

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHAT IS YOUR GREATEST NEED?

By GEORGE STARLING
Missionary Working In
The Virgin Islands

What do you need more than anything else in the world? I can imagine some saying, "A piece of land, 'a house,' 'money' or some would answer, 'an education,' 'friends.'"

But they would all be wrong. You may want these and you may even need them but not one of them answers the question of what you need more than anything else in the world. But we can find the answer to our question. Where? In the Bible, in the Gospel of John, chapter three, verses three and five. Let us note them:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

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

Yes, here you have it, the thing you need more than anything else in the world. What is it? **New Birth.** You need to be born again. All the land, money, houses, education and friends in the world will do you no good unless you are born again.

New Birth is a **"MUST."** That is, you are obligated or compelled to be Born Again if you would enter Heaven. When we say a man must eat to live, we know that man is obligated or compelled to eat if he would live. Therefore, when we state that a man must be born again to enter Heaven we are using a strong word, a word that brooks no difference. It demands salvation or death. Either you must, or suffer the sad consequences, which in this case

means banishment from God.

Yes, my dear reader, you must be born again, and in light of this fact we now address ourselves to the subject of the New Birth in the hope that when you finish your reading you will be fully persuaded as to this great need of your soul.

Why Must You Be Born Again?

We come now to consider why this New Birth is so necessary. Why can we not go to Heaven as we are? Why do we need to be Born Again? For this answer we must look back to our verses found in John 3:3-5; here Jesus gives us two reasons why the New Birth is necessary.

First He said, "Except a man be born again he cannot see the Kingdom of God." That is, no matter how gifted, moral or refined a man may be, without the (Continued on page 8, column 1)

THE PERPETUITY OF THE CHURCH

(Continued)

We have seen that Jesus built a church and promised it perpetuity — that it would prevail and exist throughout all ages. If we believe the Master's promise, we believe that in all ages the church of Jesus Christ has been on this earth. We do not have to be able to see when, how, and where it existed in order to believe; in fact, the author finds that the least of his troubles. Let what little record of church history we have perish, it does not matter; the church has been here since Christ built it and will be here until He is through with it, regardless of whether or not we can read of it in history.

Church history does serve us, however, with valuable information about the church in various ages. This is especially true when we search for the church which Jesus built. We know from the promise that the church is on the earth today. When we seek out this church, we must take into consideration the matter of each group's origin. If a church began with a Luther, Calvin, Wesley, or Campbell, then we know it is not the church that began with Jesus.

There is one church (and I here use the term "church" in the abstract sense) which cannot be traced back to any man this side of Jesus Christ. That is the Baptist church. The author has tried to study Baptist history from both friend and foe and he has found that the opinions of non-Baptist historians as to the history and origin of Baptists to be as follows:

(1) Unprejudiced historians who care only for what is, or at least appears to them to be historical truth, trace Baptists through the Anabaptists, Waldenses, and other nick-named groups — which held to the same general principles as Baptists — all the way back to the apostolic age.

(2) Other historians whose integrity seems to have been of the highest type are uncertain about Baptists and do not know when Baptists had their beginning. With J. L. Mosheim, the great Lutheran historian born in the late sixteenth century, they agree that the history of Baptists is involved in "much obscurity," or is perhaps "hidden in the depths of antiquity, and is of consequence difficult to be ascertained." (History of the (Continued on page two)

SATAN'S COUNTERFEITS, NO. 21 —

Can A Sinner "Sin Away His Day Of Grace"?

By ROY MASON
Tampa, Florida

Recently a friend told of an evangelist who while holding a meeting in a community consisted of two different persons to use the Scripture is Gen. 6:3. Reference there is to one thing—the coming of the flood. The Lord says that he is not going to indefinitely strive with sinful men, but that he will in 120 years send the flood. That Scripture does not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than he was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment."

Jesus said, "And he, when he is ignorant of the Scriptures, one or the other."

IT IS A PLAIN UNSCRIPTURAL LIE that people reach the place WHERE THEY WANT TO BE SAVED AND CAN'T BE SAVED.

The only way of "sinning away one's day of grace" is to defer turning to Christ until death strikes one down. When death cuts one off, then be sure "the day of grace" is over.

The doctrine of "sinning away one's day of grace" belongs in the theology of those who believe in "falling from grace." The two

doctrines are twins, rocked in the same cradle. The scripture most often quoted to bolster up this doctrine is one lifted out of its setting — lifted out of its particular context, and pressed into use. The Scripture is Gen. 6:3. Reference there is to one thing—the coming of the flood. The Lord says that he is not going to indefinitely strive with sinful men, but that he will in 120 years send the flood. That Scripture does not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than he was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment."

Jesus said, "And he, when he is ignorant of the Scriptures, one or the other."

By WENDELL P. LOVELESS
Ex-Chaplain of Masonic Lodge,
Wheaton, Illinois

I was regularly initiated into seven degrees of the Masonic Order, holding, for a time, the office of Chaplain in the Blue Lodge, and my knowledge of this society is therefore the result of my experience as a member of it. I now hold a regular demit from the order, which indicates that I was in good and regular standing when I seceded from it.

When I came to see clearly that which the Lord Jesus Christ had done for me on Calvary, and realized my tremendous responsibility as a witness, as an ambassador of Christ, I could no longer remain in Masonry, and several of the reasons are expressed in the following pages.

The Lodge In Practice Is Foolish

In the first place, the lodge, in

PRACTICE is foolish. It has a secret or group of secrets; why make it secret? Such a meeting enjoys the protection of the laws of the land; it has a right to assemble; why is it necessary to have it secret? Then, too, the activities of some of the lodges in public parade and in convention are exceedingly foolish. Every normal individual believes in good, wholesome fun, but the Christian should remember that the Holy Spirit indwells him. How difficult to imagine the Apostle Paul dressing up in these silly costumes, or the Lord Jesus donning some of the outfits worn in connection with certain conclaves and conventions and initiation rites of lodges. Paul said, "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things" (I Cor. 13:11). While the world may do many of these things the

Christian cannot do them.

The Lodge In Principle Is Selfish

Again, in PRINCIPLE the lodge is selfish. The lodge takes many a man from home when he should be there. It indulges in selfish pleasure, and is expensive in time and money. The argument is often advanced that membership in the lodge helps men to progress, and I am sorry to say that some ministers in candidating for a pastorate wear their emblem of the secret order that they may get the place. The charity and good deeds of the lodge are often cited, as are also its homes, and the money it gives away. The lodge gets paid for all the help it gives to members, for it collects it in dues. Insurance companies pay benefits without boasting about it; yet the secret orders parade their benevolence and charitable activities as if it were a real sacrifice.

The obligations which the candidate has to assume upon initiation are selfish. He promises — "I do furthermore promise and swear that I will keep the secrets of a companion . . . sacred and inviolable." Here no crime is expected. This is simply wicked beyond expression. In other degrees the candidate is compelled to take an obligation that he will not harm the relatives or women members of the families of the lodge. This is a selfish obligation. Compare it with the obligation of (Continued on page 4, column 3)

The Baptist Examiner Pulpit

"MODERNISM"

Sermon Preached by John R. Gilpin; Mechanically Recorded for Publication

"It is written."—Matthew 4:4, 7, 10.

To me this is a very unusual and interesting passage of Scripture. It was spoken at the very beginning of Jesus' ministry on earth. In the preceding chapter, God the Father had publicly declared that Jesus Christ was His Son, and now that the Father had openly and publicly declared that Jesus Christ was His Son, the Devil comes to Him and says, "If thou be the Son of God, command that these stones be made bread." I don't think that the word "if" carries the idea of any doubt in the Devil's mind, but rather it is more the idea of "since," or an acceptance of what God has said. In other words, Since God has said that you are

His Son, command that these stones be made bread." The Lord Jesus answered him in substance by saying, We are not to live by bread alone. There's something more to life than what we get out of it. We are not to live by that which sustains the body, but we are to remember that we are to live by that which sustains the soul.

Then the Devil perverted the Scripture. He took a text out of Psalm 91, from its context, and away from its setting, and said, Now if you will just cast yourself down from the pinnacle of this temple, the Lord will give His angels charge over you so that you won't get hurt. He actually quoted the verse from Psalm 91 in bringing this second tempta-

tion, but he took the verse out of its context, and away from its setting, and made a false application.

The fact of the matter is, the Devil perverted this Scripture in precisely the same manner that the snake-handling Holy Rollers pervert the Bible, for the Devil took a verse of Scripture that was spoken to the man who was walking in fellowship with the Lord God, and literally said, Tempt God to take care of you. That is what a snake handler is doing. He is tempting God to take care of him when he is handling copperheads and rattlesnakes.

Jesus' answer again was, "It is written."

Then the Devil took Him upon (Continued on page 2, column 3)

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The Baptist Examiner

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Editor

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The Church

(Continued from page one)

Anabaptists, pages 490, 491).

(3) Enemies of Baptists, anxious to bring Baptists down on the same level with other groups put on foot by men, have tried their uttermost to attribute the origin of Baptists to some person. The author has in his library anti-Baptist literature which names several different persons, each supposedly being the founder of Baptists. The enemies are thus divided amongst themselves, and have failed to satisfy anyone who is really searching for the truth.

Personally, the author believes that the history of the church from the time of the apostles is so foggy that it has not and never will be written. We have some great histories that have been composed by very studious and earnest men, but these are nothing but muddy water, if not mud, compared with what we believe to be the church's true history. Modern historians actually know very little about the ages gone by. There are so few records of the history prior to the printing press that our knowledge is greatly limited.

Not only is our historical knowledge limited for lack of records, but also by lack of knowledge on the part of the authors of records which we have. Imagine how limited a writer of the Dark Ages must have been! He had no means of communication such as we have today and very little contact with other nations, not to mention what was actually taking place in those nations. Whatever a person of that age would write would be reliable only as it concerned local affairs.

Another thing to consider is that writers have not always recorded information about every religious movement. The history of the church is greatly clouded because of this in particular. We have an illustration of this very thing in even the twentieth century. Broadman Press (Southern Baptist Convention) recently published a large two volume encyclopedia. In this encyclopedia there is information of some sort on practically all present-day Baptists. But there is no information whatsoever on Baptist churches such as the one to which the author belongs, except references to particular doctrines which we hold in common with some other groups named. The church to which the author belongs is located in Ashland, Kentucky, and within the radius of fifty miles of Ashland, there are at least fifteen independent Baptist churches of like faith and order. Furthermore, through our weekly paper, **The Baptist Examiner**, we have contact with a great number of other churches of like faith and order. The new encyclopedia of the Southern Baptist Convention publishing house will no doubt come to be regarded as a historical document in years to come (if the Lord tarries His coming). When the historians of the future look into this document for records as to the Baptists of this day, they will find no record of churches of the kind just mentioned. Yet this encyclopedia should be the one most likely to give such information because the faith and order of Convention churches is in precept essentially the same as that of these independent churches.

When a twentieth century publication completely overlooks churches and gives no information about them, then it is certainly not difficult for us to understand how historians and writers of the past ages could have very easily or deliberately done the same. And this is not even taking into consideration the bigotry and hatred for Baptists that has characterized non-Baptist writers.

Yes, Baptist history is cloudy so far as the written record is concerned, but were God to uncover the clouds of the past ages we have not the slightest doubt that we would see a glorious path that leads through some nineteen hundred years of God-honoring witnessing for Christ and truth.

Proving that Baptists are linked with the Anabaptists, Waldenses, Donatists, Novatians, etc., is not too important. Of course, it is important that Baptists be linked with the church which has descended from Christ, but whether all (or any of) these groups named were the expressions of Christ's church in their day and age, we do not definitely know. No doubt some of the churches in these groups were not sound in the faith, just as many churches among Baptists today are not sound. But there is great possibility and strong indication from what history is recorded of them, that these Anabaptists and Waldenses and other groups held to the same truths for which the churches of the New Testament stood. That in some of these groups there were things which are not in harmony with what we believe to be New Testament teaching is not denied. But let us remember that what is recorded in history as being the position of a certain group does not mean that the entire group or even the

(Continued on page three)

"Modernism"

(Continued from page one)

a high mountain, and showed Him all the kingdoms of the world. He said, Now if you will just fall down and worship me, you won't have to go by the way of the Cross to get this. You want to be a king? You want to be a world-wide ruler? You won't have to go by way of the Cross. I'll give it to you if you will just worship me. Jesus answered again, "It is written."

Now, beloved, notice, when Jesus answered the Devil these three times, and said, "It is written," and quoted Scripture each time that He did so, immediately the Devil left Him. Beloved, He put "old Splitfoot" to flight with three quotations from the Bible. I'll tell you, you can put the Devil to flight anytime you quote the Word of God. There isn't a heretic in the world who will stand up and face the Word of God when it is fired at him broadside. He will do just like the Devil did; he will flee. The final issue so far as Jesus Christ and the Devil was concerned, was the authenticity of the Word of God, and when Jesus Christ quoted it, the Devil fled.

I.

WHAT IS MODERNISM?

May I say in the beginning that modernism is not very modern, for everything that the so-called modernist believes today is nothing else in the world but the same old errors and heresies that have been reshaped through the centuries. There really isn't anything modern about it. The fact of the matter is, I'll say that ninety per cent of what the modernist speaks today in opposition to "It is written" was preached even before the days of the Lord Jesus Christ. Beloved, anybody who denies the historical accuracy of the Bible is a modernist. Anybody who denies the scientific accuracy of the Bible is a modernist. Now I don't believe the Bible was written to teach science, but I will say that it is scientifically accurate on every phase of science that it touches. The Bible wasn't written to teach us how the heavens go, but rather how to go to Heaven. The Bible wasn't written to teach us the age of rocks, but rather to teach us the Rock of Ages. In every instance though where the Word of God deals with any scientific matter it is scientifically accurate, and the man who denies the scientific accuracy of the Word of God is a modernist.

I'll give you an example of how good brethren can be badly led astray sometimes trying to keep up with science, falsely so-called. There is a Bible Dictionary that is reputed to be a sound Bible dictionary. Generally speaking, it is. But all the early editions of this Bible Dictionary apologized for one verse of Scripture that speaks about the ants. For years this Bible Dictionary came out with the same old apology—apologizing for one verse of Scripture being inaccurate scientifically, until one day some new scientific equipment was developed, and it was found that the Word of God was exactly as it said—that it was accurate in every respect. All science had to revise its philosophy concerning the

(Continued on page 3, column 2)

The Five Points Of Calvinism

By FRANK B. BECK

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"I Should Like to Know"

1. When was THE BAPTIST EXAMINER started?

The first issue was printed on April 1, 1931.

2. Who started THE BAPTIST EXAMINER?

THE BAPTIST EXAMINER was launched under the very capable editorship of Elder T. P. Simmons, who is now pastor of the Baptist Church of White Plains, Kentucky.

It was carried on by Brother Simmons through 1938, during which time he printed 59 issues of the paper, and only discontinued it due to a lack of financial support.

3. How long has THE BAPTIST EXAMINER been under its present editorship?

It was issued for the first time on February 4, 1939, and has had a continuous weekly circulation ever since.

4. Where does THE BAPTIST EXAMINER circulate?

In all 48 states and in about 20 foreign countries.

5. What is the weekly cost of the paper on which THE BAPTIST EXAMINER is printed?

Approximately \$75.00 a week at present, which means approximately \$4,000.00 a year for paper alone.

6. What is the cost of the postage each week in mailing THE BAPTIST EXAMINER?

It runs nearly \$50.00 a week. Every year it amounts to approximately the equivalent of 60,000—4c postage stamps.

7. What wages are the employees paid who produce THE BAPTIST EXAMINER?

From \$75.00 to \$100.00 weekly.

8. How much salary do you get as editor?

Until my resignation as pastor of the First Baptist Church of Russell, Kentucky, in October, 1954, I never took anything from the shop. Although I worked in the shop approximately 14 hours a day, in the first ten years that we owned our equipment (since November 1, 1954), I never took any salary for my work, since I had a good living salary as pastor of the church.

This past year I took out approximately \$75.00 a week for living expenses, which was the same amount received by our lowest paid employee.

9. How long are your working days?

The old adage says: "A man works from sun to sun, but a woman's work is never done." This is somewhat true so far as our shop is concerned. Our employees work 8 hours a day, but the "boss" puts in about 14.

10. Do you own your own building?

Yes. We are very grateful to God for our present location, which we bought in 1950. Through the providence of God we have a very wonderful and large building, just one block from the heart of town, which is in excellent condition, and which we purchased for a song.

I built a home at Russell a good long while ago, and 20 years ago I sold it. When the deal was closed, I had \$2,000.00 left which I used as a down payment on our present building.

There are two four-room apartments and two two-room offices upstairs over the printing shop. We use one of the offices, and rent the rest of the upstairs. The rent from the building is retiring the mortgage and in two more years the building will be completely paid for—having paid for itself with its own rent, while we have had the downstairs for our printing shop, free of charge.

11. What is the subscription

price of THE BAPTIST EXAMINER?

\$2.00 a year.

12. Do you do job work in shop?

We do every bit of work way of printing that we can order to hold down the overhead on the shop. Even then it is possible to make ends meet financially. We have a continuous deficit. Obligations are like poor—we have them with always—and were it not for contributions received from friends, we could not keep paper in the mails. Thank God for these whom He impresses have a part with us in carrying on this printed ministry.

13. Do you have churches or individuals who contribute regularly?

Most of our contributions are an irregular nature. However, do have some few churches or individuals who make regular monthly contributions toward on-going of the paper. They not many, but we thank God for everyone who sends frequently, any contribution us, whether large or small.

14. Are you in debt?

Yes, both on the building and on the equipment.

The debt on the building never worried us, for as I said, the monthly rental pays obligation.

As for the debt on the equipment, we try to pay on it from month to month as the Lord ables us.

15. Do your obligations worry you?

Yes. I am only human, when they come due from time to time, I am naturally anxious to meet them promptly. Some say that they never worry, but I am frank to say that there have been many nights that I have stayed awake, on account of debts. I guess some of our enemies will say that I am a mendacious sinner to worry. However, if they had the problem make ends meet on our scanty come, I am sure that they would do a little "sinning" too.

16. How have you gotten your printing equipment?

For ten years I worked in a shop at no cost to THE BAPTIST EXAMINER. The work which I did, if I had hired someone to do it, would have cost the shop fully \$5,000.00 a year. Much of this by ten and you have \$500.00 saved. Then in the providence of God, I bought equipment from five different printing shops that were defunct. In each instance I bought low and sold high, so I was able to make some money in behalf of the shop through trades. For example, I bought a printing press in Gallipolis (Continued on page 7, column 2)

Laying The Axe

Arminian Heresies

25c per copy, 5 for \$1.00

This little booklet discusses subjects as Man's Free Will, "Whosoever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Christ Die for Every Man?" Several passages such as John 13, II Peter 3:9, Hebrews Revelation 22:17, I John 2:2, many others are considered. You will want to read this booklet and pass it on to others who have been misled by the human effort.

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The Church

(Continued from page two)

majority of the group held to such. Furthermore, let it be remembered that right along side these groups who had some error mixed with truth we do not know that there weren't other churches that were entirely free from the error and held solely to the truth. Today a person could go into a church called Baptist and hear many things which sound Baptists do not believe. If that person were to judge all Baptists by this one church he would have a wrong impression. **Now this is exactly what happened in many instances in ages past, no doubt.** When someone points to some inconsistency on the part of a certain group, we say, "Prove that all the churches held to that. Prove that there were not other churches standing against this error."

Also, it should be remembered that most history has been written by the enemies of Baptists. Baptists, as a result of persecution, were unable to do much by way of writing. They were too busy seeking a place to worship without persecution to give time to write; and furthermore, they were poor people and unable to buy equipment to print or pay for the printing. One more fortunate Baptist brother wrote a little tract in which he said: "We that have most truth are persecuted, and therefore most poor; whereby we are unable to write and print, or we would, against the adversaries of truth. It is hard for us to get our daily bread with our weak bodies and feeble hands. How, then, should we have means to defray other charges, and to write and print?" (**The Origin of Baptists** by S. F. Ford, page 20).

We should expect, then, that Baptists of the past would be greatly slandered and misrepresented, even as they now are in this day when we have again and again made our views clear. Papists and Pedobaptists have never been satisfied with Baptists and their doctrines and never will be. They shall try to annihilate them one way or another as long as Baptists stand for the truth.

What Historians Say About Baptists

With these things taken into consideration, we now wish to call attention to some of the things that historians have stated with regard to the history of Baptists. These quotations reveal that if any one can lay claim to being the church that has descended from Jesus Christ, it must be the Baptists.

J. Newton Brown, editor of the **Encyclopedia of Religious Knowledge** and a scholar of renown, maintained that "the ancient Waldenses, Cathari, Peterines, and Donatists were our historical ancestors, and that a succession of whom continued up to the Reformation." (Quoted by Graves in **Old Landmarkism**, page 127).

David Benedict, though often misinterpreted by many enemies of Baptist perpetuity, says: "The more I study the subject, the stronger are my convictions that, **if all the facts in the case could be disclosed**, a very good succession could be made out." (**History of Baptists**, page 51).

Mosheim says of the Anabaptists:

"The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from that famous man [Simon Menno] to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is, consequently, extremely difficult to be ascertained." (MacLaine's 1811 edition of Mosheim's work, Vol. IV, pages 427, 428).

In a work entitled **The History of the Reformed Church of the Netherlands**, two Pedobaptist historians, **J. J. Dermout**, chaplain to the king of Holland, and **Professor A. Ypeig**, professor of theology in the University of Groningen, wrote:

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century fled into Flanders; and into the provinces of Holland and Zeeland, where they lived simple and exemplary lives, in the villages as farmers (in towns by trades) free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were, therefore, in existence long before the Reformed Church of the Netherlands.

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics that their denomination is the most ancient." (Vol. I, page 148).

The men who wrote this statement, remember, were not Baptists, but Pedobaptist scholars of the Dutch Reformed Church.

Theodore Beza, the friend, pupil, co-pastor, and successor of Calvin, is quoted by Jones in his **History of the Christian Church** as saying:

"As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian church, since they are those that have been upheld, as is abundantly manifested, by the wonderful providence of God; so that neither those endless storms and tempests, by which the whole Christian world has been shaken for so many succeeding ages, and the western parts, at length so miserably oppressed by the bishops of Rome, falsely so called, nor those horrible persecutions, which have been expressly raised against them, were ever able so far to prevail as to make them bend or yield a voluntary subjection to the Roman tyranny and idolatry." (Page 353).

Cardinal Hosius, president of the Council of Trent (A. D. 1550):

"If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of Baptists." (Continued on page five)

"Modernism"

(Continued from page two)

ants. Now this Bible Dictionary doesn't apologize for that passage of Scripture anymore.

I tell you, beloved, any man who puts a question mark about any portion of the Word of God is a modernist. Anybody who says the Word of God is filled with mistakes and inconsistencies and inaccuracies is a modernist. Every once in a while somebody tells me that he has found something that is inaccurate or inconsistent or contradictory in the Bible. Oh, no, beloved. The contradiction is in the individual, not in the Bible. Tom Payne used to charge \$10 a head for folk to hear him lecture on the Mistakes of Moses. He took the first five books of the Bible and he riddled them, calling attention to what he called the mistakes of Moses. Now, beloved, I wouldn't give five cents to hear Tom Payne talk about the mistakes of Moses, but I'd give \$100 to hear old Moses speak on the mistakes of Tom Payne.

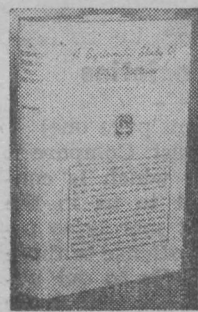
Any man who says that the Bible is filled with mistakes and inconsistencies and inaccuracies is a modernist, and any man who talks about new truth and who says that there are new revelations coming to us every day is a modernist. That's Nels Ferre for you. If you will read his little book entitled "Pillars of Faith," Nels Ferre says that we haven't begun to get all the truth that can be given to us, but rather God is in the business of revealing new truth to us continually. Any man who goes beyond this Bible and says that there's new truths coming to us, and that there is more for us by way of truth, than what's in the Bible, reminds me of a minnow swimming in the ocean, which says, "Must I be confined to this body of water?"

Any man who denies that the Bible is God Almighty's final revelation on all subjects on which it speaks is a modernist. The Bible doesn't speak on every subject. There are many subjects in this world that the Bible does not touch on in anywise at all, but on every subject that the Bible speaks on, it is final in every particular, and any man who denies the finality of it is a modernist.

Now let me give you three or four illustrations of a modernist. I turn to the Word of God and I find that one day the children of Israel, after forty years in the wilderness, were going across from Moab over to Canaan. They had to cross the Jordan River. It was at flood stage. When the priests stepped down into the Jordan River, the Word of God says that the waters stopped, and

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began to pile up wave on top of wave, while the balance of the water flowed on; it allowed them to march dry shod across the Jordan River. Now, beloved, the modernist says, "That ain't the way I heard it. There was a big landslide on one of the mountains beside the river, and the whole mountain slid into the Jordan River. It put a dam across the Jordan River so that all the water came right against the dam and stopped, and all the rest of the water flowed on."

Beloved, I'm glad I am not a modernist. I'm not smart enough to think up things like that. It takes a man who has an imagination to be a modernist. I'd much rather turn to the Word of God and hear Joshua say:

"And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zarethan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." — Joshua 3:13-16.

Beloved, I'd a whole lot rather take what the Word of God says than to try to explain it away. I'd a whole lot rather take what the Word of God says than to try to find the non-existent mountain that slid into the Jordan River.

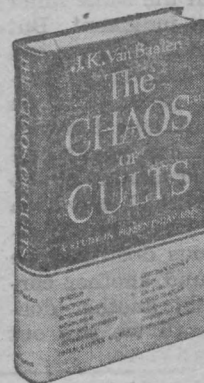
Let me give you another illustration. In 1940, in Philadelphia, the rector of the Holy Temple Church asked for a three-year moratorium on preaching—that is, he asked that they not have any preaching for three years' time. This is his statement:

"There is far too much preaching. It is bad for you. Anybody

at least twenty-five years old should be able to find the way to God by himself."

Now I'm quite ready to agree with the rector in one respect. As far as his kind of preaching is concerned, there has been entirely too much of it, and I'm willing to agree to a moratorium of his kind of preaching not just for three years but for thirty years and for the rest of his lifetime if he outlives the thirty years. The fact of the matter is, any kind of preaching that is done by a modernist, if it is just one syllable, is just one syllable too much. Beloved, there never will be too much preaching if it is the kind that exalts the Word of God and (Continued on page 5, column 1)

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ONENESS OF GOD

E. G. COOK
Birmingham, Alabama

In this day of loose thinking and loose talking, it would be well for us to stop and take stock of some of the great Bible subjects which are being handled so loosely.

In Deuteronomy 6:4 God tells us that the Lord our God is one Lord. This does not by any means justify the Unitarians in their warped conception of God. It does not mean that there is only one person in the Godhead. In Genesis 1:26 God said let us make man in our image. Even a grammar school pupil knows that "us" and "our" are plural pronouns. But it does mean that the Lord our God is one Lord in thought [mind] word [will] and deed [purpose]. We never hear the Father advocating one thing, the Son another and the Holy Spirit still another.

They delight in that oneness to the extent that they desire and command that we, the other members of the family, bear this resemblance of them. Even human parents delight in seeing a resemblance of themselves in their children. Therefore we are not surprised when we hear our Father saying in I Peter 3:8 for us to be of the same mind. Certainly everyone will admit that this means for us to believe the same thing.

We are living in a time, however, when it is commonly believed that we are supposed to believe differently. But let us remember that God is not the author of this unscriptural way of thinking. He will no doubt finish it in due time, but He certainly had nothing to do with its beginning.

In I Corinthians 1:10 our Father goes more fully into His instructions for us concerning this oneness which is so dear to Him. Here He tells us to speak the same thing, to have no divisions among us, but to be perfectly joined together in the same mind and in the same judgment. But instead of our doing that, we can hear one group preaching eternal salvation by grace, through faith in our Lord and Saviour, Jesus Christ; we can go around the corner and hear another group preaching that eternal salvation by grace through faith is a damnable and dangerous doctrine; we can then go around another corner and hear still another doctrine preached until we run out

of corners and doctrines, and everyone of them will be claiming God's blessing upon what is being preached. Of course, they all claim to be perfectly joined together by some imaginary, invisible, intangible, and shall we say unheard of and undreamed of (Biblically speaking) "church."

But even if we should grant that all this conglomeration of groups is perfectly joined together by this figment of someone's imagination called the invisible church, there are still other commands in this Scripture which the so-called invisible church cannot touch. Even though Methodists, Presbyterians, Campbellites and even some Baptists claim to be joined together by this imaginary something, none of them has ever yet claimed that this imaginary something has caused them to believe and speak the same thing. As it is written, he who offends in one point is guilty of all. So when they fail to believe and speak the same thing they are also guilty of not being perfectly joined together, even if there were such a thing as an imaginary, invisible church.

In John 17 we have our Lord's prayer which was certainly not prayed just to be heard of men. He was pouring out His very heart to the Father, and the Father was hearing every word of it. In verse 21 we hear Him as He prays that we may be one even as He and the Father are one. Was He really sincere when He prayed that great prayer? If He were sincere would He do anything at all to hinder the answer to that prayer? Can it be denied that His calling preachers to preach all these different doctrines, or blessing all this division and confusion in any way would be an open and outright hindrance to the answer to His great prayer for us to be one as He and the Father are one? He has never had anything to do with all these divisions in the religious world, and He never will until that day when He shall judge all things.

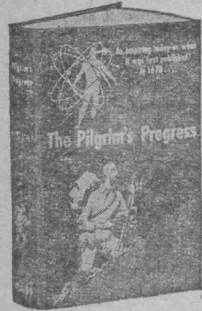
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A sheep in Sion, Switzerland, jumped off a 220-foot precipice to escape a dog. About 200 other sheep followed the leader and plunged to their deaths in quick succession.

As a rule, there is nothing dangerous, nor fatal, in the game, "Follow the Leader," which children delight in playing. But there is extreme danger to all who continue to follow the leader, Adam, in disobeying and hiding from God.

The Bible says, "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12). Again it says, "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 55:36).

Sin entered the world through what had been called "a simple act of disobedience." God said, "Don't." (Genesis 3:3). Satan said "Do." (Verses 4 and 5). Adam disobeyed God and humanity has followed his leadership. The divine verdict says, "All have sinned and come short of the glory of God" (Romans 3:23).

It was a dog that harassed those sheep in Switzerland, but Satan is likened to "a roaring lion walking about seeking whom he may devour" (I Peter 5:8). There is no need for frightened humanity to jump off the cliff of despair, for the Good Shepherd who gave His life for the sheep (John 10:11), says: "Come unto me . . . I will give you rest" (Matthew 11:28).

A shepherd was not mentioned in the news item in connection with those frightened sheep in Switzerland. Possibly they were "sheep without a shepherd," which, by the way, was what the Lord said about the multitudes in His day who were seeking satisfaction in material things.

He has compassion on them—yea, love—that led Him to the cross to die—the "Just for the unjust."

Don't "jump off the deep end," as the saying is, but jump into the everlasting arms of the "Good," the "Great," and the "Chief" Shepherd who said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." Timely Topics.

Secret Societies

(Continued from page one)
the church of Christ. Compare it with the attitude which is continually presented to us in the Word of God, not merely to refrain from giving offense to those whom it is decidedly to our advantage to protect, but to love our enemies and to do good to them that hate us and persecute us, and pray for them that despitefully use us.

The Lodge Is Anti-Christian

Again, in conduct and propaganda the lodge is ANTI-CHRISTIAN. Now, I realize that there are many lodge members, and many who are not members, who say that this is not true, "for," say they, "is not one of the requisites for membership in these lodges a belief in God? Do they not require the candidate to express his belief in God?" The answer is that many of them do, and the committee which is appointed to call upon the candidate to examine him as to his fitness for membership asks the question,

Results Of Survey Conducted At The New York State Fair

A spiritual survey, sponsored by the radio ministry of the North Syracuse Baptist Church was conducted through the "Christ At Noon" exhibit in the Horticultural Building at the New York State Fair. The motif of the booth was a huge question mark with vari-colored lights and the question printed, "Do You Have the Answer?" This outreach was under the direction of Miss Mayre Gelsomini. Over 1800 participated in the surveys and thousands of pamphlets "Life's Most Important Questions" were distributed.

In response to the first question, "Do you believe that there is a personal God?" 1763 replied, "Yes"; 8, "No"; 48, "Uncertain." To the fourth question, "Do you believe that Jesus Christ died for your sins, rose again, and lives to be your personal Lord and

Saviour?" 1757 indicated "Yes"; 363, "No"; 56, "Uncertain."

The apparent reason for a number of negative answers to first question, despite the fact that national surveys reveal that per cent of all Americans believe in God, was due to the word "personal." By this was meant that God was no more than influence or force, but that He possesses a personality and manifests all the attributes of personality; and that He was perfectly revealed in Christ Jesus.

It was revealing to see the number of responses of "uncertain" to the fifth question, according to the Bible all who trust in Jesus Christ, who "The Way, the Truth, and Life," can have the assurance a place reserved in Heaven's Timely Topics.

"Do you believe in God?" But what God do they mean? Do they mean the God of the Bible or some other god?

This is a most important consideration, and one which I should like to emphasize at this point. To the man or woman who has not been scripturally taught, the name of God used in connection with a movement or a so-called religion is apparently all that is necessary, in many cases, to stamp that movement or that religious belief as a good one. But a study of the Word of God reveals to us that merely the use of the name "God" is not all that is necessary. For example, there is the God of the Pantheists, who say that God is found in the universe as a whole and that there is no God other than the combined forces and laws manifested in the existing universe. This, you see, is a conception of God quite different from that which the Scripture portrays, for Scripture sets forth a God who is a Person; that is, who has the attributes of personality, who thinks, who hears, who feels, who sees, who loves, who speaks.

Then there is the God of the Mohammedan — Allah — a God whose only prophet was Mohammed. This is not at all the Scriptural conception of God. There is the God of the Buddhist, the God of the Theosophist, the God of the Confucianist, the God of all of the false religions which is not the God of the Bible.

The God of the Bible is the God who is revealed in saving power alone in the Lord Jesus Christ, who came to earth in the flesh, taking upon Himself the form of the servant and becoming obedient unto death, even the death of the cross, where He shed His precious blood, bearing in His own body our sins, becoming our substitute, dying in our place, that He might bring us to God, that

He might reconcile us to God is not sufficient, therefore, to that we believe in God, or in God, but the question is, what our conception of God? We must believe in God as revealed in Scripture, in the person of Lord Jesus Christ. We must believe in the Tri-une God — the Father, God the Son, and the Holy Spirit, yet one Godhead. Three persons, yet one. We must believe in not merely a God who creates but the Lord Jehovah who redeems.

When we investigate the rituals and tenets of the secret orders we find that the name of God is profusely used and in some cases, but we find such a wide variety of degrees, even the name of God is used in a way that it renders the whole procedure akin to blasphemy.

Masonry's Use of the Scriptures

Let me give you an example. In probably the best known of the secret orders extant today, we refer to Masonry, the name Christ is deliberately stricken from the Scripture passages used in the rituals, where the name Christ occurs in the Bible in the passages. This is also true of other lodges. In the charge to read at the opening of one of the degrees the following Scripture passage is given, "If so be ye have tasted that the Lord is gracious to whom coming as unto a living stone, disallowed of men, but chosen of God, and precious, also as living stones be ye to build up a spiritual house, an holy priesthood to offer up sacrifices acceptable to God. Wherefore, also it is contained in the Scripture, etc." This is a quotation of Peter 2:5, but please notice the words "by Jesus Christ" which occur in the Bible but are omitted in the lodge ritual. It is not a misprint; this passage is printed in this mutilated form in other rituals and not only that but we are assured in a note at the end of the passages that it is printed in this form purposely for it says, "The passages taken with slight modification from the second chapter of First Epistle of Peter."

Is it a "slight modification" to take out the name of our Lord Jesus Christ from Scripture passages where it occurs? The name of Jesus Christ is deleted. We immediately see the terrible omission when we realize that the name of the Lord Jesus Christ is the only name in which is salvation.

Another example is found in one of the other degrees, where Thessalonians 3:6 is quoted, "We command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." The words "in the name of our Lord Jesus Christ" are omitted in the ritual. It originally reads, "We command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves" (Continued on page 7, column 1)

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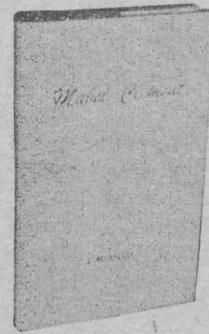
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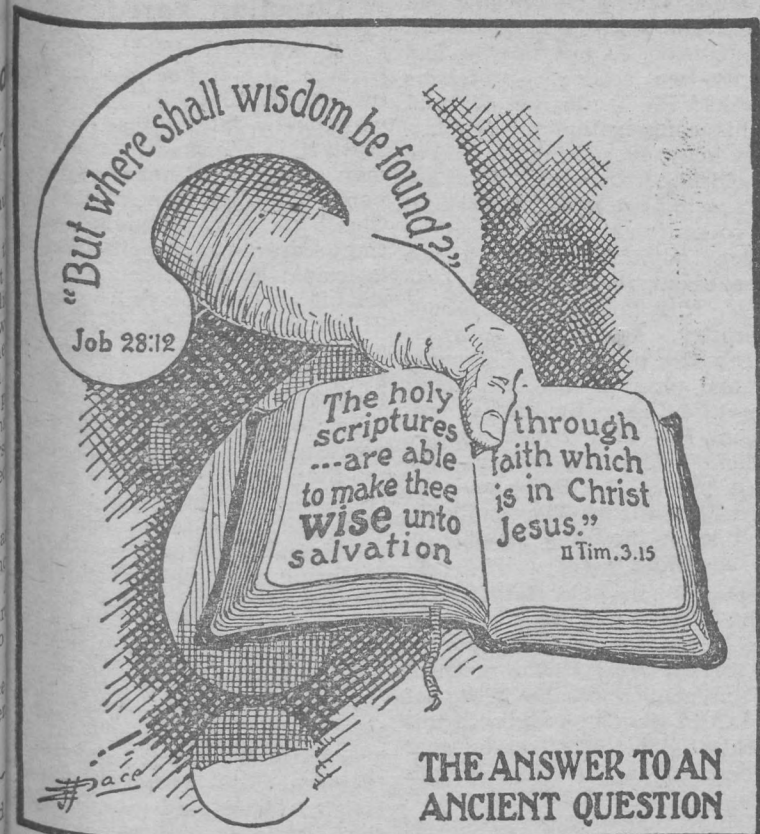
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"Modernism"

(Continued from page three)

What is a modernist? A modernist is that individual who takes the Spirit out of the Bible, who takes God out of Jesus Christ, who takes the fire out of Hell, who takes the water out of the baptistry, and who takes life out of the grave. Any man who preaches that kind of preaching is preaching entirely too much of it. I'd vote for a moratorium on his kind of preaching, but not for the man who preaches the Bible as the Word of God.

Let me give you another illustration. Quite a number of years ago the Northern Baptist Convention was in session. W. B. Hinson, who was an outstanding Bible preacher of the Northern Baptist Convention, presented a resolution before the convention asking that all outgoing missionaries sign a statement that they believed in the virgin birth, the resurrection of Jesus Christ, and the inspiration of the Scriptures. His resolution made it mandatory that every outgoing missionary of the Northern Baptist Convention sign such a statement declaring that he believed those five cardinal teachings, yet when it came before the Northern Baptist Convention for a vote, it was voted down by a majority of two to one. What does it tell us? That the Northern Baptist Convention is made up of modernists by an overwhelming majority of two to one—men who do not believe the Bible.

Let me give you another illustration of a modernist. If you will read Jeremiah 36:19-25, you will find a story of a man who

had the Bible read to him, but he didn't like it. He was a king, and when the prophet Jeremiah wrote his book, he sent the king the original copy of it. When one of the servants read this copy of Jeremiah to the king, the king would interrupt him every few minutes and with his penknife would cut out a page or two of this roll and cast it into the fire burning on the hearth, so that in a little while the entire roll of Jeremiah was consumed. When this king had whittled out of it what he did not like, he burned it all on the hearth.

Now, beloved, if I mistake not, we have a lot of whittlers of the Word today. They don't like the finality of the Bible and they whittle out every Scripture of the Bible that talks about the Bible being final. They don't like the divinity, or the deity of Jesus Christ. They don't like the blood atonement of the Son of God. They don't like the resurrection of the Lord Jesus Christ, and they whittle that out of the Word of God. They don't like a New Testament church and they whittle that out of the Word of God. They don't like the security of the saved, and they don't like the doctrine of Baptist baptism—the only kind of baptism that there is in the world today. What do they do? They whittle it out. What are they? Every last one of them is a modernist.

II.

A DESCRIPTION OF A MODERNIST.

In the Gospel of Luke we have God Almighty's own description of a modernist. Listen:

"Then he said unto them, O FOOLS, and SLOW OF HEART to believe all that the prophets have spoken."—Luke 24:25.

If you will look it up in the original, you will find that when the Lord Jesus said, "O fools, and slow of heart to believe" that it is really the word for "stupid" or "senseless." Beloved, if you want a description of a modernist, it is the man who doesn't believe all that the prophets have said, who doesn't accept all the Bible, and the Lord Jesus Christ says that he's a fool, or literally, he is stupid and senseless.

God gives us another description of the modernist. Listen:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became FOOLS, And changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Romans 1:21-24.

What does He say about the modernist? He says, "Professing themselves to be wise, they became fools," and the word for

"fools" is the word for moron or a simpleton or a blockhead.

Sometime ago a little boy ran up to me and said, "Brother Gilpin, do you like moron jokes?" I said, "Yes," and he said, "Most morons do." I said, "What would you have said if I had said no." He said, "I would have said then that most morons don't."

Beloved, you've got the word "moron" right here in the first chapter of Romans, for God says that the man who turns away from God, the man who turns away from the revealed will of God, the man who turns away from what God has said within His Word—that man professes himself to be wise, but actually he is a fool, a moron, a simpleton, or a blockhead.

That's not very complimentary to the modernist. Some people think it is so wonderful to say, "I'm a modernist. I believe in a modern approach to the Word of God." Let me tell you something. It may sound good to them, but God looks down from the heavens and says, "Poor moron, simpleton, blockhead, stupid, senseless fool."

III.

THE AUTHOR OF MODERNISM.

I would insist, beloved, that the Devil is the author. It was the Devil in Matthew 4, from whence I read my three texts, that tempted the Lord Jesus Christ, and finally he himself ended up quoting Scripture to the Lord Jesus Christ. I say the author of modernism is none other than the Devil.

If you will go back to Genesis 2 and 3, you will find that the Devil was the very first modernist that this world ever had—that he himself was the author of modernism then, and he is the author of all modernistic approach today. We read that God said:

"But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Genesis 2:17.

"And the serpent said unto the woman, Ye shall not surely die."—Genesis 3:4.

The first denial of the Word of God was by the serpent who was merely being used of the Devil. I tell you, beloved, I look at that passage of Scripture and I contend that the Devil was the first modernist that this world ever saw. When he denied what God had said in Genesis 2, and cast a doubt at the Word of God, and the veracity of Almighty God, he became then and there the first modernist that this world ever saw, and he is the author of modernism.

"He that believeth on the Son hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."—I John 5:10.

Notice, beloved, that is what the Devil did. He didn't (Continued on page 6, column 3)

The Church

(Continued from page three)

Anabaptists, since there have been none, for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people." (Letters, *Apud Opera*, pages 112, 113).

Notice this quotation does not date the origin of Anabaptists 1200 years prior to the time Hosius lived, but is in reference to the persecution suffered by them. The use of the name "Anabaptist" did begin during these early years but that was only because the churches would not receive alien immersion or anything else as baptism. They were thus called "Anabaptists" (rebaptizers). The churches repudiated this name since they did not consider their practice as being a re-baptism but the first Scriptural baptism that those baptized had actually received.

Again Hosius says:

"The Anabaptists are a pernicious sect. Of which kind the Waldensian brethren seem to have been, although some of them lately, as they testify in their apology, declare that they will no longer re-baptize, as was their former custom; nevertheless, it is certain that many of them retain their custom, and have united with the Anabaptists." (Works of the Heresaeics of our Time, Book I, page 431).

Philippus van Limborch, the historian of the Inquisition, says:

"To speak my mind freely, if their opinions and customs were to be examined without prejudice, it would appear that among all of the modern sects of Christians, they (Anabaptists) had the greatest resemblance to that of the Mennonites or Dutch Baptists." (History of the Inquisition, I, page 57).

Ulrich Zwingli, the Swiss reformer:

"The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time." (From the introduction to Orchard's Concise History of Baptists).

John T. Christian quotes this statement with regard to the Waldenses made by an Austrian inquisitor in the Diocese of Passau about 1260:

"Among all the sects, there is no one more pernicious to the church (Roman Catholic) than that of the Leonists (Waldenses), and for three reasons: In the first place, because it is the most ancient: for some say that it dates back to the time of Sylvester (A. D. 325); others to the time of the apostles. In the second place, because it is the most widespread. There is hardly a country where it does not exist. In the third place, because if other sects strike with horror those who listen to them, the Leonists, on the contrary, possess a great outward piety. As a matter of fact they lead irreproachable lives before men and as regards their faith and the articles of their creed, they are orthodox. Their one fault is, that they blaspheme against the Church (of Rome) and the clergy, points to which laymen in general are known to be too easily lead away." (Gretsch, Contra Valdenses, IV. As given in A History of Baptists by Christian, page 72).

In his debate with the Roman Bishop J. B. Purcell, Alexander Campbell also quotes the foregoing statement (page 174). Toplady likewise refers to it (Works, page 90).

Augustus Toplady, perhaps no scholar in ecclesiastical history, but one who certainly was an outstanding student of it, says:

"According to Pilchdorffius, the Waldenses themselves carried up the date of their commencement as a body, as high as three hundred years after Constantine, i.e. to about the year 637. For my own part, I believe their antiquity to have been higher still. I agree with some of our oldest and best Protestant divines, in considering the Albigenses, or Waldenses (for they were, in fact, one and the same,) to have been a branch of that visible Church, against which the gates of hell could never totally prevail; and that the uninterrupted succession of Apostolical doctrine continued with them, from the primitive times, quite down to the Reformation: soon after which period they seem to have been melted into the inner mass of Protestants." (Works, page 89).

Concerning the last remark, let it be understood that Toplady, being a Protestant, no doubt includes Baptists in his reference, although Baptists are not Protestants. As Sir Isaac Newton has said, "Baptists were the only Christians who have not symbolized with Rome." (See Memoirs of Whiston, page 201).

John Wesley, in his Explanatory Notes upon the New Testament, comments on Revelation 13:7 as follows:

"'And it was given him'—That is God permitted him. 'To make war with his saints'—With the Waldenses and Albigenses. It is a vulgar mistake, that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than him; and their true name was Vallenses or Vaudois, from their inhabiting the valleys of Lucerne and Agrogne. . . . Against these many of the Popes made open war. Till now the blood of Christians had been shed only by the heathen or Arians; from this time by scarce any but the Papacy."

Robert Barclay, a Quaker, states:

"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Catholic Church." (The Inner Life of the Societies of the Commonwealth, pages 11, 12)

Augustus Neander, a famous name in ecclesiastical history, says:

"But it is not without some foundation of truth that the Waldenses of this period asserted the high antiquity of their sect, and maintained (Continued on page six)

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The Church

(Continued from page five)

that from the time of the secularization of the church — that is, as they believed, from the time of Constantine's gift to the Roman bishop Sylvester — such an opposition finally broke forth in them, had been existing all along." (*History of the Christian Church*, Vol. VII, page 352).

Jonathan Edwards, the famous president of Princeton University, in *History of Redemption*, says of the Waldenses:

"Some of the Popish writers themselves own that the people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great."

Alexander Campbell, founder of the movement which has split into groups called Disciples of Christ, Church of Christ, and The Christian Church, bears witness to the perpetuity of Baptists. In an appendix to the published debate with Walker, Campbell says:

"While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany protested against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a Public Debate with Peter Caroli, and constituted a church in Geneva: whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the 'Scotch Apostle John Knox'; while the English Presbyterians must date their origin from November 20, 1572, 'when a small Presbyterian Church was erected at Wodsworth, a village near London'; whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect: while the Unionists or Scotch Burghers, must date their origin from the year 1747: the Methodists from John Wesley, 1729: the Quakers from George Fox, 1655: — I say, while all these sects are of recent origin, not one of them yet 300 years old—not one of them able to furnish a Model of their peculiarities, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the MODEL of their peculiarities the Scriptures themselves afford, as far as the name BAPTIST is concerned." (Pages 261, 262).

In his debate with Maccalla, Campbell stated that "Clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age to the present time, the sentiments of Baptists, and the practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced." (Reproduced edition of 1948, page 339).

Debating with Rice, Campbell stated:

"In reference to the subject of succession as respects the question before us, let me be permitted to say, that since the days of the bishop Sylvester till now, there have been immersed multitudes of persons not members of the church of Rome. They have been called by many names, such as Danites, Paulicians, Henricians, Novations, Petrobians, Waldenses, Albigenes, etc., a mighty host of men, never under the direct influence of popery, who, in all ages bore their firm and unwavering testimony against all its assumptions and pollutions." (Page 587).

In his book on *Christian Baptism*, page 409, he says:

"There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power."

The *Edinburg Cyclopedia* (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." (*New Testament Church* by Martin, page 22).

Crossing the Centuries, edited by William C. King, having as associate counselors, editors, collaborators and contributors such as Cardinal Gibbons (Roman Catholic), Bishop John H. Vincent (Methodist), President Theodore Roosevelt, President Woodrow Wilson, W. H. P. Founce (President of Brown University), Albert Bushnell Hart, head of the History Department of Harvard University, George B. Adams, of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence." (Quoted in *The New Testament Church* by Martin, page 26).

In view of what we have said and quoted thus far, we say with J. R. Graves, "One thing is certain, if churches, now known as Baptists, holding essentially the same doctrines, administering the same ordinances for the same purpose, and to the same subjects, are not the true church of Christ, then Christ has never had a church on this earth." (*Great Carrollton Debate*, page 841).

"Modernism"

(Continued from page five) believe God. He made God out a liar in the third chapter of Genesis when he said, "Ye shall not surely die."

Oh, listen to me, the man who preaches modernism is preaching the Devil's doctrine. The man who is a modernist is the Devil's apostle and ambassador. The man who stands before a congregation with a modernistic approach to the Word of God is nothing less than a follower of the Devil himself, for the Devil is the author of modernism.

IV.

THE CAUSE OF MODERNISM.

I contend, beloved, that you won't find the cause of modernism in a man's head. He hasn't any reason in his head for modernism, but you will find the cause of modernism in a man's heart. Listen:

"Keep thy heart with all diligence: for out of it are the issues of life."—Proverbs 4:23.

The cause of modernism isn't found as being something wrong with a man's head. The wrong is deeper. It is in the heart, for out of the heart are the issues of life.

Listen again:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Hebrews 3:12.

Who departs from the living God? The man who has an evil heart of unbelief. Why do modernists depart from the Word of God? They have an evil heart of unbelief. I say, beloved, the cause of modernism is not in a man's head. It is not because he has a diseased head, but that he has a diseased heart, and he departs from the living God for one reason—namely, an evil heart of unbelief.

We read:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matthew 15:19.

Where do these things come from? They come out of the heart. And what is the first one that is mentioned? Evil thoughts. Beloved, that is what modernism is. It is an evil thought. Modernism speaks evilly of the Word of God. It is a denial of the Word of God. I tell you, beloved, the cause of modernism is found right down in a man's heart. His heart is wrong. His heart is filled with unbelief. He has a heart that has no faith in it toward God. That, beloved, is the cause of modernism.

V.

THE CURE OF MODERNISM.

The greatest cure in this world so far as the individual is concerned is a new heart. Listen:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezekiel 36:26.

I tell you, beloved, whenever a man gets that new heart that God gives every individual who is saved, he won't be a modernist. That is the cure from the individual's standpoint.

What is the cure for modernism so far as the preacher is concerned? Listen:

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—II Timothy 4:1-4.

I tell you, beloved, from the standpoint of the preacher, he needs to continue to preach the oldtime doctrines of the Word of God. Just preach the Word. Mark it down, there's nothing that will take the place of the preaching of the Word of God.

I have a good friend who used

to be pastor of a church that had a lot of wealth in it and a lot of education. At one time he had twenty-two college professors that had Ph. D. degrees that sat in his congregation on Sunday. They knew everything. He said to his old father one day, "What am I going to preach? If I talk about the rocks, there's the professor of geology out there and he knows more about rocks than I'd ever know. If I talk to them about chemistry or about physics, there's the professor of chemistry and physics. If I talk about literature, there's the English professor. He said, 'What can I preach?' The old father said, 'Just preach the Bible and the Lord Jesus Christ. They probably don't know anything about Him or the Bible.'"

Beloved, the old father was right. I tell you, as surely as there's a God looking down on us, there'll never be too much of the preaching of the Word of God. And what's wrong with this world tonight? The reason that modernism has its sway today is because the preachers are soft-peddling many of the truths of the Word of God and failing to declare the entire counsel of the Word of God.

VI.

THE END OF THE MODERNIST.

God's Word tells us what the end of the modernist is going to be. Listen:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—II John 1:9.

I was impressed sometime ago with reading Moffatt's translation of this verse. He said that "Anyone who is advanced and will not remain by the doctrine of Christ does not possess God." And that is what these modernists say. They say that they are advanced thinkers. They say that they are higher critics. They say that they have advanced beyond the Bible.

Let me tell you something, the end of the modernists, the end of

Christian 'Paradoxes'

The law of the Christ-life is paradox. It is full of seeming contradictions. Since it is a life walking by faith rather than by sight it is contrary to the common opinions of men at every point. The first principles of the Christ-life are these: giving is getting; scattering is gaining; saving is losing; having nothing is possessing all things; dying is living. The weak are the strong; the poor are the rich; those who defy danger avoid it; those who lose their lives find them. Self-interest promoted by unselfishness; pleasures of earth are sure to those who disregard the happiness is found where no longer sought; the clearest sight is the invisible; things which are not bring to naught things which are.—Adopted.

these advanced thinkers and the advanced critics is simply this: they are going to a Devil's Head. You go back and read the Bible. It teaches the virgin birth. Isaiah 7:14 we read that a virgin shall conceive and bear a son. The modernist denies that. He advanced beyond it, yet the Bible says that the man who advanced beyond the Book does not possess God.

You go back to Isaiah 53 and you can read the story of atonement in prophecy. You come to the New Testament and you can read it as it was in reality in the experience of Lord Jesus Christ as He wrought an atonement in our behalf. The modernist denies that there is atonement. What has he done? He has advanced beyond it, and Word of God tells us that the end of that man is Hell, because that man does not possess God.

The Bible talks in the Old Testament and the New Testament about the second coming of Jesus Christ. The fact of the matter for every prophecy in the New Testament that talks about the first coming of Christ, there are at least two prophecies that talk about the second coming. In other words, there is twice as much (Continued on page 7, column 1).



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BROADCAST SCHEDULE

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

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

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

WKIC—1390 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.

WPFH—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.

WKMT—1220 ON THE DIAL
King's Mountain, North Carolina
Sunday—7:30-8:00 A. M.

WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.

WCHI—1350 ON THE DIAL
Chillicothe, Ohio
Sunday—7:15-7:45 A. M.

WMTN—1300 ON THE DIAL
Morristown, Tennessee
Sunday—8:00-8:30 A. M.

WMOR—1330 ON THE DIAL
Morehead, Kentucky
Sunday—7:00-7:30 A. M.

WAIN—1270 ON THE DIAL
Columbia, Kentucky
Sunday—7:00-7:30 A. M.

WLBK—1590 ON THE DIAL
Lebanon, Kentucky
Sunday—7:00-7:30 A. M.

WFLW—1360 ON THE DIAL
Monticello, Kentucky
Sunday—7:00-7:30 A. M.

WWKY—1380 ON THE DIAL
Winchester, Kentucky
Sunday—7:00-7:30 A. M.

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Oh, may God help you and me
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"Thus saith the Lord."

May God bless you!

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May God bless you!

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"Modernism"

(Continued from page six)

The Old Testament about the second coming of Christ as there is about the first coming of the Son of God, yet modernists laugh and deny and scoff at the idea of the second coming of the Lord Jesus Christ. I tell you, beloved, they have advanced and gone beyond what the Word of God says, and I John 1:9 says that the man that has done so does not possess God.

There is one place where there's not going to be any modernists. That is Heaven. Do you know why? Because a modernist will never be where Jesus Christ is. They have denied everything about Jesus. They have denied everything concerning the Son of God. They do not possess God. The one place where there will be no modernists is in Heaven, where the Lord Jesus Christ Himself is.

CONCLUSION

I come back to my text and I hear the Lord Jesus Christ say to Satan, "It is written." When a second temptation came, He said, "It is written." When the third temptation was presented, He said again, "It is written." I tell you, beloved, our souls would have us to saturate our souls with the Word of God, that our minds and our hearts and our souls might be filled with the Word. We will go out then, beloved, to meet Satan and his adversaries and his preachers with a "Thus saith the Lord" or "It is written." Whenever we do, who will find this, that not a man who denies the Book can stand in the face of the preacher who has "It is written" as his watchword or Shibboleth from day to day.

Oh, may God help you and me that there will never be a tincture of modernism about any of us, but may we always say "It is written" and fall back upon a "Thus saith the Lord."

May God bless you!

Secret Societies

(Continued from page four)

And then the use of II Thessalonians 3:12, "Now them that are such we command and exhort that with quietness they work, and eat their own bread." Here again the words, "by our Lord Jesus Christ" are omitted in the ritual.

The lodges, therefore, only recognize a Supreme Being in the universe. The Mohammedan, the Jew, the Christian are all on equal footing in the lodge, and if the Mohammedan, the Jew and the Christian are worshipping in a manner true to their faith this is an absolutely impossible situation.

The Lodge and the Bible

The question is often asked, in defense of the lodge, "Do they not use the Bible? Do they not quote from the Bible regularly, and is not the work of the lodge founded upon the Bible?" It is only necessary to reply that the Unitarian uses the Bible, but he denies the Lord Jesus as Saviour. The follower of Eddyism uses the Bible, but it is so completely distorted and so impossibly interpreted as to render it absolutely null and void so far as its power is concerned. Satan, when he tempted the Lord Jesus, quoted Scripture, but he used it in an erroneous way. It is not enough to quote Scripture and it is not

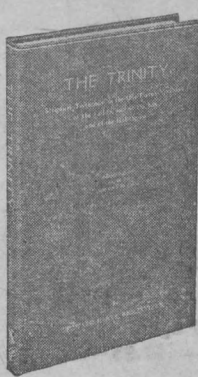
enough to take portions of Scripture entirely out of their context, and so distort them and so apply them as to prove a false belief or establish an unscriptural teaching. If we take one portion of Scripture here and one portion there, taking them entirely out of their setting historically and prophetically, combining them as we see fit, that is handling the Word of God deceitfully (II Cor. 2:17; 14:2). We must read Scripture and understand it in the light of God's revealed plan. Failure to do this only leads to all kinds of error.

The whole structure of lodge procedure is built upon the erroneous teaching of the "universal fatherhood of God" and the "universal brotherhood of man" (Jno. 8:44); and the necessity for salvation alone by grace through faith in the Lord Jesus Christ (Ephesians 2:8, 9) is entirely ignored. It is true that there are many Christians in the lodges, but they do not belong there. They are disregarding the Scriptural injunction "be not unequally yoked together with unbelievers" (II Corinthians 6:14-18). Some claim that these secret orders are not religious but the fact nevertheless remains that most of them are so regarded, and were so regarded by the founders of the orders and by those who have authority in them.

One cannot believe in the religion of these secret orders and at the same time be a true believer in the Christian faith. They are absolutely opposite. For example, I cannot believe John 1:12, "To as many as received him, to them gave he the power (or the authority) to become the sons of God, even to those that believe on his name," and still believe in the universal fatherhood of God and the universal brotherhood of man, which teaches that God is the Father of every man. There are two opposite beliefs. I cannot believe that I am saved only by grace through faith in the Lord Jesus Christ, and still believe in the religion of the lodge which teaches that we are saved by character and good works.

In some of the higher degrees of Masonry the name of Jesus Christ is used, but investigation will reveal the fact that salvation through the Lord Jesus Christ

The Trinity



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is not taught, in the Scriptural method, but rather salvation by an entirely different method. If these degrees are studied in the light of Scripture, it will be found that the use of the name of Jesus Christ is very subtly introduced but not to teach salvation by grace through faith in His shed blood.

We cannot obey the commands of the Lord Jesus Christ and belong to these secret orders. In Matthew 5:14-16 we read, "ye are the light of the world; let your light so shine before men that orders may see your good works and glorify your Father which is in heaven." Organized secrecy does not even permit its members to pass on to the world these things which they receive. They are put under the most horrible oaths ever to conceal and never to reveal them. If they have the truth, it should be given to as many as possible and not be concealed from those outside the lodge.

Listen to another command of the Lord Jesus in respect to oaths given outside the jurisdiction of a court: Matthew 5:34-37, "But I say unto you, Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communication be, Yea, yea; Nay, Nay: for whatsoever is more than these cometh of the evil one."

The Religion of the Lodge is Unitarian

There are many more things which might be said concerning this question, but in conclusion, I should like to make a few brief quotations from a pamphlet, written by Elijah Alfred Coyle, a Unitarian minister and at one time also Worshipful Master of the Masonic lodge in Marietta, Ohio, and called "The Relation of the Liberal Churches and the Fraternal Orders." This pamphlet is published for free distribution by the American Unitarian Association, in Boston, Mass.

It might be well to state that the Unitarian belief is that which denies the doctrine of the Trinity—they believe that God exists only in one person. This Unitarian belief, of course, denies the Saviorhood of the Lord Jesus Christ, and the doctrine of the Holy Spirit in its Trinitarian aspect.

This Unitarian writer says, after giving a short sketch of the origin of the Unitarian movement in this country:

"It is becoming more and more clear to me as the facts relating to the subject are brought out, that the fraternities (and undoubtedly he means the fraternal orders and lodges) and churches called 'Liberal' have been working along parallel lines; but, because the one puts the chief emphasis upon the fatherhood of God and therefore emphasizes theology, while the other puts the chief emphasis upon the brotherhood of man, and therefore emphasizes sociology, they have not realized that they were occupying practically the same ground. (Please notice that statement especially, to the effect that the Liberal churches and the fraternal orders, because of the similarity of their purposes and standards, have been occupying practically the same ground.) They have not therefore always supplemented each other's work as they should do. Evidences of a better understanding are now appearing and there is promise that real cooperation will ensue. I have often thought in recent years that I should like to organize a Sunday School class and use a textbook the Monitors of our leading fraternal orders and show the members of those organizations the logic of the principles to which they in their lodges are pledged. Nearly all of those Monitors have, as their very heart, the 'fatherhood of God,' the 'brotherhood of man,' immortality, and salvation by character (Please note that), principles very familiar to every Unitarian Sunday School scholar who has been properly taught in the fundamentals of our faith. There are lodge men who, in the churches,

subscribe to the doctrine that 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deserving' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'although our thought, word, and action may be hidden from the eyes of men, yet that All-Seeing eye, whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolution, pervades the inmost recesses of the human heart and will reward us according to our merit.' A little child, once his attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the Monitor of one of the greatest and most effective secret orders, and found in substance in the liturgies of nearly all the others. If we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings, then it cannot possibly be true that the All-Seeing eye pervades the inmost recesses of the human heart and will reward us according to our merit. One of these declarations excludes the other."

And so we find another confirmation of the fact that the religion of the lodge is Unitarian, and while the name of God is used it is not the God of the Bible—the God revealed as the Father, the Son—the Lord Jesus Christ, and the Holy Spirit.

As chaplain in the Masonic lodge, I offered the prayers of the lodge and heard many others offered, but never once in the name of the Lord Jesus Christ. His name is excluded. Certainly it must be very plain that a true believer in Jesus Christ can have no fellowship in that kind of organization.

The Christian an Example to the World

I am aware of the fact that there are many ministers, and leading Christian laymen who are members of these lodges, but that fact only proves more conclusively the danger of this kind of thing and the subtlety with which it operates. Satan clothes himself as an angel of light and many times deceives Christian people. He seems to delight in entangling believers in these compromising situations so that their testimony is dulled or completely nullified.

Oh, that these Christian leaders, who are involved in these unchristian affiliations, might come to realize the tremendous responsibility resting upon them in furnishing the incentive and setting the example by their association in these orders, to so many people, who, looking to them for leadership, are taken into the lodges, thinking that it must be all right because these Christian men and women are in them.

I plead with Christian men and

women who may read this, who are members of lodges, to come out from among them. The need today is for separated Christians, Christians who will not compromise, Christians who are willing to be called narrow and bigoted for the sake of the Lord Jesus; Christians who are willing to suffer persecution if need be, rather than jeopardize their testimony. We have the Lord Jesus Christ, what need we more for this world or for eternity? We have the Holy Spirit dwelling in us as believers and we do not need these worldly institutions for our profit or for our advancement. "What concord hath Christ with Belial, or what fellowship hath he that believeth with an unbeliever?"

As a Christian, what answer will you give to the question which the Lord Jesus one day must ask you: "How could you as a follower of me, swear in an oath to maintain allegiance to an organization and a system which rejected me, your Savior and Lord?" We cannot serve God and Mammon, either we will be absolutely true to the Lord Jesus, or we will forsake our allegiance for something which compromises or rejects Him.

May God grant that many, reading these lines, may heed the warning against this false system of religion, this snare and counterfeit of Satan.

"I Should Like To Know"

(continued from page 2)
\$1,000.00, and sold it for \$3,500.00. It was with this \$2,500.00 profit that we made the down payment on our present large newspaper press.

Contributions which we have received through the years have taken care of the deficit on operating expenses. What I have saved the shop by working gratis for ten years, and what we have made by our trades, is responsible for the equipment which we now own.

There is one exception to this: When we bought our present newspaper press, \$1,000.00 a year, plus interest on the obligation, had to be paid in 1954, 1955, 1956 and 1957. A group of our friends, meeting in consultation with me, urged that I buy, and advised that I ask our readers for a special offering each June 27th, to pay the obligation. This we did. With this exception, the contributions which we have received have merely paid our deficit by way of operating expense.

17. How long has the paper been its present size?

Up until January 1, 1954, the paper was only four pages, but beginning with the first issue of January 1954, we have given our readers an eight page paper each week.

18. Do you always have an

(Continued on page 8, column 3)

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... Your Greatest Need?

(Continued from page one)

New Birth he is blind to God's kingdom and purpose. To be physically blind is bad but to be spiritually blind is worse and that is the state of every one without the New Birth. Paul declares in I Corinthians 2:14:

"But 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."

Have you not experienced the truth of these words? Was there not a time when the Gospel was but foolishness to you, and its believers the worst of fools? And perhaps you, without the New Birth, who now read this, are saying, "foolishness!" Ah, yes, how truly blind we are without the New Birth is quickly testified to by the honest heart. Therefore, the need of the New Birth.

The second reason our Lord gave for the need of New Birth is found in John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here it is clearly stated that without the New Birth we cannot enter God's Kingdom. God cannot and will not allow sinners to come unchanged into Heaven. They must be reborn for, "The heart is deceitful above all things and desperately wicked" (Jeremiah 17:9). An unconverted man would soon make Hell out of Heaven. In Galatians 5:19-21 we read:

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and the such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Mankind was shapen in iniquity and conceived in sin and before man can enter Heaven he must be Born Again, for even the best of us are not good enough to go to Heaven without a change from above.

What Does it Mean to be Born Again?

Having seen why we need New Birth, it is now necessary to understand what the New Birth means.

The story is told that a minister who did not know the experience of the New Birth once asked Summerfield where he was born. Summerfield replied, "In Dublin and in Liverpool."

"How can that be?" said the minister.

To which Summerfield asked, "Art thou a master in Israel and knowest not these things?"

There are a good many who fit well into that minister's shoes for they know not of what you speak when you speak of the New Birth. Let us, therefore, make clear the meaning of the New Birth.

Now by the New Birth we do not mean reformation, or baptism, or joining some church. The New Birth is not getting some special feeling nor is it studying in a confirmation class. New Birth is not even turning over a new leaf in life and living better. No, New Birth is none of these things, for they are all primarily outward

acts of piety, whereas the New Birth is a creative act of the Holy Spirit within the heart and life of a person.

"Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:4-8).

Just as you had a physical birth to enter this world, so you must have a spiritual birth to enter the next. You did not understand all about the physical and neither will you understand all about the spiritual. But it is just as real and just as necessary. Your physical birth was none of yourself but all of another, so must be your spiritual birth—"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works, lest any man should boast, For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

It is God who works this spiritual birth and you surrender completely into His hands. Through this Birth from above the believer and receiver thereby becomes a partaker of the Divine nature and of the life of Christ. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

How Does a Person Become Born Again?

A doctor once visiting a very sick patient asked, "I want you to tell me, what is this thing they call the New Birth, this being saved; how does one get it?"

The patient replied, "Doctor, New Birth is simply trusting your case in the hands of Christ. Just as I have trusted my sickness into your hands for curing, so a sinner commits his sin-sick soul to His care for saving."

How well that Christian put it. A person is born again by God-given faith in the finished work of Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:14-16).

Stop your trying, your fearing, your struggling and simply trust Christ as the payment for your sins. As Charlotte Elliott so well put it...

"Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come! I come!"

Satan's Counterfeits

(Continued from page one)

come (He had not come then) he will reprove the world of sin, righteousness and judgment: Of sin, because they believe not in me."

THE DOCTRINE OR "SINNING AWAY ONE'S DAY OF GRACE" IS FALSE FOR THE FOLLOWING REASONS:

1 — IT DENIES "IRRESISTIBLE GRACE." It denies that the Holy Spirit is irresistible in his power. The truth is, when the Holy Spirit goes after a person, he "gets him." "For who hath resisted his will?" (Rom. 9:19) Men successfully "resist the Spirit" in the sense of resisting the Word of God which was inspired by the Spirit, but men do not successfully resist the DIRECT ACTION of the Holy Spirit. We say "successfully." There may be struggling, but the Spirit wins out. If this were not true, no one would be saved.

2 — IT DENIES THE DOCTRINE OF ELECTION. God chose certain ones in eternity, before the world was, and he ordained at that time all the means necessary to lead them to salvation. (See Ephes. 1:4-5; 13). Are God's eternal plans ever nullified by some stubborn person holding out in defeat of the Holy Spirit's power? Of course not. This would upset the eternal plans of God. If such were true, then every person might successfully resist, hence none be saved.

3 — IF SUCH A DOCTRINE WERE TRUE, THEN WHERE WOULD THE "DEAD LINE" BE CROSSED? Adherents of the doctrine can't tell you. We have heard some preach about people crossing this line and getting to the place where they couldn't have "that feeling" any more? What feeling? One is not saved by feeling. The truth is, we have known people who wickedly, viciously, held out against God, and who rejected Christ for years — then at last surrendered to him and were saved.

4 — THIS UNSCRIPTURAL DOCTRINE CONTRADICTS CHRIST'S OWN WORDS. Jesus said, (John 6:37) "Him that cometh unto me I will in no wise cast out." Adherents of this unscriptural doctrine hold that people "sin away their day of grace" after which they perhaps come to want to be saved, but when they come to Christ HE CASTS THEM OUT AS DOOMED.

The Scriptures make plain that ALL THAT THE FATHER HAS GIVEN TO THE SON IN THE ETERNAL COVENANT OF REDEMPTION WILL COME TO HIM. John 6:37 says, "ALL THAT THE FATHER GIVETH ME SHALL COME UNTO ME." God's plan will prove a 100% success. Every one given unto Christ will show up in the fold, without the loss of a single one. None will surprise God by refusing the invitation and by defeating the Holy Spirit's power to draw to Christ.

"I Should Like To Know"

(Continued from page two)

abundance of material or is there danger of eventually "running out"?

Actually we have an over abundance. We have to discard more good material than we can use. I have many good articles, which I have had on hand for years, that I have never been able to print for lack of space. The material that we use is like the meal in the widow's barrel—it lasts and lasts and lasts.

19. What do you pay your contributors?

Nothing. There is not one person whom we have ever paid for writing for our paper. Needless to say, we couldn't do so, even if we wanted to.

20. Why don't you defend yourself from the attacks of your enemies in the columns of the paper?

THE BAPTIST EXAMINER was started "in defense of the

Gospel," and not to defend John R. Gilpin. Let my enemies say what they please. They can apologize to me when we meet at the judgment seat of Christ. As for making explanations, my friends don't need them, and my enemies wouldn't believe them, so why make such.

21. As a result of your doctrinal stand, you have many enemies. Don't these worry you greatly?

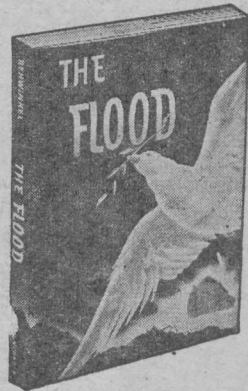
No, I can't say that they do. Of course I would rather have friends than enemies. I would rather have the friendship of a yellow hound dog than to have his enmity. (To all the dogs of the hound breed I offer my sincere apologies for the apparent comparison to them relative to my enemies. The more I see of some of my enemies, the better I like dogs). I would much rather have every man's friendship than his enmity, but if I can't have it without compromising my beliefs, then I'll just have to get along without his friendship.

Sometimes we are able to make friends out of our enemies. This we always try to do. Thank God there are many who were influenced to turn away from us five years ago that have turned back, and are glad today to be recognized as a friend of John R. Gilpin.

Naturally, that hasn't been so of all, as might be expected. Some have been and still are most bitter in their attacks. However, there is not a man nor organization who has made an attack on me that God has blessed. I say without exception that God has confused our enemies. He has really taken off "the chariot wheels" of some, just as He did the Egyptians. As an example, here is one church where the pastor turned against me. The church had previously supported our paper liberally. This pastor spent nearly a week in my home, and even though he knew all the circumstances, he was swayed by my enemies, although when he left he said that nothing could ever turn him from us. Though four years have passed, I have never even had a "thank-you" for the hospitality we extended him. Now, what is the net result concerning his ministry? Every member of his church turned against him for one reason or another except one family. And just recently God moved that family miles away, so he is left sitting high and dry without a church still believing the lies of our enemies and wondering why his work has come to naught. I could multiply this experience over and over. I repeat there is not one man or church or organ-

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ization that has ever turned against me but what God has turned His back on them, to extent that they have had thing but confusion and perplexity and anxiety.

I guess that I am like the colored preacher, who said, ain't the quantity of the what hates you that counts the quality of the folks that you." Truly do I thank God our friends!

One day Martin Luther's came into his study, dressed the deepest black. When he ed up, he was surprised to see dressed in such deep mourning. Since he did not know of death of any of their near kin asked: "Who is dead?" Her n was: "God." He had been in dumps for months and she sure that in view of Ma Luther's attitude, that God be dead.

Well, beloved, God isn't d and I don't have the blues and am not down in the dumps. lives. He is on His throne. He taken care of THE BAPTIST AMINER, and its editor s February 4, 1939. Sometimes seems to us that He is a slow in taking care of our yet He has never failed us, am sure He will not fail us In spite of our enemies, current debts and our obligat which must be paid, I am fa the future with absolute dence, knowing that God is ing us day by day.

In Clara E. Laughlin's op The Man," she tells that when French line was pierced in W War I, the Germans began at to celebrate. Foch telegraphed general headquarters: My ce situation is excellent; I shall tack."

Well, the words of Foch m well be our battle cry to Though our difficulties may many, and our enemies not a our future is just as bright as promises of God, and we s continue the attack.

22. What about the future?

Two things used to worry greatly — my library and BAPTIST EXAMINER. I have fine library of old price books, and I hated to think having my library parceled among my friends at de Furthermore, I hated to think THE BAPTIST EXAMINER ing to an end. When the heart and brain that produce is gone, I naturally won what would become of the pe

Now I have my answer to these perplexing questions. W God gave me Brother Bob as my associate, I had my ans The library will continue in and the paper will go on as it in the past. If I can live a years, and get all of my eg ment and building paid for, will be able to carry it on in furture, as in the past, for B a very capable editor. My John, Jr., who is my right in the shop, can handle the graphical problems, and Bob edit the paper.

Bob is a remarkable lad. H as sound as a dollar. It is rem able what a similarity there is even the style of his writing of mine. I am satisfied the could step aside today, and could carry on the paper, and would never be missed. I glad to have him with me and be able to give him the train that he is getting at present, izing that in the providence God, he should be able to on THE BAPTIST EXAMINER for many years to come.

I am thus happy as I face future, knowing that the that you and I do together is but preparing the way for to continue giving us a great dependent Baptist voice I am gone.

I invite your prayers, contritions, and sympathetic interest behalf of THE BAPTIST AMINER. We need your help meet current expenses now pecially do we need your asance today. We are trusting to move you to respond as is pleasing to Him.

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