Luke 19:10, I Tim. 1:15, Romans 5:8, plus a great many other texts.

2. Jesus made special effort to remove this idea of an Israelite kingdom. "He spake a parable . . . because they thought that kingdom of God should immediately appear."—Luke 19:11.

3. Jesus' first coming was not to set up a kingdom in this world with His servants. "My kingdom is not of this world: if my kingdom were of this world, I should have my servants fight."—John 18:36.

4. The people once tried to make Jesus king here on this earth but He refused it. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."—John 6:15.

5. A literal Israelite kingdom in this world would be a visible matter. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh NOT with observation."—Luke 17:20.

6. Pure logic concerning God's sovereignty would make one question as to how puny, little, finite, mean-spirited, sinful man could expect the plan of God to set up a kingdom. This makes any good Bible-believer tremble. As a Calvinist it makes me sick.



Brother Nelson

7. The Bible is our authority and the Holy Spirit our teacher. But when we check to see what other men of God believe, we find that none hold this postponed kingdom view. Calvin, Luther, Spurgeon, Henry, Ellicott, Knox, Shedd, Strong, Barnes, and others who are men of theological standing (Continued on page eight)

Perfectionists

By Charles H. Spurgeon

In striking contrast to those apologists for sin, I met in my first pastorate, as I have often done since, a number of persons who professed to be perfect, and who said that they had lived so many months or years without sinning against God. One man, who told me that he was perfect, was hump-backed; and when I remarked that I thought, if he were a perfect man, he ought to have a perfect body, he became so angry that I said to him, "Well, my friend, if you are perfect, there are a great many more as near perfection as you."

"Oh!" he exclaimed, "I shall feel it for having been betrayed into anger." He said that he had not been angry for many years; I had brought him back to his old state of infirmity, and painful as it might be for him, I have no doubt that it did him good to see himself as he really was.

When a man thinks that he is a full-grown Christian, he reminds me of a poor boy whom I used to see. He had such a splendid head for his body that he had

often to lay it on a pillow, for it was too weighty for his shoulders to carry, and his mother told me that, when he tried to stand up, he often tumbled down, overbalanced by his heavy head. There are some people who appear to grow very fast, but they have water on the brain, and are out of due proportion; but he who truly grows in grace does not say, "Dear me! I can feel that I am growing; blessed be the Lord! Let's sing a hymn, I'm a growing! I'm a growing!"

I have often felt that I was growing smaller; I think that is very probable, and a good thing, too. If we are very great in our own estimation, it is because we have a number of cancers, or foul gatherings, that need to be lanced, so as to let out the bad matter that causes us to boast of our bigness.

Our Wesleyan brethren have a notion that they are going to be perfect here on earth. I should be very glad to see them when they are perfect, and if any of them happen to be in the position of servants, waiting situations, I would be happy to give



Mr. Spurgeon In His Pulpit

them any amount of wages I could spare, for I should feel myself highly honoured and greatly blessed in having perfect servants; and what is more, if any of them are masters, and need servants, I would undertake to come and serve them without any wages at all if I could but find a perfect master.

I have had one perfect Master ever since I first knew the Lord, and if I could be sure that there is another perfect master, I should be greatly pleased to have him as an under-master, while the great Supreme must ever be chief of all.

One man, who said he was perfect, called upon me once, and asked me to go and see him, for I should receive valuable instruction from him if I did. I said, "I have no doubt it would be so; but I should not like to go to your house, I think I should hardly be able to get into one of your rooms."

"How is that?" he inquired. "Well," I replied, "I suppose that your house would be so full of angels that there would be no room for me." He did not like that remark; and when I made one or two other playful observations, he went into a towering rage. "Well, friend," I said to him, "I think, after all, I am as perfect as you are; but do perfect men ever get angry?"

He denied that he was angry, (Continued on page eight)

The Baptist Examiner Pulpit

DENOMINATIONALISM PUT TO THE TEST

THE ORIGIN OF DENOMINATIONS

By S. E. Tull

A brief survey of the civil conditions of the times will give us an understanding as to the origin and final establishment of the Roman Papacy. Constantine, the Great, whose life spanned the years from A. D. 274 to 337, was the first emperor to be converted to Christianity. He made Christianity the religion of his almost universal empire. When Constantine died, he divided the Roman Empire between his three sons. This act broke up the political strength and governmental solidarity of the great empire. The divided political powers of the

Roman world, made the way easy for the invasion of the empire by the barbaric hordes of northern Europe which no longer could be beaten back. About the middle of the fourth century the impending storm of savage greed and revenge broke over the frontier of Roman civilization, and spread political chaos over the face of Europe. The Goths, Vandals, Huns, Teutons, Saxons, and all the rest, held high carnival in the palaces of kings, and sported in savage revelry with the sacred treasures of a mighty civilization which lay helpless at their feet.

The Christianity of these terrible times met a supreme test,

the wrecks and deformities of which, she, in many respects, has never survived. In a despairing effort to hold some power over these heathen invaders, the Christianity of the times assumed to play upon the superstitions of the uncivilized hordes. This was successfully accomplished in many ways, principally by claiming great spiritual powers for the bishops, by imposing severe penalties upon the violators of Christian precepts, and by overawing the uncultured mind with mysterious ceremonies and gilded paganism. It was this misguided effort to convert the barbarians (Continued on page four)

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Examiner Editorials

By Bob L. Ross



Predestinated To Damnation

Are men wicked sinners before the Lord? (Romans 3:9-23).

Do wicked sinners deserve to be punished for their sins? (Hebrews 2:2).

Shall God do right when He casts the wicked into Hell? (Revelation 20:11-15, Genesis 18:25).

If it will not be wrong for God to cast the wicked into Hell at a future day — the day of judgment — then would it have been wrong for God to purpose from eternity past to cast the wicked into Hell, in punishment for their sins?

And if God is a God of eternal, immutable purposes (Isaiah 46:9-11, Ephesians 1:11), is it not a fact that He *did* purpose from all eternity to damn sinners, because of their sins?

The above questions can be simply answered. A grade school child can easily see and agree with the logic and conclusion. Regardless of one's theological position, if he admits the eternity and immutability of the purposes of God, he must logically accept the truth that all who go to Hell for their sins, were predestinated or foreappointed to that damnation.

When God casts the wicked into Hell at the day of judgment, it will be an absolutely righteous judgment. He casts the wicked into Hell for their sins. So it is as to the eternal purpose of God: He purposed to damn the wicked for their sins.

The immutability or unchangeableness of God proves this doctrine of eternal appointment to damnation, just as it proves the doctrine of God's eternal appointment of His elect to salvation. As to salvation, God's immutability teaches us that if He saves a sinner in time, then He has *always* purposed to save that sinner. No new purpose can arise in the unchangeable, immutable God. Thus, if a person is saved in time, he thereby knows his eternal election of God, for what God does today, He purposed to do from all eternity. Time is nothing to God; He is the Alpha and Omega,

the beginning and the end—things are *ever* — present with Him (Rom. 4:17).

Now, if the immutability of God proves election, then it likewise proves the doctrine of foreordination to damnation. If God casts sinners into Hell for their sins on the day of judgment, then the attribute of immutability proves that He has always purposed to cast them into Hell for their sins. He is the Alpha and Omega, and His purposes are thus eternal.

God "declares the end from the beginning" (Isaiah 46:10). Foreordination to damnation is a doctrine that cannot be denied by anyone who holds to proper views of the attributes of God.

In closing, note a few Scriptures which have to do with this doctrine.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4.

"The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Proverbs 16:4.

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"—Romans 9:22-24.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—I Thessalonians 5:9.

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."—I Peter 2:8.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Revelation 13:8.

"I Should Like To Know"

Someone in Chicago, evidently a sound Baptist so far as church truth is concerned, sent us the following card. The writer may be an Arminian, and is just trying to razz us a little, but we think he has touched on a point which needs a bit of clarification relative to Calvinism. Here is his card:

"Five Points Of Calvinism"

1. He was an alien baptizer.
2. He was a pedobaptist.
3. He was for a mixed state and church.
4. He said many harsh words about Baptists (anabaptists).

baptists).

5. He was unsound on New Testament polity.

If Calvin were alive would you call yourself a Calvinist? Is a dead Calvin more acceptable than a live one? Is it proper to unionize with dead theologians and refuse to unionize with living theologians?

Must the Baptists go back to the apostles through Calvin or the anabaptists, whom he despised?

Calvin was guilty of all that this brother enumerates and much more. I have never read

THE DOCTRINE OF THE BLOOD, NO. 3

The Worship Of Cain And Abel

(The Blood In The Old Testament)

(Read Genesis, Chapter 4)

Last week, we saw in the third chapter of Genesis, the shedding of the blood of the innocent animal so that Adam and Eve might be clothed with the skins of that animal. This was a type of the slaying of the Lord Jesus Christ and of our being clothed with His imputed righteousness. Now, in the fourth chapter of Genesis, again we see the blood being shed. Let us read the first five verses of this chapter:

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."—Gen. 4:1-5.

The Worship Of Two Brothers

Here we have a familiar story and a familiar passage of Scripture to Bible readers: the account of the worship of Cain and Abel. Cain's worship was not accepted of the Lord; Abel's worship was. And beloved, the only difference between the worship of Cain and that of Abel, that is revealed to us, is the difference in their offerings. Cain brought an offering unto the Lord of the fruit of the ground; Abel brought an offering of the firstlings of the flock, and of the fat thereof. In other words, Cain brought some vegetables, some fruits, and things that had grown from the earth; and Abel's offering was a bloody offering, an offering which had been slain.

In the worship of Cain and Abel, we clearly see this truth: **God accepts no man's worship, except on the basis of blood.** And blood speaks to us of a sacrificial, substitutionary death. Death is the wages of sin; not mere physical death, but eternal death. If man is to worship God acceptably, he must do so on the basis of blood; that is, on the basis of a substitute—a substitute who has paid the sin-debt of the worshipper. Of course, Abel's offering did not pay his sin-debt, because the blood of animals cannot take away sin. But it did typify that sacrifice which does take away sin—the sacrifice of Jesus Christ. The blood of Christ is the only way by which we can come to God. Through the substitutionary death of Christ is the only route to the worship of God. All else that you can bring or offer will be rejected, just as Cain's offering was rejected.

A "More Excellent Sacrifice"

Now, let us turn to Hebrews, chapter eleven, and verse 4. Here we have the New Testament's commentary upon this Old Testament event. Here we are told: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

So here we are plainly told that the thing which made the difference between Cain and Abel was the "more excellent sacrifice" of Abel. And notice that it was "by faith" that Abel offered the sacrifice. Abel knew *why* he was offering the type of sacrifice that he did. He had faith; and to have faith, one must have knowledge (Rom. 10:17). Abel could not have offered his bloody sacrifice by faith, if he had not had knowledge of the significance of such an offering. But he knew something about the blood; he knew something about the wages of sin, and of what God's justice demanded. Now just exactly how Abel came to a knowledge of these truths, we are not told. However, it is only logical to conclude that since Adam and Eve had been given a revelation of God on these matters, they taught their sons, Cain and Abel.

more bitter words against Baptists were sound, held and taught all the faith once delivered to the saints, 1500 years before Calvin was ever born. But in view of the fact that this system of theology is nicknamed "Calvinism" in order to distinguish from Arminianism, we do not repudiate the term, though we wish it had never been attached to the truth. The brother asked if we would want to be called Calvinist, if Calvin were alive. It all depends upon what is meant by the term (Continued on page eight)

But . . . Cain did not offer a bloody sacrifice; why? For the same reason that men today reject the sacrifice of Christ, and trust in their own offerings—Cain was depraved, and depravity always rejects and turns from the truth of God. The Scripture says, concerning the natural mind of every person born into the world, "The carnal mind is enmity (or hate) against God" (Romans 8:7). And again we are told, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14).

Did you get that? The **natural** man receiveth not the things of the Spirit of God. Who is the "natural" man? Well, that is any man; just any natural man. He doesn't receive the things of the Spirit of God. They are foolishness to him. Why? Because they are **spiritually** discerned (or revealed), and the natural man is not spiritual; he is carnal, depraved, spiritually dead in trespasses and in sins. That is **total depravity**.

The Difference

And that was Cain's trouble; he was depraved. Well, but so was Abel. What made the difference? I'm not speaking now of the sacrifice, in particular; I mean, *why* did Abel offer the proper sacrifice and Cain didn't? **Both** men were depraved; Abel was no better than Cain; both were lost, depraved sinners, so what made the difference? Well, beloved, here we must fall back on the doctrine of God's election. Abel was elect of God, and God blessed the truth to Abel's heart. But God just left Cain alone, and Cain, in his wicked depravity, rejected God's Word. You know, that's all God has to do and all the world goes to Hell. If God just left men to do as they pleased, then everyone would reject His Word and go to Hell. But thanks be unto God for His grace; He has not left all the world to themselves. He has chosen a great number which no man can number, and these He causes to worship Him, just as He caused Abel to do.

Abel's Faith

Yes, it was by faith that Abel offered the slain sacrifice unto the Lord; but it was only because God blessed the truth to Abel's heart that Abel had this faith. Faith is not something that depraved man possesses or manufactures, but it is produced in the heart as the Word is set forth, and as the Spirit enlightens. Some speak of "exercising faith," as if a sinner had faith to exercise. Some say, "turn your faith loose," as if the sinner were holding faith back. But a sinner doesn't have faith. Paul said, "All men have not faith" (II Thess. 2:3). Faith is the gift of God. We read in I Corinthians 3:5, "Ye believed, even as the Lord gave to every man." The Lord gives faith. When His Word is preached, His Spirit enlightens the heart and mind to the truth. Then it is that faith is wrought in men.

This is the faith that Abel had—a faith wrought in him by God. And as an evidence of this living faith, Abel offered the bloody sacrifice. Abel had learned that sin must be punished with death; he had learned that God would one day send an offering for sin; and in this faith, looking forward to the coming of Christ, he offered the bloody offering, expressing his faith in the Lord Jesus' sacrificial death for salvation. Hebrews 11:4 says that by this sacrifice, Abel obtained the witness of God that he was **righteous**, that he was saved. It wasn't that slain animal that made him righteous; it was what that animal represented and proclaimed that made him righteous. That animal was a type of Christ, who was offered for sin. Abel was made righteous by the righteousness of Christ, to which he looked forward. We who live today look back to that same sacrifice of Jesus Christ, and we are made righteous by Him.

NEXT WEEK

IRRESISTIBLE GRACE

By FRANK B. BECK

In the "Five Points of Calvinism" series. Due to lack of space in this issue, we are holding this article until next week, in order that some other material may be published.

Little Rock Baptists Speak Out And Pray Relative To School Trouble

Statement Of M. L. Moser, Sr.,
Pastor Of The Central Baptist
Church, Little Rock, Ark. State-
ment Made At The Morning
Preaching Service, September 29,
1957.

In the very beginning of my remarks, let me say that I am an American first, last and always, and that I believe in the Constitution of the United States. In no sense of the word am I opposing the Constitution. But the Constitutional rights of the citizens of Little Rock, Ark., have been violated and trampled into the ground by the invasion of Federal troops into a sovereign state and a local school matter.

There was no violence in Little Rock when Gov. Faubus called out the National Guard as there was in other cities. All of the violence that has erupted in Little Rock came as a result of the President's sending Federal troops into this city.

I protest with every ounce of energy at my command, the violation of State's Rights and personal rights. At the close of World

have many members of my church who served during World War II and in Korea, and they tell me that they received instructions to lay no hands on civilians. They were unanimous in their opinion that Federal troops should never have been sent to Little Rock. The Constitutional Rights of all the citizens of Arkansas have been violated.

I saw the troops move into Little Rock and their attitude was that of conquerors. I have the feeling that many Germans must have felt under Hitler and that Hungarians now feel under Russia. We have no right to criticize the Russians for moving into Hungary under the pretext of preserving law and order when our own President has done the same thing and on the same pretext.

The Commanding General in Little Rock, General Walker, in speaking to the high school assembly said in substance that when the Supreme Court ruled concerning the Constitution, that ruling became the law of the land



M. L. MOSER, Sr.
Central Baptist Church
Little Rock, Arkansas

ed many years ago that segregation in the public schools was legal, provided that the facilities were equal. Little Rock has met every requirement on that decision of the Supreme Court. In addition to the original decision, there have been many more decisions confirming the original decision of "separate but equal" facilities. Therefore, the Supreme Court itself violated the Constitution since no amendment to the Constitution has been adopted.

Little Rock has completely complied with that decision. The Negro schools of Little Rock are superior to the white schools. The Negroes now have a modern first class high school that provides facilities better than those at Central High School. Central High is 30 years old and obsolete in many respects.

However, the big issue in this whole thing is not a matter of segregation, but centralized power, dictatorship government. If Federal troops can be sent in on a local school situation, they can be sent in on any pretext the President so desires.

How long are Federal troops to pace the corridors and patrol the grounds of Central High School? One officer of the 101st Airborne Division when asked that question answered, "We were in Germany for 15 years." Before God, are we a conquered people? Are we a satellite state? Have we no rights? Is every decision now to be made in Washington? Is there no local self-government? Where are we headed? What is the answer?

Violence is not the answer either on the part of the Federal Government or the local citizens. Therefore, I plead with the members of my congregation to avoid all violence; that though the provocations may be great, that we as Christians, must yield to them.

Editor's Explanation

On this page we are publishing material that has to do with the segregation-integration crisis in Little Rock, Arkansas. One of the articles contains the statement of Pastor M. L. Moser, Sr., of Central Baptist Church, shortly after the President ordered Federal troops to Little Rock. This statement was made in the Central Baptist Church, and has been published in part in many newspapers throughout the country.

Two other articles are: (1) preliminary remarks by M. L. Moser, Sr., at a prayer meeting called by Baptist pastors and held at Central Baptist Church, and (2) the prayer of M. L. Moser, Jr., at this prayer meeting. —BLR.

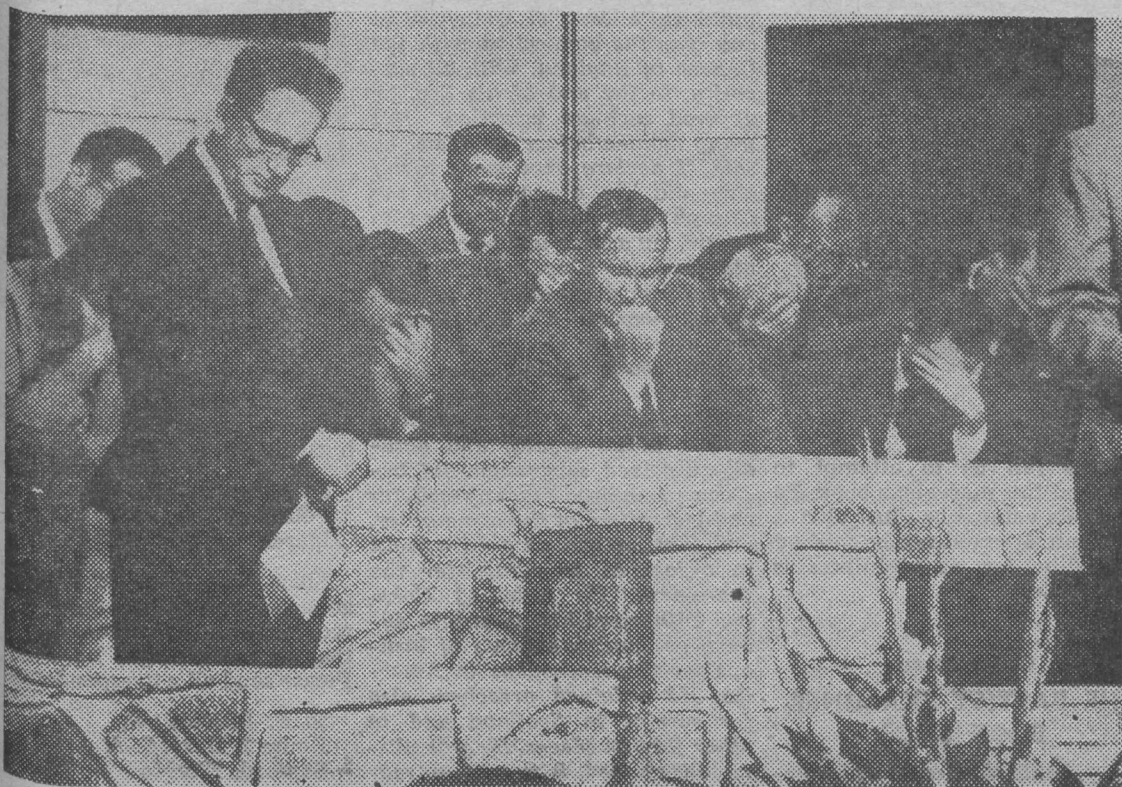
War I, as a member of the 89th Division, I was with the troops that went into Germany forming the army of Occupation. We were instructed that there was to be no violence offered to German civilians. We did not behave in Germany as the 101st Airborne behaved here in Little Rock. I

and could not be changed until an amendment to the Constitution of the United States had been adopted; that only by such democratic means could the law be changed. The General was 100% right. But he was confused in his thinking for this reason. The Supreme Court has already rul-

PRAYER MEETING IN CENTRAL BAPTIST CHURCH

At the prayer meeting held at the Central Baptist Church, Little Rock, there were 41 Baptist pastors in attendance. At the time the meeting was called, due to lack of time, only 24 pastors issued the call. The Arkansas Gazette, a radically left-wing paper, stated that "the larger Baptist churches" would participate in another prayer meeting called by Jews, Catholics and Protestants. But out of the 15 churches issuing the call, only four of them were white Baptist churches. Furthermore, some of the churches participating were as far as 100 miles from Little Rock.

The Baptists, who believe the Bible to be final with regard to segregation, gathered to pray in the Name of Christ for the Hand of God to guide in the present crisis. The "fatherhood of God and brotherhood of men" crowd was made up of all sorts of "faiths," and thus prayer could not be offered in the Name of Christ without offending those who do not believe in Him and those who pray to Mary.



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CENTRAL BAPTIST CHURCH

LITTLE ROCK, ARKANSAS

NOVEMBER 12, 13, 14

All Guests Entertained Freely And Gladly

Baptist Pastors Pray About Situation In Little Rock

Preliminary Comment by M. L. Moser, Sr., at a Prayer Meeting
Held at Central Baptist
Church, Little Rock

Brethren and Sisters in Christ: Perhaps a few words about this prayer meeting are in order at this time. The intimation went out through the press and over radio that this was a prayer meeting sponsored by the White Citizens Council of Little Rock. They were completely mistaken about the call. The call originated in the heart of my son and co-pastor, M. L. Moser, Jr. When the call came from some pastors in Little Rock for prayer meetings to be held on Saturday morning, we felt that we could not share in such meetings. There are several reasons why we could not.

1. The call was made by a group of ministers composed of Jews, Catholics, and Protestants. Jews do not believe in the deity of the Lord Jesus Christ. Catholics, while believing in the deity of the Lord, pray through the Virgin Mary. Most of the Protestants involved in the call are of the modernistic persuasion. Modernists do not believe in the Virgin birth or the Deity of the Lord Jesus Christ. We felt, therefore, that since prayer must be made, according to the Bible, in the Name of the Lord Jesus Christ, that a prayer meeting for those that are conservative in their beliefs about the Deity of Christ should hold a separate prayer meeting.

2. The call was issued by M. L. Moser, Jr., and by 23 Baptist ministers for the reason that Baptists are not Protestants. Baptists are a separate and distinct group. The call, when issued by Baptists, was made to all Christians of all denominations.

3. May we make clear at this time that this is not a segregation rally. This is a prayer meeting. There will be three public prayers. The first prayer will be by M. L. Moser, Jr., missionary pastor of the Central Baptist Church of Little Rock. The second prayer by Brother J. P. Johnson, Pastor of the Liberty Baptist Church of Little Rock. The closing prayer by Brother E. T. Burgess, pastor of the Berean Baptist Church of North Little Rock.

There will be time for silent prayer between each public prayer. May we all lift our hearts to God in prayer tonight.

Prayer By M. L. Moser, Jr.,
Missionary Of Central Baptist
Church, Little Rock

"Our Father, as we come to Thee in prayer, we come in the Name of the Lord Jesus Christ, knowing that true prayer must be made in His Name. We can

call Thee our Father because we have been saved by the blood of Jesus Christ, and only those who have been saved are Thy children.

"Our hearts are heavy as we look at our city and see it filled with troubles that have made our city a by-word in all parts of the world. We do pray that in some way, means might be found to restore peace to our city, and peace will only come as we humble ourselves before Thee and seek Thy will.

"We thank Thee, our Father, for our nation that has been a nation of freedom throughout its history, and also the champion of freedom for all the world. Yet, we are beginning to lose our freedoms, and even at this moment, we find Federal troops surrounding one of our city schools, without authority, and endangering the lives of our citizens. We know our Father, that force is never the answer. Men's hearts and minds cannot be changed by bayonets, tanks, machine guns, or any other type of weapon as has been evidenced in Germany, Russia and lately in Hungary and Poland. Therefore, we pray that our National leaders might follow Constitutional law and remove the Federal troops rather than follow political expediency. We should be a nation of law and where Federal and State laws are violated by our leaders in Washington, it means that it will not be long until we will be a nation under dictatorship as those in Russia and her satellites.

"We thank Thee for our State leaders, and especially Governor Faubus. We feel that he has been raised up for just such an hour as this, and we thank Thee for his commendable stand in using the Arkansas National Guard for the preservation of peace in our community which was preserved until Federal troops moved in to disrupt the peace and order of our city. We pray that our Governor might be led to continue on the path that he knows to be right and to continue to fulfill his duties as Chief Executive of the State of Arkansas and to preserve the rights of all of its citizens. Even though pressures may be strong, give him the courage of his convictions to stand fast for that which is right and just.

"Our Father, Thou knowest that we do not condone violence. Violence is never an answer, either on the part of individual citizens, or by bayonets from Federal troops. Therefore, we pray that all of our citizens, from the President on down to our last citizen, might not resort to violence in this issue. We pray that there will be no future acts of violence on the part of anyone.

"We pray for our colored brethren of this city and of the South. Those who are Christians (Continued on page eight)

MODERNISTS IN THE BIBLE

TEXT: II PETER 2:1, 2

Modernists—those who deny God's Word—are not modern. There were plenty of them in New Testament times.

- I. Denied the Virgin Birth—I John 4:1-3; II John 7.
- II. Denied the Deity of Christ—I John 2:22, 23; Jude 4.
- III. Denied the Bodily Resurrection—I Corinthians 15:12-19.
- IV. Denied the Second Coming—II Peter 3:3, 4.
- V. Denied Salvation by Grace—Galatians 3:1-3.
- VI. Denied Election—Romans 9:14, 19.
- VII. Denied the Authority of the Bible—II Peter 3:5.
- VIII. Accepted "Modern Science"—I Timothy 6:20.
- IX. Accepted Man's Vain "Philosophy"—Colossians 2:8.
- X. Had a Form of Godliness—Colossians 2:18, 23; Jude 12, 13, 16; Revelation 3:14-18.

Heresy is not new, it only changes costumes from time to time. Let us deal with it as did the Apostles of old—cut it down with the Sword of the Spirit, the Word of God.

—BOB L. ROSS.

Denominationalism

(Continued from page one) that gave rise in those awful days to the fanaticism which finally stretched its pall over the middle ages and prostituted the simplicity of Christianity into a mighty system of sacerdotalism and ritualism.

Ridpath says, on page 520, Vol. 4, in speaking of the times of Charlemagne:

"The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral exhortation and converted the barbarians with spectacles."

It was through these means and under these conditions, that the Church was able to gradually assume her control, until she gripped and subdued the political as well as the religious powers of the people.

The actual establishment of the Roman Papacy was accomplished by Gregory the Great in the year A. D. 590. On page 418, Vol. 4, Ridpath says:

"This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia."

From this time forth to the Reformation, a period of quite nine hundred years, the Roman papacy held her despotic sway over the map of Europe. She seized the sceptre of state and made the kings of earth her servants. She grew rich with wealth and became drunk with power. She committed fornication with kings, and made the inhabitants of earth drunk with her whoredoms. She was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Ignorance, lust and fanaticism ran riot under her dominion. Her history is written in fire and blood, and is stamped with the curse of God. The historian calls these centuries of papal dominion the "Dark Ages." The cross of Jesus was lost to the gaze of a despairing world, while the "deceiver of nations" glutted herself in fatness. At her hands the true followers of Jesus suffered "trials of cruel mockings and scourging, yea moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."

However, the light of modern civilization broke with the beginning of the sixteenth century. With the dawn of the Reformation, we have the rise of modern denominationalism. This

period seems to have been God's time to wake the nations out of sleep. The intellectual, political, and religious mind of the world was ready for a new order of things, and the people were prepared to welcome any leaders who could teach them to walk in new paths.

All great movements converge their forces into the personality of some one man. Martin Luther, a Catholic monk, whose life spanned the years from 1483 to 1546, became the religious leader of the new day. Luther saw the general catholic degeneracy and dissolution, and organized a movement for reform. He had no avowed intention to break away from the Church; his idea was simply to reform the practices of the Church. His attacks upon the rule of the Pope, and his defiance of the Pope's edicts brought him under the anathema of excommunication. This situation, forced Luther and his followers into a separate organization in the year 1520. (Professor Kurtz, in his Church History, in speaking of the final break between Luther and the Catholic Church, says, "Meanwhile Eck had issued the bull. (The papal bull of excommunication against Luther.) Luther published a scathing polemic against it, and renewed his appeal, made two years before, to an ecumenical council. In Saxony, Eck gained only scorn and reproach with his bull; but in Lyons, Mainz, Cologne, etc., Luther's works were actually burnt. It was then that Luther took the boldest step of his whole career. With a numerous routine of doctors and students, whom he had invited by a notice posted on the blackboard, on the 10th of Dec. A. D. 1520, at the Elster Gate of Wittenburg, he cast into the blazing pile the bull and the papal decretals with the words, 'Because thou hast troubled the saints of the Lord, let eternal fire consume thee.' It was the utter renunciation of the pope and his Church, and with it he cut away every possibility of a return.")

A close study, however, of Luther's doctrines, and the policy of the church he organized, and which bears his name, will show that he was not strong enough to carry his movement back to the New Testament; and his work, after all, was only a partial reformation. Luther was but in a part of a general movement, peculiar to the times, and we find that the sixteenth century, and particularly the first half of it, is noted in history as the birthtime of Protestantism and the beginning of modern denominationalism.

In 1509, Henry the Eighth was crowned King of England. Henry was only twelve years of age at the time. He was married the same year to Catherine of Aragon, daughter of Ferdinand, and widow of his brother Arthur. Twenty years later than this, when Henry came to exercise his own prerogative in personal matters, he decided to divorce Catherine and to marry Anne Boleyn, an English girl, who had been reared at the court of Charles the Fifth of France. This question of Henry's divorce raised a great discussion

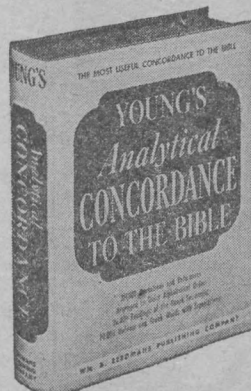
in the Church, which was finally carried to the Pope of Rome for settlement. The Pope decided against Henry. Realizing the political impotence of the Pope to interfere in England's political affairs, Henry, thereupon took matters in his own hands and proceeded to put away Catherine and to marry Anne, notwithstanding the Pope's pronounced interdiction. This defiance of the Pope caused Henry's excommunication from the Catholic Church by Pope Clement the Seventh, 1534. Accepting the situation as an opportunity to rid himself completely of all political alliances with the Pope, Henry immediately convened his Parliament, and on November 23rd, of the same year, 1534, caused his Parliament to pass an act known as "The Act of Supremacy," which declared Henry the Eighth to be "the Protector and Supreme Head of the Church and Clergy of England." Thus it was, that on the 23rd of November, 1534, "The Church of England" was set up, with the profligate, adulterous, murderous Henry as its founder and head. Brought into existence in a day by the power of a political fiat, the Episcopalian Church started on its career as a "Christian" denomination.

The success of Luther's Protestantism on the continent gave liberty for other like movements. John Calvin who was born in the year 1509, the same year that Henry the Eighth was crowned King of England, who was educated for a Catholic monk, joined hands with Luther and aided the Reformation. In some respects, Calvin's ideas of both doctrine and polity were different from those of Luther. For this reason, Calvin's reform fell into distinct channels and crystallized into an independent organization, and because of their form of church government, Calvinists became known as Presbyterians. The Presbyterian Church began its separate denominational existence in the year 1536.

Thus we find that the Lutherans, Episcopalians, and the Presbyterians, are the three great Catholic-Protestant denominations. There are today two great denominations who protested from the Episcopalians. We will now proceed to narrate their history briefly.

There lived in England in 1580, an Episcopalian preacher by the name of Robert Brown. He started a movement in opposition to the State Church. He advocated a congregational form of church government, and greatly opposed sacerdotalism. He got a following who called themselves "Independents." Robert Brown organized the first Independent Church in 1580. Afterwards, Brown repented, made confession of his mistake, went back to the Church of England, and died in that faith.

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Current Events

IN THE RELIGIOUS WORLD

MINISTERIAL ALLIANCE APPROVES DANCING

ALBUQUERQUE, N. M. (RNS).—Sunday afternoon "teenage dances," sponsored by the city recreation department, were approved as "wholesome recreation" by the Albuquerque Ministerial Alliance.

Two well-chaperoned dances for Albuquerque youth aged 13 to 18 have been held by the department as part of the city's effort to cut down juvenile delinquency.

The Alliance, in giving tentative sanction to dancing as "recreation" for youngsters, indicated their wish that the dance times not interfere with late Sunday youth meetings at the city's churches.

Dr. William D. Wyatt, pastor of First Baptist Church, took exception to the alliance's action. He said "Baptists appreciate the problem of fighting juvenile delinquency but they oppose dancing on Sunday or any other day."

Rabbi Is President

The alliance youth activities committee is headed by the Rev. Roy Ford, minister of Monte Vista Christian church. Rabbi David Shor of Temple Albert is president of the alliance.

City Recreation Director Robert Burgan is working with the alliance committee for approved teenage recreation. He said "danc-

His followers, however, continued the movement, and became known as Congregationalists.

One hundred and fifty years later than this, another Protestant movement was started in the Episcopalian Church. This movement was led by John Wesley. Wesley never intended to organize a separate Church. He would not even dignify his organization by allowing it to be called a church. He preferred that his movement should be known as a "society." But his ideas were radical, and his followers very naturally became looked upon as a distinct denomination of Christians. So under Wesley's influence, the Methodist Church was formally organized in the year of our Lord, 1740. (Professor George P. Fisher, in his "History of the Christian Church," regarding the circumstances leading up to the founding of the Methodist Church, says, "Methodism arose within the borders of the Episcopalian Church. By the force of circumstances, and contrary to the original intention and preferences of its founders, it drifted into a separate organization. The principal originators of the great religious revival of which Methodism was the off-spring, were John Wesley and George Whitefield; but to the indomitable will and organizing genius, joined with the religious fervor, of Wesley, its existence as a distinct and influential body is chiefly due. . . . It was no part of Wesley's design to build up a sect, or to break in any way the connection with the Church of England. With all sincerity, to the end of his life, he abjured such an intention. Not many months before his death, he said, 'I declare once more that I live and die a member of the Church of England, and none who regard my advice will ever separate from it.' This is but one of numerous declarations of the same purport. Charles Wesley was even more resolute in holding this position. But John Wesley, much to the disgust of his brother, felt impelled to take a course which legally and actually involved separation. He became convinced that presbyter and bishop are of the same order, and that he had as good a right to ordain as to administer the sacrament. He ordained Coke, and authorized him to ordain Asbury as superintendents of bishops for the Methodists in America. He ordained preachers also for service in Scotland and in other foreign places. He was ultimately obliged, moreover, to reg-

ing is not the best form of recreation, but it's worth something. It is fulfilling a need here for teenagers."

Sunday dancing is prohibited by Albuquerque city ordinances, but the teenage dances have been declared legal by the city attorney. He ruled they are "not public dances by virtue of being open only to teenagers."

INTEGRATIONIST GRAHAM OFFERS TO VISIT LITTLE ROCK

NEW YORK (RNS).—Evangelist Billy Graham has been urged by church leaders in Little Rock, Ark., to postpone his proposed visit to that community "until the heated tensions have passed."

Mr. Graham had offered to visit the city "if local churchmen believed it would help lessen racial tensions."

In their reply released by Mr. Graham's New York headquarters here, the churchmen said, "we appreciate your concern for our people in this crisis and your offer to come to our assistance. It is our belief that you can be of more help to us when the heated tension is past . . . when your coming will help heal the wounds and restore Christian unity."

Signers of the telegram included Representative Brooks Hays (D-Ark.), president of the Southern Baptist Convention.

ister his chapels in order to protect them, according to the provisions of The Acts of Toleration. He gave them, by a deed of trust, into the charge of one hundred preachers. He thereby conferred upon the Methodist body a separate legal status. Thus the instrumentalities which had at first been created as ancillary and supplemental to the Church of England, resulted in giving being to a distinct and compact ecclesiastical body.")

In the year 1788, there was born in Ireland to a distinguished Presbyterian preacher a son, whom he named Alexander. This son grew up and also became a Presbyterian preacher. In after years the family came to America. The young Alexander Campbell, after coming to America, fell into very independent thinking. He quit the Presbyterian (Continued on page five)

BRO. T. B. FREEMAN CHANGES ADDRESS



T. B. FREEMAN

Last week we announced in the Examiner that Evangelist T. B. Freeman was available for meetings on the following dates:

January 19 - 31
February
March

Since that issue of TBE has gone through the press, we have received word from Bro. Freeman that he has changed his address. Please send all correspondence to:

T. B. FREEMAN,
Route 2, Box 449-A
Sanford, Florida

What I Saw In Mexico

By Bob L. Ross

At El Platano

(Thursday, June 27).—We were in the capital city of Tabasco, and had finished our dinner. Then we checked about a bus which would go by El Platano, where we were to be for services that night. There was no bus. So Brother Moser said that we would have to go outside the city limits to the ferry landing and just hope that we could catch a ride.

We went out to the river and immediately caught a ride on a coke truck. The ride took about thirty minutes. It cost us 10 pesos (80c in U. S. money). We got off the truck and walked through a forest of banana trees. Brother Moser said that the place here is called "El Platano," and it means "The Banana." Certainly, it is well named.

I was expecting to have another feast on bananas, as we had had at Huimanguillo, also at Chontalpa. But when we arrived at the home of one of the believers, I didn't see a stalk of bananas anywhere in the house. All those on the trees are green; they are cut green, and it takes them a few days to ripen. We asked about bananas, and the folk said they didn't have any. I thought, "What? Bananas, bananas everywhere, and not a one to eat?" One of the men said that he would go find us some that were on the ground. In a little while he came back with a big pile of them, so we had another banana supper.

The building in which the mission meets is made of the typical material—sticks and palms. The believers built it themselves, and it is quite nice, considering the circumstances. At the back of the building, the folk have built a smaller hut; this is for the missionaries to use when they come to preach. There were two stick beds (see picture on this page) in this little hut, and a hammock. We had to sleep (?) on these "beds" and they proved to be a little less comfortable than a Simmons' mattress, I can assure you. I hardly slept at all, and when I did dose off, some uninvited guests—bats—started flipping back and forth, and disturbed me. I was certainly glad to see the daybreak.

But let us go back to the services that night. It rained just about the time for services, but there was a goodly number of folk on hand. The people were very, very friendly and courteous to us. We took a seat on the front row, and practically all the folk that came in would come to the front and shake hands with us, welcoming us with joy.

The mission here averages from twenty-five to thirty in attendance, and Brother Julio said that there have been as many as sixty in services. He said that about twenty-five profess to be believers. There is no opposition or persecution of the work here. However, there are two groups nearby—the Catholics and the Presbyterians. If I recall correctly, our mission is the strongest of these three groups.

On Friday, we got up early and went to catch the bus back to Villahermosa. I want to tell you what all was on that bus. In Tabasco, one can haul anything on the bus, and on this one there was an apparatus that looked like a side-show of a carnival folded up. It took up over half the length of the center aisle of the bus. We had to crawl over this to get to a seat. There was a bicycle on top of this apparatus, and in the back of the bus, there was a big roll of cow-skins that were being taken to be sold. Also, in the back was a sewing machine. After I had sat down in my seat, I heard a clucking sound below, and looking down, I saw two chickens

that were tied to the side of the bus.

When we arrived at Villahermosa, we went to the restaurant and ate breakfast. After breakfast, we went to the boatdock to check about a boat to Frontera. We were to be in Frontera for services that night, and there are only two ways to get there—by boat or by plane. There are no roads from Villahermosa to Frontera—there is too much water. We found that no boats were going to Frontera. So we had to check about a plane. There was a mail plane going to Frontera, with room for three passengers. Brother Moser told Julio the circumstances, so Julio left us and went back to his home in Huimanguillo. We told him that we would be back at Huimanguillo by Sunday, if nothing happened.

We got our plane, and flew over to Frontera in about forty minutes. On the boat, it would have taken eight hours. We arrived safely, and next week, I will tell of our visit at the mission there.

Denominationalism

(Continued from page four) ministry and joined the Baptists. Finally he fell out with the Baptists. He outlined a system of faith and went out as an independent preacher. In the year 1827, Alexander Campbell organized a Church of his own. This Church has grown on ever since, and one of her greatest struggles for recognition has been directed against the name of her founder, which name has rather naturally followed her up. Thus arose the Campbellite Church, which protested both from the Presbyterians and from the Baptists.

In Fayette, New York, in the year 1830 there lived a very simple-minded, uneducated man who passed among men by the very commonplace name of Joe Smith. Joe Smith stole a post-humous manuscript from his former employer and benefactor. He fabricated the story that he had received its matter in a revelation from the angels. He caused the book to be published, and went to preaching and got a following. As soon as the public became aware of his polygamous teach-

him out of the country. He and his following migrated to Kirkland, Missouri. Being forced from that country, they returned to Illinois. Here they set up a New Jerusalem, and defied the interference of the State authorities. The State militia was ordered out to suppress the riot which followed. Joseph Smith met his death in a battle with the State militia of Illinois. His followers migrated to Utah. This was the beginning of the monstrous, adulterous Mormon Church.

Even during the lifetime of the writer, there lived a woman who has written a book, entitled "Science and Health," which has become the Bible for a new "Christian" denomination. In the year 1884, Mrs. Mary Baker Glover Eddy founded, in Boston, Massachusetts, a school for the purpose of teaching her system of scientific healing. She charged great prices and soon found herself growing vastly rich. She builded a temple and enlarged her business. Today her movement is known as the "Christian Science Church."

Now, we come to the Baptist denomination. Who organized the first Baptist Church? What was the date of its establishment? Who formulated its articles of faith? In answer to these questions, I assert that the first Baptist Church was organized by Jesus Christ, the Son of God, during His personal ministry on the earth. The Baptist Church has Jesus for its founder, the Holy Spirit for the administrator of its activities, and the New Testament for its articles of faith and laws of being. Throughout the Christian ages, the pure Baptist teaching has survived. The "gates of Hell" have not and shall not "prevail against it." Mr. Alexander Campbell says:

"The Baptists can trace their origin to apostolic times, and produce unequivocal testimony of their existence in every century down to the present time. . . . We can show that from the earliest times there has existed a people, whom no man can number, that have earnestly and consistently contended for the true faith once delivered to the saints. . . . From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." President Gregg, a noted Presbyterian, says of Baptist ancestry, "Missionaries sent from Rome, in the apostolic days, planted Churches in the valleys of the Alps. . . . When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were never subject to Rome. Rome changed, not they. If it had not been that the towering Alps were their fortresses, they would have been speedily crushed." Dr. Alexis Massin bears this testimony, "They are, in our view, primitive Christians, or inheritors of the primitive church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them." Reinerius, a Roman inquisitor, in speaking of those whom he was charged to destroy, "They declare themselves to be the apostles' successors, to have apostolic authority."

The Historical Test

Such, in brief, is the historical origin of these different "Christian" denominations under consideration. The question may well be asked: Did Jesus Christ give any historical test by which His true churches can be distinguished in their priority over all other institutions which might claim religious recognition through the ings his fellow-townsmen ran

MISSION AT EL PLATANO, TABASCO

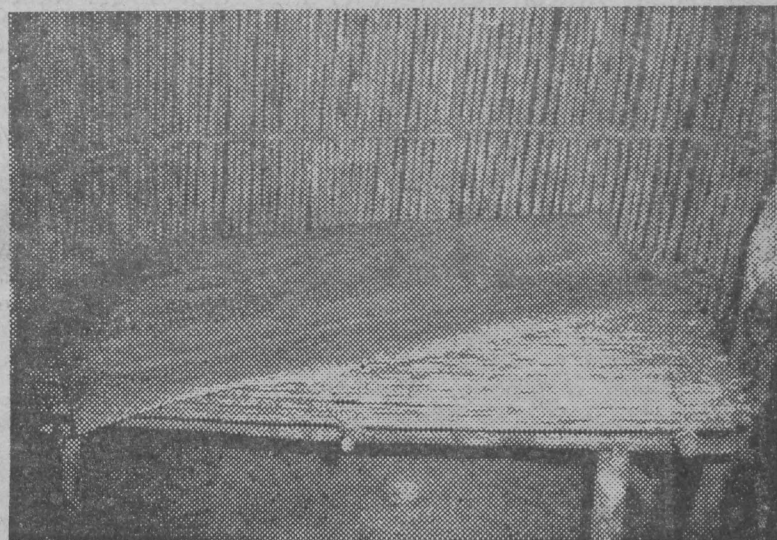


A KITCHEN AT EL PLATANO



The little hut at the left is a little kitchen, just beside the house. About one-third of the house is in the picture.

ONE OF OUR "BEDS"



This is one of the little "stick beds" we "slept" on at El Platano. You can see the mat that was our "mattress." This view is one-half of the small hut in which we spent the night.

ages? Most certainly He did not leave this all important matter in uncertainty. If Jesus were silent here, then He Himself were responsible for the present divided condition of the Christian world as seen in our modern denominational life. Jesus laid down the historical test for His true churches in Matthew 16:18. Here Jesus said to the twelve apostles, who themselves composed the first church organization, after they had confessed him on this occasion as "The Christ, the Son of the living God," "Upon this rock, I will build My Church; and the gates of hell shall not prevail against it." Two historical tests are clearly defined in this expression of Jesus. The first is that the only true Church was founded by Jesus Christ Himself—"I will build my Church." The second is that the organization which Jesus calls "My Church" shall never cease to exist throughout all the ages—"The gates of hell shall not prevail against it." To this same body of apostles, who composed the organization which Jesus founded, Jesus said, on the day He ascended to the Father, "Lo, I am with you always, even unto the end of the ages."

cessfully claim to be "The Church of Christ." It is impossible for any organization failing to meet this historical test to be the church which Jesus founded which is His "body" and of which "He is the Head."

It follows, therefore, that the Catholic Church, which was founded by Gregory the First, five hundred and ninety years after Christ, cannot meet Christ's own historical test as to origin and perpetuity, and is therefore not the true Church of Christ. The Lutheran Church, which was founded by Martin Luther, fifteen hundred and seventeen years after Christ, cannot meet Christ's own historical test either in origin or perpetuity, and is therefore not the true Church of Christ. The Episcopal Church, which was founded by Henry the Eighth, fifteen hundred and thirty-four years after Christ, cannot meet Christ's own historical test, either in origin or perpetuity and is therefore not the true Church of Christ. The Presbyterian Church which was founded by John Calvin fifteen hundred and thirty-six years after Christ cannot meet

(Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

NOVEMBER 2, 1957

I LEFT JEHOVAH'S WITNESSES

William J. Schnell

former zone servant for Jehovah's Witnesses in Ohio and Pennsylvania

Mr. Schnell has written a simple, powerful, and compelling story of his association with this movement, his rise to positions of authority, the hopelessness of his situation, and remarkable conversion in 1954, after an entire night of prayer. This is vividly told in his book, *Thirty Years A Watch Tower Slave, Confessions of A Converted Jehovah's Witness*. The price is only \$2.95.

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"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

AN EVIL, LUSTFUL, AMERICAN EPIDEMIC



By JAMES E. KURTZ

I have just spent an hour and a half watching high school kids dance. I took this time for several reasons, one in particular, to see for myself just what the majority of American youngsters do for a good time. It was interesting, to say the least.

Laying aside Christian principles, normal ethics and behavior patterns, permit me to analyze what I saw.

The dance numbers were mostly the popular rock n' roll recordings. My blunt, frank opinion is that rock n' roll is full of lust, sex and downright obscenity.

The rhythm in itself is contrary to normal physical movements. Rock n' roll is not dancing, in the true sense of the word. It is not gymnastics; gymnastic exercises are completely opposite to the gyrations caused by this type of music. It is not the music of the Indian or African tribesmen, for it has no basic meaning or tribal symbolism. Rock n' roll is in a class all of its own—a low class.

The lyrics of rock n' roll formulate a meaning that can be categorized in the bracket of illicit sex. Such titles and words as "I Like Your Kind of Love," "Party Doll," "Shake a Little Baby," etc., etc. The grunts, moans and sighs have a meaning all of their own.

Basically and truthfully, I am a realist. Some have said I am a "blue-nose," others, a fanatic, dead-beat, and a multitude of other names. Then of course there will be those, in defense of our modern day youth activities and entertainment, who will say that my mind is in the gutter. To my critics, I can only reply, I've seen some clean gutters in comparison to

what I have just seen on this dance floor.

The youngsters participating in this dance were of various psychological natures. The boys had long sideburns, wrinkled shirts, tight trousers and in general, looked a mess.

It would be out of my field to attempt to figure some of them out mentally. It was enlightening, however, to listen to these high school kids take a part in the conversation with the cordial m.c. I didn't hear one who could talk with just common, ordinary intelligence.

Joining the boys in this dance were the young, innocent, sweet looking high school girls. These girls, 14 and 16 years old, dressed in sweaters, two sizes too small, tight skirts, swung their bodies and were seemingly caught in a web of highly emotional music. The apparel alone did not lessen the effect of the dance.

Now, put all these elements together. Lustful music, sexy lyrics, young, budding, unstable youth, and I believe you have at least one of the reasons why the sex crimes of this nation steadily climb.

I say, facing every bit of reality, that unless these boys and girls are made of stone, abnormal and free of all emotion and physical feelings (and this I sincerely doubt), you have on the teen age dance floors in this country, the first clue of juvenile crime.

The rock n' roll dance of today is the accomplice of the rape, assault and sex orgy crimes that many times follow the dance.

The heroes of my school days were Abraham Lincoln, Boone, (and of course, Tom Mix). But the heroes of our youngsters today, are those characters who twist themselves into all shapes and forms, gyrate and play a guitar.

When I was a kid, I walked to school until I saved enough money from a six dollar a month paper route salary to buy an Elgin bicycle. Today, kids race down the steps at home, toss their

school books in the back seat of a Buick, (their Buick too!!!) and park their cars in the school parking lot. In my day, money was scarce, dates few and far between. I wonder if the kids today have it a little too good!

Another thing that makes my blood boil is when I hear some rock n' roll singer or disk jockey plead with the kids to be good and how interested they are in their welfare. Let's not kid ourselves; the lunch money and spending money of those youngsters line the pockets of such entertainers. I doubt very much if they're interested in the good behavior of our children.

Then, very calmly and easy-like, the church sits back and says, "Well, that's the way things are." Most parents relax at home and insist that "their little boy or girl would never do anything wrong." At the same time, when you ask some of these parents to tell you where their children are, they don't know.

Ministers shake their heads at the condition but fear to preach and warn parents from the pulpit (lest poor, squirmy Bill, Grace, Ralph or Anabelle get all flustered). Listen, somebody ought to start getting a little flustered and squirmy about these things.

Public officials claim "our hands are tied," tied with what? Dollar bills and politics. Taverns with their juke boxes jumping and bobby soxers huddled together still exist. Peddlers of salacious literature still sell. I tell you—don't blame the kids, it's pretty easy these days to be caught in this epidemic.

Call me a prude or anything else you want to call me. But, I challenge you to prove to me that America is not slipping into a moral decay, a decay that will eventually swallow us, unless we do some earnest soul searching and thinking.

God help us!

Extra copies of this tract may be had from the Gospel Truth, P. O. Box 1963, Chicago 90, Illinois. (5c postage.)

"Blessed Am De Dead"

A devout colored preacher, whose heart was aglow with missionary zeal gave notice to his congregation that in the evening an offering would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill this church ef yer goes on sayin' 'give!' No church can stan'

it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a askin' yer to give; but, my brethren, chuches doesn't die dat way. Ef anybody knows of a church dat died 'cause it's been giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is for I'se gwine to visit it, and I'll climb on the walls of dat church, under de light of de moon and cry, 'Blessed am de dead dat die in de Lord'."—Selected.

tions come in between these two positions. We will find by comparison that all other denominations have more in common with the Catholics than do the Baptists. We will also find that most of the other denominations have more in common with the Catholics than they do with the Baptists. Let us, then, state the position of the Baptists, and of the Catholics on certain great Scriptural doctrines, and then see the relative position and kinship of all other denominations to either the Baptists or the Catholics, on these great doctrines.

(1) The Baptists believe in the Bible as God's final and complete revelation to man and, as His unchangeable law, is the only source of doctrine and the only word of authority for the individual Christian and for Christian churches.

The Catholic position regarding the Bible is the exact opposite to this. Catholics believe in the Pope as the absolute source of all doctrine, and the exclusive arbiter of all practice, governing individuals and churches; that the "Church" may create doctrine, suspend or enforce practice at any time, arbitrarily without respect or regard for the unchangeable words of Scripture. Take the other denominations, and compare their stand on this all important doctrine. The Lutheran Church is an episcopacy with legislative powers governing both the doctrine and polity of churches and of individuals. The Episcopal Church is an episcopacy with legislative courts, which frame doctrine and legislate conduct for the churches and for individuals. The Presbyterian Church is a centralized aristocracy, composed of a series of legislative courts with a gradation in authority from the session of the particular Church to the General Assembly of the whole denomination. The General Assembly is the "supreme court" which passes on all questions of doctrine and Church government, from which there is no appeal for the churches or for individuals. On the Baptist principle of the Bible as the only source of doctrine and of polity for churches and for individuals, the Presbyterian Church has a poor substitute for episcopal hierarchy. On this principle the Congregational Church measures nearer to the Baptist position, but we will find them less of kin on other doctrines. The Methodist Church is an episcopacy with ample legislative powers to fix doctrine and to govern a system of ecclesiastical machinery by which the particular congregation is ignored and the individual is lost to view. The Campbellite Church has the semblance of Congregational government, and claims the open Bible as its rule of faith. In formulating its system of faith, Alexander Campbell learned that much from his brief association with the Baptists;—only in the matter of church government, he gave congregations the right to vote away their powers in calling a pastor by vesting the pastor with episcopal powers to receive members into the church without a vote of the congregation, and to arbitrarily exercise certain sacerdotal functions. The Mormon Church is an absolute despotism in government and a usurper in doctrine. In these things it is more like the Catholic Church in form than any of the Protestant churches.

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Denominationalism

(Continued from page five)

Christ's own historical test as to origin or perpetuity, and is therefore, not the true Church of Christ. The Congregational Church, which was founded by Robert Brown fifteen hundred and eighty years after Christ, cannot meet Christ's own historical test as to origin or perpetuity and is therefore not the true Church of Christ. The Methodist Church, which was founded by John Wesley seventeen hundred and thirty-eight years after Christ, cannot meet Christ's own historical test either in origin or perpetuity, and is therefore not the true Church of Christ. The Campbellite Church, which was founded by Alexander Campbell, eighteen hundred and twenty-seven years after Christ, cannot meet Christ's own historical test either in origin or perpetuity, and is therefore not the true Church of Christ. The Mormon Church, which was founded by Joe Smith, eighteen hundred and thirty years after Christ, cannot meet Christ's own historical test either in origin or perpetuity, and is therefore not the true Church of Christ. The Christian Science Church, which was founded by Mrs. Mary Baker Glover Eddy, eighteen hundred and eighty-four years after Christ, cannot meet Christ's historical test either in origin or perpetuity, and therefore is not the

true Church of Christ.

It thus follows, so clearly that no man can fail to see it, that to accept these man-made institutions as the true churches of Jesus Christ, is to rob Jesus Christ of the Headship of His Churches, and make the Son of God a liar when he said His Church should never cease to exist.

The Doctrinal Test

There is a doctrinal test equally as important as the historical test to which we will now subject these modern so-called churches. The Church which Jesus founded has certain well-defined doctrinal characteristics laid down in the New Testament by which it may be forever recognized and distinguished from all apocryphal institutions which may through the ages arise to call themselves Christian Churches. Let us now proceed to a brief doctrinal comparison of these several denominations under consideration.

In making out this doctrinal comparison, I want to set forth this proposition and then proceed to demonstrate it: The greatest antithesis in Christian doctrine that can be found in the world of Christian thought is discovered in the two positions of the Baptists and the Catholics. The two extremes of Christian doctrine rest with the Baptists on the one hand and the Catholics on the other. All other denomina-



For Little Children

SAUL'S CONVERSION

Acts 9

Boys and girls, Saul hated God's people, the Christians. He hated them so much that he killed many of them, because he didn't want them to go about preaching Jesus.

One day, Saul was going to Damascus to capture any Christians that he could find. As he was travelling along, a light shone from Heaven, and knocked Saul to the ground. A voice said, "Saul, Saul, why persecutest thou Me?" Saul recognized the Lord's voice, and right then and there, Saul was saved. This revelation of God showed him the power of God and his own sins and weakness in God's sight. He realized that he was a sinner and that the Lord Jesus Christ had died on the cross for his sins. And he trusted the Lord Jesus as his Saviour.

The Lord told Saul to go on into Damascus for a few days. The Lord spoke to Ananias in Dam-

ascus, and told him to go see Saul. Ananias then found Saul, and so Saul was baptized.

Not long after, boys and girls, Saul began to preach Christ Jesus to the people in the synagogues and on the streets. And he was not liked very well because of his preaching. The unsaved Jews who heard his preaching, did not like him at all. But Saul was not afraid, and he kept right on preaching, even though many would like to have killed him.

Boys and girls, it is not easy to live for the Lord Jesus Christ in this world. Satan gets people to fight against us, and we don't have many easy times. Like Saul, we often must be persecuted for what we believe. But just as God took care of Paul, He always takes care of His children today who love and serve Him.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" —Ps. 27:1.

Denominationalism

(Continued from page six)

ant Churches. The Christian Science Church is to be classed with the Mormons in matters of doctrine and government. Both have a Bible of their own making, and their presidents assume to promulgate "revelations" of doctrine, and to issue edicts of law governing absolutely their whole apocryphal and blasphemous organizations. It is rather remarkable that under a democratic government, where the principles of civil liberty and religious freedom have found their fullest expression, these two despotic religious systems should have had their origin and builded their churches.

Let us observe the full force of this comparison on this one New Testament doctrine by a few illustrations in point.

A Church of England preacher a few years ago, came to America. He was received into church connections by the Episcopalian Church in this country, and was given the rectory of a parish in one of our southern states. He became greatly enamoured of our American institutions. He had never known much about the Baptists. One Monday morning on the street, he approached the Baptist pastor in his town, and with evident concern, inquired:

"Is it true that Baptist churches are democratic in their local government, and that the Baptist denomination has no federal government binding the different local churches into a system? Is it a fact that Baptist churches have no book of law save the open Bible; and that you, as a pastor, have no authority over you governing your preaching and pastoral activities; that you can preach like you please and pray like your heart dictates? Is it true that you are at liberty to lay down your work here and take up labors elsewhere, without reference to any higher Church authority than your local congregation?" To these earnest questions, the Baptist pastor replied, "You have been very correctly informed about the Baptists. I can reply to all your questions most heartily in the affirmative, sir."

The preacher from England thereupon exclaimed, "My dear sir, you Baptists are certainly very American in your Church life!" A shadow fell over his face, as he remarked with evident seriousness: "It is quite different with our Church. Why, sir, yesterday morning at my services, I felt really devout, and desired to pray, and in that prayer expressed my real emotions of soul to God. I laid aside my prayerbook and read an extemporaneous prayer. But, sir, if my Bishop finds that out on me, I will be subject to reprimand from him."

Can Romanism be worse than that? Can Romanism at its worst, do worse than strangle the voice of true prayer to God? "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh, such to worship Him."

The town papers announced the resignation of the pastor of the First Presbyterian Church to accept a pastorate in another state. The speaker met this resigning Presbyterian pastor, and expressed regret at losing him from the city. The resigning pastor remarked: "Well, I feel that I could not do otherwise. I have prayed over this matter very earnestly, and I am convinced that my going is the leading of God's Spirit."

This man's resignation was sent up to the Presbytery to be passed upon. The Presbytery decided against the change, and sent this pastor back to his old task, notwithstanding, that after prayer, he believed that God's Spirit was directing the change!

Yet, it is a fact that the Presbyterian Church is not governed by a hierarchy as severe as rules in Methodism; but we see

that Presbyterianism has the power to usurp the functions of the Holy Spirit. Paul said to the pastors of his day and time, "Take heed, therefore, unto yourselves, and to the flock, over which the Holy Spirit has made you overseers; to feed the church of God which He hath purchased with His own blood. For I know that after my departing, shall grievous wolves enter in among you."

(2) Let us take another New Testament doctrine by way of comparison: The Baptists believe that a believer in Jesus Christ is the only scriptural subject for baptism, and that no one but a converted and a regenerated person should be baptized.

The Catholic Church invented baptismal regeneration, and set up the practice of infant and unregenerate baptism. On this point of doctrine, the Baptists stand absolutely alone. Lutherans, Episcopalians, Presbyterians, Congregationalists, Methodists, all baptize babies as do the Catholics; and in that fact, stand squarely with the Catholic Church for unregenerate baptism. Mormons, Campbellites, and Christian Scientists stand with the Catholics for baptismal regeneration.

(3) Baptists believe that New Testament baptism is immersion. The Catholics believe with the Baptists, that immersion was the New Testament usage, but consistent with their stand on other Scripture, the "Church" arbitrarily set aside the New Testament usage and substituted sprinkling for baptism. Lutherans, Episcopalians, Presbyterians, Congregationalists, modernists, all accept Catholic, instead of New Testament baptism, and therefore practice sprinkling. Mormons, Campbellites, and Christian Scientists, refuse Catholic baptism in form, and in formulating their practice of the ordinance, adopt the original New Testament form of immersion.

(4) Baptists believe that salvation is purely of grace. That the vicarious death of Jesus is the only means of redemption for any human being. Therefore the Baptists hold that the ordinance of baptism is only a symbol setting forth a believer's death to sin, his regeneration by the power of the Holy Spirit, and that the act of baptism has in it no saving efficacy or sacramental grace.

The Catholics believe that salvation is not purely a work of grace, that the death of Jesus Christ is not the only means of salvation, but that the ordinance of baptism is efficacious, contains sacramental grace, and is essential to salvation. On this doctrine, again, the Baptists stand alone, and all others hold the position of the Catholics. Lutherans, Episcopalians, Presbyterians, Congregationalists, Methodists, hold squarely to the Catholic position that infant baptism contains sacramental grace; while the Mormons, Campbellites and Christian Scientists, hold that baptism by immersion is essential to salvation.

For fear some may find fault with me for classing them with the Catholics on this doctrine of baptismal regeneration, I will quote from the law of some of the other churches on the subject. Unless church legislators have changed the law very recently, the following obtains among the churches named, and is a fair sample of the position of all covenantal churches on this doctrine:

The Episcopalian Catechism says: "Baptism is that wherein I was made a member of Christ, a child of God, an inheritor of the kingdom of Heaven."

The Presbyterian Confession reads: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and a seal of the covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life."

The Methodist ritual reads as follows:

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, NOVEMBER 10, 1957

PAUL'S MANY ADVERSARIES AND ENEMIES

ACTS 19

Memory Verse: "For a great door and effectual is opened unto me, and there are many adversaries."—I Cor. 16:9.

Introduction: Ephesus was a famous Greek city. One of the celebrities of Ephesus was the Temple of Diana. It was one of the seven wonders of the ancient world. In this temple was the image of Diana, which was a beastly, oriental, ugly image with the lower part draped, while the upper part was covered completely with breasts. It was supposed to have been dropped out of Heaven. Cf. Acts 19:35. This idolatrous worship in Ephesus was just as adulterous as the worship of Venus in Corinth. Yet, even though sin was abounding in Ephesus, Paul came hither to preach the Gospel. He suffered much while preaching in this town. Cf. I Cor. 15:32; II Cor. 7-10; Gal. 6:17.

Our memory verse states Paul had many adversaries within this city. This chapter tells us of several of his adversaries.

I. The Adversary Of False Doctrine. Acts 19:1-7.

Paul found 12 professors here who knew nothing of the work of the Holy Spirit. They had, evidently, received baptism from someone who had been baptized by John the Baptist. It is utterly impossible to think that they had been baptized by John the Baptist himself, since he always spoke of the Holy Spirit. Cf. Mt. 3:11. Thus, two things were wrong in their doctrine: (1) They were unsaved and (2) their baptism was not administered by an authorized person. When shown the truth, they were baptized by the Apostle Paul.

This is a real adversary which every preacher has to face. Oh, that we might lead unsaved people to Christ and unbaptized ones to receive authorized baptism by a qualified administrator as easily as did the Apostle Paul.

II. The Adversary Of The Jewish Synagogue. Acts 19:8-10.

These Jews refused to accept Jesus as the Messiah, even blaspheming His name and bitterly obstructing Paul's work, so that it became necessary for him to move his place of meeting into a school house. These Jews fought the Gospel then. They have done so all through the ages. Paul met this adversary by a separation of his church from that of the Jews. Separation is the surest way to meet religious opposition. Cf. Amos 3:3; Rom. 16:17; II Tim. 3:5.

III. The Third Adversary Was That Of Demons. Cf. Acts 19:11, 12.

Demons are only the sub-agents of the Devil. Demons in Ephesus were multitudinous. These demons had, evidently, been controlling the city with all of its business and now it became necessary that some extraordinary power of God be brought to bear, in order to counteract the influence of these demons. Thus, Paul solved this problem. The casting out of these demons was an unusual miracle, but God is able to do the unusual when necessary.

IV. The Fourth Adversary Was That Of Religious Imposters. Acts 19:13-18.

"Sanctify this water for this holy sacrament, and grant that this child, now to be baptized, may receive the fullness of thy Grace, and ever remain in the number of thy faithful and elect children."

In a city where the speaker was laboring in the Gospel, the pastors of all the churches in the city came together one morning to consider the propriety of inviting R. A. Torrey to conduct a city-wide evangelistic meeting. To that pastors' conference came the Episcopalian rector of the city. The rector asked to make a statement. He proceeded as follows: "I want to put myself right before all you pastors of the city in my relation to the proposed evangelistic meeting. I cannot cooperate with you in the movement, and I want you to understand my convictions in the matter. I do not believe in what is known among you as evangelism. I do not believe in what you call conversions under the spontaneous operation of the Holy Spirit in the human heart. I believe in covenantal grace, and that people become Christians by baptism and confirmation into the church. Believing as I do, I cannot consistently engage with you in your proposed evangelistic campaign."

All this, the rector said very frankly and earnestly. Then, in seeming justification of his position, after a moment's hesitation, he continued: "I want to say to you Presbyterian pastors here, that if you live up to the covenantal teachings of your church, you cannot engage in an evangelistic meeting. I will say the same of the Methodist pastors also, that if you live up to the covenantal teachings of your

church, you cannot consistently

engage in an evangelistic meeting. You should either abandon your covenantal teachings or quit holding evangelistic campaigns. By undertaking to carry out both, you make two plans by which men become Christians. As I see it, these Baptist preachers are the only preachers in our city who can consistently carry on an evangelistic meeting. They do not believe in covenantal grace, but they consistently hold every man to a personal experience of religion which they call conversion

and regeneration."

(5) Baptists believe in the equality of church members in the privileges and the government of the churches.

Catholics give church members no privileges but to obey the "Church" and no voice whatever in the government of the church. Lutherans, Episcopalians, Presbyterians, Methodists, Mormons, Christian Scientists, stand with the Catholics on this doctrine in varying degrees, while the

(Continued on page eight)

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Denominationalism

(Continued from page seven)
Congregationalists and Campbellites submit some things to a vote of the congregation.

(6) Baptists believe in the absolute freedom of the individual conscience.

Catholics give the individual no personal prerogative. Lutherans, Episcopalians, Presbyterians, Congregationalists, Methodists, stand close to the Catholics because of their practice of infant baptism; while Mormons and Christian Scientists stand squarely with the Catholics because of their despotic constitutions. Campbellites put an ordinance between the sinner and his Saviour, and thereby forbid his unlimited approach to God.

Infant baptism is a manifest subordination and usurpation of the function of personal will. If a question of state law were involved in the act of infant baptism, every bishop, priest or preacher who performs the act could be indicted by the court for subordination of prejury, convicted as a felon for the crime of intimidating or usurping the function of individual will upon the part of the child, in robbing him of the prerogative of personal obedience to the command of Jesus. On the same principle, every god-mother or god-father who aids, assists or abets the deed could be convicted for accessory to the fact.

The Dividing Line

Thus it can be easily seen that the Baptists and the Catholics hold nothing in common; and, that all other denominations hold a middle ground somewhere between the Baptist and the Catholic positions. I believe that the time is now on when the Christian world is going more completely to divide itself between these two great extremes in doctrine. Some are going to drift nearer to the Catholics, and finally be absorbed by them; while others are going to drift further from the Catholics, and come to accept the Baptist position. The final grand definition of Christian theology will be expressed in terms of New Testament authority on the one hand, as held by the Baptists, or the edicts of the Catholic Pope on the other. The Catholics are intolerant to any organization or power that disputes the authority or right of the Pope to govern the religious or civil thoughts of men. On the other hand, the Baptists are intolerant to any organization or power that disputes the authority of Jesus Christ as expressed in the

New Testament Scriptures, and the God-given right of men to worship God for themselves.

What the last great struggle between these two intolerant positions will mean, only the mind of God can know. Yet, I think that the word of Jesus, and the prophecies of Revelation, give hope to the Baptists that their age-long contention will finally triumph. On one glad day God's angel from Heaven shall announce to the world that the day of Baptist martyrdoms to the Truth is passed. "Babylon the Great, the Mother of Harlots, and Abominations of Earth" is fallen! "The kings of earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." "Rejoice over her, thou Heaven, and ye holy apostles and prophets, for God hath avenged you on her."

"I Should Like To Know"

(Continued from page two)

Calvinist. I would not want to be called Baptist, if it means what some "Baptists" think. I would not want to be called Christian, if it means what the modernists teach. So with "Calvinist." If it means that I follow John Calvin, no. If it signifies a system of theology in distinction to Arminianism, yes. A man is one or the other — either a Calvinist or an Arminian. There is no fence-straddling that can be done. If a man believes that God does the saving of sinners, he is Calvinistic; if he believes that man has some part, he is Arminian.

We don't unionize with Calvin in the least. Simply because he held to some truth and it now bears his name, is not a case of unionism on the part of those who believe the same truth.

No, Baptists don't go back to Christ through Calvin. Baptists held to Calvinism before Calvin was ever born. In fact, the term Calvinism was not even in popular use until the rise of Arminianism, which was after John Calvin died.

(Answered by Bob L. Ross).

Moser's Prayer

(Continued from page three)

among them are our brothers and sisters in the Lord, and they too, are facing serious difficulties and are in need of Thy help. We know that this trouble is not of their making and we do pray that they might be led even as

we need to be led by Thy Holy Spirit.

"This trouble has been bad for all people of our city and we pray that Thy will might prevail among everyone and that a Christian spirit might prevail, and that peace might soon descend upon our city."

"This we ask in the Name of our dear Saviour, the Lord Jesus Christ."

"Postponed Kingdom"

(Continued from page one)
ing in interpreting the Bible, do not hold this view.

You may ask why this theory of the postponed kingdom is found in many undenominational churches, Bible churches, some Baptist and a few other denominational churches. In years past as well as even now, many preachers have been preaching sermons empty of good Bible-teaching. The Christians who want spiritual food for their soul by the way of Bible studies have purchased a Scofield Bible with the footnotes and helps. Naturally if they hear nothing else this sounds delightful and interesting. It quite possible they have not heard the contrary view.

Despite the error of Scofield's kingdom theory we still appreciate the good helps that he gives on other matters. We are not out to bring discredit to the Bible. On the contrary I think that this Bible has done much to encourage Christians to study the Bible and realize that salvation is strictly by the grace of God. In fact if you are looking for a study Bible, the Scofield Bible demands your worthy consideration.

Perfectionists

(Continued from page one)
although there was a peculiar redness about his cheeks, and a fiery flash in his eyes, that is very common to persons when they are in a passion. At any rate, I think I rather spoiled his perfection, for he evidently went home much less satisfied with himself than when he came out.

I met another man who considered himself perfect, but he was thoroughly mad; and I do not believe that any of the pretenders to perfection are better than good maniacs, a superior kind of Bedlamites; for, while a man has got a spark of reason left in him, he cannot, unless he is the most impudent of impostors, talk about being perfect. He who imagines such a thing must be insane; for any man who examines himself for five minutes, in the light of God's Word, will find enough in his own heart to drive from him any shadow of a thought about being perfect in this world.

I have little patience with such wilfully blind people, and when I hear of some who are said to be perfectly holy, and of others who are utterly foolish, I think the two classes are wonderfully alike. I have met with a few people who seemed to me almost perfect, but they have been the very ones who have groaned most over their own imperfections; while those with whom I have come into contact, who have professed to be holy and without blemish, have been the most imperfect individuals I have ever known.

My own experience is a daily struggle with the evil within. I wish I could find in myself something friendly to grace; but, hitherto, I have searched my nature through, and have found everything in rebellion against God. At one time, there comes the torpor of sloth, when one ought to be active every moment, having so much to do for God, and for the souls of men, and so little time in which to do it. At another time, there comes the quickness of passion; when one should be calm and cool, and play the Christian, bearing with patience whatever has to be endured, there come the unadvised word and the rash expression.

Anon, I am troubled with conceit, the devilish whisper — I can call it no less — "How well

thou hast done! How nobly thou hast played thy part!" Then crawls out distrust — soul and faithless — suggesting that God does not regard the affairs of men, and will not interpose on my behalf. Yet, what would I not give if I might but be perfect!

Sometimes, I think that, if God's people mentioned in the Old and New Testaments had all been perfect, I should have despaired; but, because they seem to have had just the kind of faults I grieve over in myself, I do not feel any more lenient toward my faults, but I do rejoice that I also may say with each of them, "The Lord will perfect that which concerneth me."

He will most assuredly, beyond a doubt, bring to perfection my faith, my love, my hope, and every grace. He will perfect His own purposes; He will perfect His promises, He will perfect my body, and perfect my soul. While I am fully persuaded that perfection is absolutely impossible to any man beneath the sky, I feel equally sure that, to every believer, future perfection is certain beyond a doubt. The day shall come when the Lord shall not only make us better, but shall make us perfectly pure and holy; when He shall not merely subdue our lusts, but when He shall cast the demons out altogether; when He shall make us holy, and unblameable, and unprovable in His sight. That day, however, I believe, shall not come until we enter into the joy of our Lord, and are glorified together with Christ in Heaven. Then, but not till then, shall He present us "faultless before the presence of His glory with exceeding joy."

Virgin Birth

(Continued from page one)
that Jesus was begotten by the Holy Spirit. (See Matt. 1:20.) Did an angel come from the very presence of the Almighty to tell Joseph a point blank lie? Deniers of the Virgin Birth must so claim or else must repudiate the gospel of Matthew, one or the other.

3. Because the virgin birth was a necessity. John says that "the Word became flesh and dwelt among us" (John 1). God could not have come to this earth apart from divine conception. Only as he was supernaturally conceived by the Holy Spirit, could He have escaped the contamination of sin suffered by the rest of mankind. Had he been born after the natural order, He would have had a fallen nature and would have sinned. In that case He could not have been our Saviour.

4. The deity of Christ rests upon the Virgin Birth. It is interesting to note that the deniers of the Virgin Birth likewise are the deniers of the deity of Christ. That non-sensical, heretical, soft-brained cult of so-called Neo-Orthodoxists hold to some sort of vague, absurd "incarnation" while really rejecting the Virgin Birth. It requires far more credulity to accept Neo-Orthodoxy than it does to accept the Bible narrative at face value.

5. Virgin Birth cannot be consistently denied even from the scientific standpoint. Virgin birth obtains in the realm of botany and biology and is known as "parthenogenesis." I recall that in a university botany course I saw slides loaned by the University of Chicago that demonstrated the process of "parthenogenesis" on the part of a water plant known as "sporogya." I saw with my own eyes the female plant bear offspring without the interposition of the male plant at all. Certain forms of aphids and other living things have borne offspring in the same manner. This is in the realm of the natural. The birth of Jesus was in the realm of the supernatural. The point I make is that men cannot deny virgin birth even in the natural realm. If it happens in the realm of the natural, how foolish to say that it could not obtain in the supernatural?

It does not strain credulity to believe in the Virgin Birth. The doctrine is not only Biblical, it is likewise reasonable.

POSSUM RIDGE LETTER

Dere bro Gilpeens:

we hav a big lekshun on here in the kounty and them what air runnin hav ben swarmin lik bees the past few days. after wun of them left tother day i set down tu kogitate about his visit and tuther things.

jist suppose a feller had tu run fer church membrship lik a kandidat runs fer offise. wud the averag church membr win er loose? and suppose his membrship were gude fer wun yeer only and that re-lekshun depended upon the gude wun had dun in the church durin that time. wud the averag Baptist git re-lekted? and suppose he wuz kalled upon to tel why he thot his church sud kepe his nam on the roll. wud the average Baptist hav a rekord uf helpful service tu offer in deefense uf himself? suppose evry membr uf the church did as much as he did, wud mor seets be neded er wud the dors be nailed and closed hard?

wun uf them kandidates saw a kow what belonged tu Mose grazing in the pastur ner his house and he sed, sez he, Unkle i wud lik tu by that kow—is she yores? Mose sed, No sah, she aint mi kow. she is the Lord's kow and i am jist a-keepin her fer Him. that Mose reely noes his Bible and the meenation uf stewardship. i jist wundur about the averag Baptist ef he thinks he owns the kow er ef he noes he is only a trustee?

not all the membrs uf Mose's church air as faithful in ther stewardship as Mose, tho. Mose made a litle talk in church on tithin resently and wun uf them tite-fisted membrs sed, I think Mose has gwine tu seed on tithin. uf korse i dont kepe a rekord uf how much i giv. i am not sich a farisee as Mose, but i am sure i giv mor than a tenth. in fakt, hit wud not surprise me ef i gav a twentieth. and i suspekts bro. Gilpeens that ther air a lot who dont give a tithe but a twentieth.

then Mose kam hoam and he did sum kogitatin and he rote a poem, like this:

Giv a penny and hear hit squeak,
Giv a quarter and hear hit speak,
But ef u wud heer a reel liv holler,
Drap in the plate a silver dollar.
and then later, stil thinkin about that feller what giv the twentieth, Mose rote:

Sum foakes giv ther mite,
Others giv with ther might,
And sum dont giv who might.
Mose gav his sun a dime and a quarter and told him tu kepe the dime but put the tother in the basket at church. the preach-er used fer a text that day, God luvs a cheerful giver. aftur the

HAVE YOU EVER SENT TBE TO OTHERS? WHY NOT DO SO?

sarmont the boy put in the dime and kept the quarter. he sed that he kud giv the dime moar cheerfully than he kud giv the quarter. i think that ther air a lot uf Baptists lik this sun uf Mose.

wel bro. Gilpeens jist kepe on givin us the truth on tithin and all the rest uf Gods Bible in our dere old Baptist jernel and mayb sum uf thes tite-wads what wud skin a flee fer hits hide and then cheet the Lord out of His tithe—maybe they wil wake up and see the truth. i shore lik our paper bettur all the time and i tel u this bekaws i am,

yore frend,
i s hardtufule

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'TWO-PER-MONTH' CLUB NOVEMBER

All who are members of the 'Two-Per-Month' Club and all who wish to help get God's Word to others through the medium of TBE, by sending in two new subscriptions per month, may fill out the following form for the month of November:

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