

Some talk so much about the philosophy of prayer that there is no time for for the practice of prayer.

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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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 29, NO. 22

RUSSELL, KENTUCKY, JULY 9, 1960

WHOLE NUMBER 1146

WHY I AM A BAPTIST

By Pastor R. F. Hallford
New Ellenton, S. C.
(From "North Star Baptist")

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Peter 3:15).

Let it be distinctly understood at the very outset that this is a Baptist church, and that you are to expect to hear Baptist doctrine when you worship here. This is said because of the realization that sometimes there are those from other denominations, who, upon attending a service in some church other than their own, and hearing doctrine which they do not believe, go away quite offended and have unkind things to say about it. Let us be fair and contented about the matter. If I attended a service in a church of some other denomination, I would expect to hear the minister preach the doctrines of that denomination, and certainly would not become offended at him for doing so. He would not be con-

sistent with his profession nor faithful to his own people if he did not do this. What I am trying to say to you, in short, is this: we have a perfect right to preach distinctive Baptist doctrine in a Baptist church, and we want you to expect that when you come here.

Although I may be accused of either or both, I wish to say that I am neither prejudiced nor extreme about this matter. I am fully aware that there are those who are ready to brand as "prejudiced" anyone who dares to preach definitely the distinctive doctrines of his particular denomination. This arises from ignorance or misunderstanding of the meaning of the word "prejudice." The word does not mean, as is popularly supposed, "strong dislike or bitter opposition to something." The word "prejudice" simply means "to pass judgment on somebody or something before all the facts are known and all the evidence is weighed." To put it as briefly and simply as possible, the word "prejudice" means "prejudgment." I certainly am

not guilty of that, because I have studied the claims, history and distinctive doctrines and practices of not only practically all the denominations claiming to be Christian, but also of many of the non-Christian groups. Therefore, I am not passing judgment before I know the facts.

Neither am I extreme about this matter. There are those who are always ready to accuse any person who believes and speaks out definitely and distinctly on the doctrines and practices of his denomination as being "too extreme." Such is not the case with me. I am merely acting as a spokesman for every real Baptist in the world. All genuine Baptists believe what I am going to preach today. Some of them just lack the courage to express themselves definitely and clearly about it.

All of us should have some good reason for believing as we do and belonging to the particular group to which we belong. The words of our text exhort, "Be ready always to give an answer to every man that asketh you a reason of the

hope that is in you" (1 Peter 3:15). That person who cannot offer some good reason for holding certain doctrines or belonging to a particular church is immediately thought of by most of us as being somewhat careless as to his convictions of truth and faithfulness to the Lord Jesus Christ. All of us who are genuine Baptists can offer some good reasons for being such. Let us consider this matter from two standpoints:

I. Negative.

I mention this side of the matter because we need to clear away from our minds some of the darkness of misunderstanding and rubbish of falsehood which have grown there. These things which I mention are sometimes used by people as supposed reasons for belonging to a Baptist church, but they are not true in my case.

First, I am not a Baptist because my parents and other family connections were Baptists. Such could not be my case, because my parents were not Baptists; neither were very many of my relatives. The fact is that quite a large percentage of my relatives who made any profession of being Christians belonged to groups which were quite different from Baptists, and at least some of them did not think of and refer to Baptists very kindly.

I realize that there are far too many who, upon being questioned as to their reason for belonging to a certain denomination, reply, "Oh, well, my parents and most of my relatives down the line have always belonged to this church. I was brought up in it and never have known anything else; therefore, I became a member of it. I could not very well belong to anything else without offending my parents and other relatives."

As for belonging to some "church" as a matter of pleasing parents and other relatives, we need to remember the pointed words of Jesus in Matthew 10:37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Also, we read this additional startling statement from the lips of Jesus, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

Does the Lord mean in this connection that we are to hate our relatives? Only in a comparative sense does He mean it. What He means is simply this: that our love for earthly relatives is to be as hatred in comparison with our love for Him. Again, that one should not belong to a certain church because the other members of his family do is made clear by the teaching of personal responsibility set forth by the words of Romans 14:12, "So then everyone of us shall give account of himself to God." The fact is that belonging to anything because relatives belong to it is a rather poor reason. Such admission shows that the one making the admission does not think for himself, but allows someone else to do his thinking.

Second, I am not a Baptist because it is popular to be a Baptist. I am surely conscious of the fact that there are unworthy individuals who are willing to hold membership in certain religious groups because it is considered popular to do so. Such cannot be the case with regard to being a Baptist. Through all the centuries of the Christian era it has been (Continued on page 6, column 1)

News From New Guinea

Wau, New Guinea
June 17, 1960

Dear Friends in Christ:

Greetings to you wherever you may be, in the Name of our Lord Jesus Christ, from Wau, New Guinea.

Brethren, it is wet here. It has been raining every day for several days and from the way it looks now it may continue for several days to come. In some areas there is rain every day in the year and in other areas they suffer for lack of rain about five months out of the year. We find it very hard to dry clothes in this kind of climate. Although the sun shines very hot at times, there is hardly ever any breeze.

I did not get to make the trip into the Highland Districts this week as I had planned. I didn't know that it was the English Queen's birthday, but it was and there was a holiday. Even the airlines were not operating. Regardless of what the holiday is, or what day of the week it comes on, they always take it off on a Monday over here and it seems that about every other holiday there is some kind of a holiday. The Lord willing, I will leave this coming Monday (June 20) for the Highland Districts, in search of the place where the Lord would have me to get permanently settled.

As yet there is no real indication that the Lord will leave me here in Wau; however, I have been here less than two months and it may be even yet there will be indications of my remaining here. The Lord is blessing in the work among the Europeans that we have started here. We are not having very many attending the services, but those that are are showing some real signs of growing in grace and in the knowledge of our Lord Jesus Christ. Since these people have never had any doctrinal teachings they are still babes in Christ; therefore, I have been feeding them on the milk of the Word and some of them have already begun to stand on their feet, so I will feed them some meat to go with the milk now, and build upon that Foundation which is already laid, "For other foundation can no man lay than that is laid, which is Jesus Christ."

(Continued on page 8, column 1)

The Needs Of The Examiner

The month of June closed exceedingly disastrously for this paper from a financial point of view.

Naturally, it was expected that our offerings would drop considerably during the month—particularly in view of Rally Day in the month of May. However, we (Continued on page 5, column 2)

NOTICE TO KENTUCKY BOOK BUYERS

As you know, our state now has the sales tax law. Therefore, we must request that Kentuckians include tax on book orders. Please observe this in all orders. Thank you for your cooperation in this regard.

THE CHIEF ERROR OF THE MODERN "DIVINE HEALERS"

By ROY MASON

Buffalo Avenue
Baptist Church

Tampa, Florida



We are living in a time when "healers" are flourishing. Drive through nearly any good-sized town during the summer season and you will find a big tent pitched, and you see the name of some healing evangelist who specializes on what he calls "deliverance." One of the most famous of the healers is on a chain of radio stations, as well as on TV, and he has taken in thousands of dollars. He has a big, fabulously costly headquarters building, and he purportedly pulls down a salary of \$25,000 a year. The healing business has become big business.

People are notoriously gullible in this healing matter and will insist often that they are "healed" even when it is evident that they are not. A Tampa woman was "healed" by a noted healer

one evening, and died before midnight. Her son insisted that his mother was really healed and that she "died in perfect health"—to use his own terms. The question is, what killed her, then?

A North Carolina woman had a goiter of the movable type, and the healer pushed it out of sight, and both she and he declared that she was healed. A Baptist minister who knew her visited her a bit later, and there was the goiter as big as life. Asked why she lent herself to such deception, she replied that she did it "for the glory of God," to stimulate faith in others.

Many Christian people and many churches believe in and practice having prayer for the sick, and there are many cases (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"MAN'S WAY VS. GOD'S WAY"

Twenty-first in a Series of Messages on Isaiah 53 — By John R. Gilpin

"We have turned every one to his own way."—Isa. 5:36.

I don't see how anybody could read this fifty-third chapter of Isaiah and fail to see that it represents and speaks of the Lord Jesus Christ. To me it is apparent that every word and every phrase of this chapter is a direct, distinct reference to the Lord Jesus Christ, yet there are multiplied thousands of people who read this chapter who fail to understand that it is Jesus who is spoken of by the prophet Isaiah.

Sometime ago I was talking to a Jewish man here in Ashland, who incidentally is spoken of, and reputed among the Jews, to be the best Bible student that the Jews have in all this Tri-State area of Ohio, Kentucky, and West

Virginia. In the course of the conversation I referred to the fifty-third chapter of Isaiah and I asked him as to whom the prophet Isaiah was speaking when he wrote this chapter. He looked the chapter over hurriedly and then said that in all probability it was one of the Jewish heroes or one of the outstanding characters of the Jewish nation who lived in that day.

Immediately, on hearing his statement, I realized that he was a stranger to the grace of Almighty God. I would have guessed as much to start with, before the conversation began, because the majority of Jews are strangers to God and to His grace, but after this man, who was reputed to be the best Bible student among the

Jews in this whole area, declared that Isaiah was speaking about one of their Jewish heroes or one of their outstanding men of that day, I knew at once he was a stranger to God and that I needed to preach Jesus Christ unto him.

I. MEN TURN TO THEIR OWN WAYS.

My text says, "We have turned every one to his own way." But this isn't the only place in the Bible that you find this to be true. All the way through the Word of God the Bible emphasizes the fact over and over again, that men turn from the ways of God to their own ways.

We read: (Continued on page 2, column 1)

Bro. Bob To Be In Florida Meeting

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Nightly

It
Is

Important

THAT EVERY PERSON WHO PLANS TO ATTEND OUR BIBLE CONFERENCE FILL OUT THE COUPON ON PAGE EIGHT.

Our plans in preparing for this Conference depend upon this vital information. PLEASE COOPERATE!

MAJOR LARUE THOMPSON AND FAMILY



Major LaRue Thompson and family who were members of our mission in Anchorage, Alaska (conducted by Brother Wayne Crow), have moved to Ashland, Ky., and it is a joy to present them to our readers.

For about two weeks during the latter part of June, Maj. and Mrs. Thompson and their children were guests in our home

while they were getting their furniture and finding a place to live. What a joy, and what a blessing it was, to have fellowship with them. I feel that I am nearer to the Lord as a result of their having been in our home.

Within two months Major Thompson will finish twenty years in the Air Force. He is getting out of the service about

the first of September and plans to stay here for at least a year to be in our church and to study God's Book with us. There is a possibility that he might return with his family to Alaska to do mission work. At present he and his family are most happily situated here in Ashland as members of our church.

May God send many more like him to us.

Hell. They have turned to the way of religion.

Then there are individuals who have turned not to the way of religion but to the way of reformation. That is one of the ways that man has devised. Here is a fellow who says, "Now I know I used to be pretty bad, and I know I used to do a lot of things that were wrong, but I have reformed. I have changed my way. I am living a different kind of life now to what I used to live." He thinks because he has reformed that everything is all right between him and God.

Beloved, I say that is just one of the ways that men turn from God to their own ways. Some turn to religion, some turn to reformation, but all have turned from God.

Then there are those who have turned to their works and are depending on their works for salvation. If you will turn to the Word of God you will find that Jude speaks about one of those individuals who had turned to his own way. Listen:

"Woe unto them! for they have gone in the WAY OF CAIN, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 1:11.

Notice that he talks about the way of Cain. It was the way of works. If you will go back to that time in the Old Testament when Cain and Abel brought their offerings to the Lord, you will see that Cain came with his own works, a sheaf of grain which he had produced himself, and in doing so, he spurned and repudiated and rejected and denied the blood of Jesus Christ. Whereas Abel brought a blood sacrifice, looking forward to the coming of the Son of God as his Saviour, Cain brought a bloodless sacrifice, as if to say, "This is what I have produced, and I am bringing it to the Lord. I reject, or I repudiate, or I spurn a blood offering. I am not a sinner in need of blood. I'll bring something I have produced as a thank offering to Him."

I say to you, that is the way of Cain, and there's many a man who is going in the way of Cain. He is willing to look up into the face of God and say, "God, I thank you that you are God," but he is not willing to say, "I'm thankful that Jesus Christ died on the cross for my sins. He is willing to bring his works to the Lord and say, 'Lord, here is what I am doing and I am offering to you the best that I can by way of works.' Many a man is willing to do that, but so few are willing to come to the foot of the cross acknowledging themselves as sinners, depending upon Jesus Christ as their only Saviour. My text says that men have turned to their own ways, and what was true in Isaiah's day is just as true today. I don't know whether it is to the way of works, or to the way of reformation, or to the way of religion, or to some other way, but I know one thing, the majority of people have turned to their own ways.

II.

MAN'S WAY SEEMS RIGHT TO HIM.

The average man thinks that his way is the right way and he is going to continue thinking that until the Holy Spirit makes a revelation to him and shows him where he is wrong. He will never come to it in his own strength or his own mentality. It is only as the Spirit of God reveals Jesus Christ to him will that man ever see that he is wrong. Men seem to think that they are right in turning away from God's way to their own ways.

May I remind you that the most dangerous thing in this world is sincerity that isn't based on truth. We read:

"There is a way which SEEMETH RIGHT unto a man; but the end thereof are THE WAYS OF DEATH."—Proverbs 14:12.

I say the most dangerous thing in this world spiritually is for a man to be sincere, yet sincerely wrong—to be sincere but contrary

to the truth. Sincerity is a terrible thing, if contrary to the Word of God.

A man is on the eleventh floor of a building and he wishes to come down to the main lobby. He thinks he is stepping into an elevator, but instead he steps into an open elevator shaft. He is sincere, but he will die just the same.

A man is suffering from a tense headache in the middle of the night. He awakens with a tense, agonizing pain. He knows exactly where there is a medicine cabinet in the medicine cabinet. Not wanting to awaken anybody, he silently goes to the medicine cabinet and feels in the dark to find that remedy for his headache. But his wife has cleaned house that day, and the headache medicine was now deadly prussic acid. He takes that poison, thinking he is taking headache medicine. He is sincere, but he will die just the same.

Here is a man who enters an unseaworthy boat. He thinks the boat is capable of crossing a body of water that he wants to cross. He is sincere in thinking that the boat is seaworthy, but that doesn't keep him from going down to the depths of the water.

Beloved, I am saying to you, a man's way may seem all right to him. He may be sincere in the way that he has turned, but it isn't going to save him. The saddest thing I know in this world is that the majority of the people who are outside of Jesus Christ think that if they are sincere in what they do, they will go to Heaven regardless of what it is. He may be sincere in the way that he has turned, but it isn't going to save him. If a man steps into an open elevator and thinking he is stepping into an elevator and dies as a result of the fall, if a man takes poison instead of medicine and dies, if a man gets into an unseaworthy boat and his vessel sinks, beware in the spiritual realm. If sincerity won't save the individual in these instances, sincerity won't save any man in the realm of religion either. I tell you, the majority of people in this world have turned from God to their own ways, the ways which seem right to them, and yet those ways may seem right, but the end thereof are the ways of death.

III.

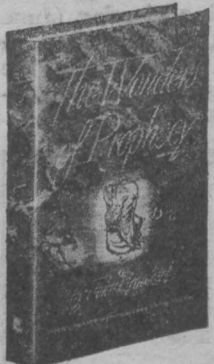
THE TRUE WAY.

Men may turn to many ways, but there is only one true way and that is the Lord Jesus Christ. We read:

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

Jesus said, "I am the way," and did not say, "I am a way," if to indicate that there are other ways. (Continued on page 4, column 1)

Wonders Of Prophecy



Fulfilled prophecy is an incontrovertible testimony to the inspiration and accuracy of the Bible, and this book shows how marvelously the prophecies have been fulfilled to the very letter. This book is now in its third edition, and will probably go through many, many more, if the Lord's will. It doesn't take place soon.

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By John Urquhart

241 pages
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"Man's Way"

(Continued from page one)

"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they ALL LOOK TO THEIR OWN WAY, every one for his gain, from his quarter."—Isaiah 56:11.

Here he is talking about the dumb dogs of his day. He makes it clear that the dumb dogs are the shepherds or the false prophets or the preachers of that day, and he says that even these preachers all look to their own way.

We read again:

"The path of peace they know not; and there is no judgment in their goings: they have made THEM CROOKED PATHS; whosever goeth therein shall not know peace."—Isaiah 59:8.

I say to you that men turn from God to their own ways. This verse tells us that men have made themselves crooked paths, and have turned to those crooked paths, away from the way of peace that they know not.

Notice again:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the"

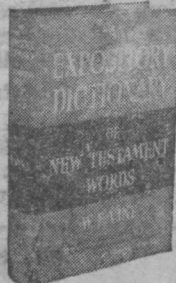
AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

By W. E. Vine

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This is one of the most helpful reference books that the Bible student can have on his shelves. It has been called "a concordance, a dictionary, and a commentary" in one volume.

Actually, this is what most people look for in a "Bible Dictionary," but most of the Bible dictionaries are more like encyclopedias. In this work, words are truly defined; not merely the English words, but the Greek words. And one who knows nothing about Greek will have no trouble, for the words are arranged as they are translated in our English Bible.

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good way, and walk therein, and ye shall find rest for your souls. But they said, **WE WILL NOT WALK THEREIN.**"—Jeremiah 6:16.

Jeremiah is speaking for the Lord and he tells the people what they need to do is to turn back to the old paths. When he encourages them to do so, they immediately remonstrate with him and say, "We will not walk therein."

I am rather of the opinion that we are living in a day when we have a counterpart of the days of Jeremiah. I am satisfied that what men need today is to turn back to the old paths—to the Word of God and to the truth that is recorded in the Bible, yet the majority of people, if you would try to talk with them about the Word of God and the old paths that are laid out in the Word of God, will say, like they did in Jeremiah's day, "We will not walk therein." This is nothing else but proof of the fact that men have turned to their own ways.

We read again:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh TO DIRECT HIS STEPS."—Jeremiah 10:23.

No man can direct his steps so far as this world is concerned. When a man turns to his ways away from the way of God, one thing is certain—he is going wrongly, because it is not in man that walketh to direct his steps.

Some years ago I was talking to a lawyer and in the course of the conversation I brought up the matter of his personal relationship to the Lord Jesus Christ. He said to me, "Now, Brother Gilpin, you needn't talk to me about Jesus. I have my own religion. I have my own way, and I am working out my salvation in the light of my way." Beloved, I have known him for thirty years since that conversation and only of recent date in conversation with him again did he admit that he was not able to bring himself to a complete resignation in the god that he had manufactured. What I mean to say is this, "it is not in man that walketh to direct his steps." A man may try to work out his salvation in his own way, but when he does, he is turning to his own way, and in the end he will find himself a failure.

Listen again:

"Therefore now AMEND YOUR WAYS AND YOUR DOINGS, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."—Jeremiah 13:26.

The people had turned away from the way of the Lord and to their own ways. Now Jeremiah is

telling them that they had better mend their ways.

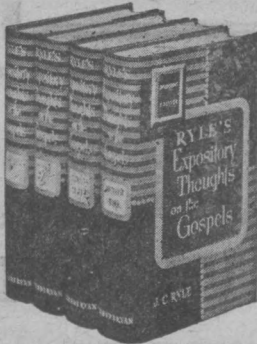
Beloved, I say to you, men turn from God to their own ways. I challenge you to go out from this service tonight and meet any number of individuals that you want to talk to between now and the midnight hour, and you will find that 99 per cent of the folk you talk with have turned to their own ways.

One man will have the way of religion, and in all probability he went to church this morning. He may have gone to early mass or it may be that he went to a later service in some dignified respectable Protestant church, and he thinks because of the fact that he went to church this morning that his way of religion is all that he needs to take him home to Glory.

Beloved, there are multiplied thousands of people right here in this town who believe that because they were baptized as a baby or because their name has been inscribed in some church record book, if they were to die they would go to Heaven, but actually they are on the road to

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THESE RATES APPLY THROUGHOUT THE WORLD

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Examiner Editorials

By Bob L. Ross

AUTHOR OF ARTICLE IN RECENT ISSUE

The article in the June 25 issue of TBE entitled "Payment for Sin" was written by Pastor James Crace of the Missionary Baptist Church, Piketon, O. We regret that in some manner we failed to indicate this when the article was printed in TBE.

SORRY, WRONG AUTHOR

In the issue of May 7, TBE carried an article entitled "Ten Reasons Why I Am Not A Roman Catholic." We wrongly attached the name of Bro. Bob Nelson of Owosso, Michigan to this article. The author of the article was actually Br. Alex Dunlap of Haver-town, Penn.

It was our error and we wish to apologize to each of these brethren and our readers. Things of this nature happen occasionally in editorial work and we always desire to publicly explain such errors.

"SWORD" REJECTS AD FOR SPURGEON'S BOOK

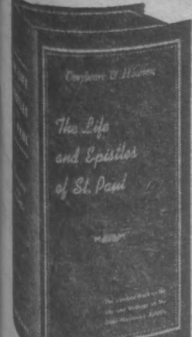
The Sword of the Lord, edited by John R. Rice, has rejected an ad submitted by our Book Shop for Spurgeon's *Sermons on Sovereignty* by C. H. Spurgeon. The following correspondence is self explanatory regarding this matter:

Gentlemen:

Enclosed is an advertisement which we should like to have carried in THE SWORD OF THE LORD at your earliest convenience.

The Life and Epistles of Paul

By Coneybeare & Howson



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Dear Mr. Handford:

I have received your letter, explaining why you will not carry the ad. I of course assumed that you would not do so, even when I sent it, but wanted to find out for certain. Of course, I do not hold it against you, so far as the principle goes, for I would not carry an ad for a book with which I could not agree, either. And neither would I want people to know about a group that I was afraid would mislead them. Certainly, I do not believe we would mislead anyone, as you do not believe that you will mislead, but I understand your attitude in this regard.

I do resent, however, the statement that the book misrepresents the "context" of Spurgeon's ministry. Honestly, I cannot understand how anyone could read Spurgeon and think that this book does not properly represent him. 18 sermons should be sufficient! And I recall that Mr. Rice had to change a sentence in one of C. H. S's sermons to print it, so who is doing the misrepresenting? I have read the 4 volume autobiography of C.H.S., have his New Park Street Pulpit series, the Met. Tab. series, his *Sword and Trowel* and many other books by him and I will admit to

MONTHLY FELLOWSHIP MEETING

at the

MISSIONARY BAPTIST CHURCH

Gallagher, W. Va.

C. W. SHAFER, Pastor

Time:

SATURDAY, JULY 23

7:30 P. M.

Speaker:

PASTOR G. B. TRENT

Williamson, W. Va.

Readers of TBE in this area are especially invited to this meeting

"Sword's" Reply:

Dear Brother Ross:

My decision not to carry your ad for the book, *Spurgeon's Sermons on Sovereignty*, was made for two reasons.

In the first place, readers of THE SWORD OF THE LORD would not be helped by contact with your organization, in my estimation. You placed me on the mailing list for your paper at the time that you were running a series of what I considered to be malicious articles about our editor, Dr. John R. Rice. Your whole purpose seems to be aimed at tearing down the type of aggressive evangelistic emphasis which we have in THE SWORD OF THE LORD. One of the most heart-breaking things I have witnessed is how your influence ruined the soul-winning activity of one of the best soul winners that I have known about.

The second reason that I would not handle your ad is that the book itself in which you take Spurgeon's messages on sovereignty actually misrepresents the ministry of this great man. Placed in context with the evangelistic ministry of Mr. Spurgeon these sermons would be all right. I might not agree completely with everything that Mr. Spurgeon says on the sovereignty of God, but in the context of his ministry the results would not be bad likely.

Therefore, we cannot handle this advertising.

Cordially,

SWORD OF THE LORD FOUNDATION
Walter E. Handford
Vice-President

total blindness if the book we printed does not represent him properly.

In good faith I sent a copy of the book to you folk for review, but now see that you will not do so. I do not ask that you return it, but wish to offer it to you as a gift. If you can show me why this book does not properly represent Spurgeon, I believe my heart is open to any such truth. But I would have to be shown from Spurgeon and not from someone else. Refer to him, not to others.

Yours by His grace,
Bob L. Ross

"Sword's" Reply:

Dear Brother Ross:

Thank you so much for your letter of December 22. From the second sentence I would assume that you were looking for a crow to pick rather than genuinely trying to get the ad placed in THE SWORD. It seems ridiculous for you to expect us to promote your work and carry your ads when you are distributing such slander on Dr. Rice as contained in the little leaflet you enclosed titled "Is Is Wrong For Graham to Send Converts Into Modernism, But Right for Rice to Send Them Into Campbellism?" It sure seems powerful strange to me that you would spend your time going over Dr. Rice's writings with a fine-tooth comb to try to find something to lift out of context to put him on the wrong side of the fence on co-operation with modernists!

You evidently did not carefully read my letter of December 14 in

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Do you know where the New Hampshire Confession of Faith can be obtained in booklet form?
Yes, we sell it in our Book Shop. The price is 15c per copy.
2. Who was the man who said that hell is "a monument to the failure of God to save the souls that are there"?
You are no doubt thinking about Noel Smith, editor of the Baptist Bible Tribune, who made the following statement in an article printed in The Defender magazine (December, 1956): "What is hell? It is an infinite negation. It is infinite chaos. And it is more than that: I tell you and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense; sinners go to hell because God Almighty Himself couldn't save them! He did all He could. He failed."
3. Are confessions of faith the authority for Baptists?
No. Confessions and Statements of Faith are only expressions of what the Baptists setting them forth believe on what are regarded as the major doctrines of God's Word. In one expressed form or another—in print, or in word—every religious group makes such statements of faith, although sophists like the Campbellites like to parade around as if they do not make such statements of faith. However, every Campbellite sermon, tract, or book sets forth a statement of what is believed by the person or group making or endorsing the sermon, tract, or book. Thus, you have a statement of the Campbellite faith.
4. Would you receive baptism administered by a church which is not Baptist?
We would neither receive baptism not administered by a Baptist church nor baptism administered even by many churches which are called "Baptist." The proper authority back of baptism is necessary before it is Scriptural. Christ gave the authority to baptize to His church and if a church is not truly a church of the Lord, then it cannot administer Scriptural baptism. Churches which have been started by men, apart from church authorization, are not Scriptural and cannot administer Scriptural baptism.

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September 2, 3, 4 and 5

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TIME: September 2, 3, 4 and 5, 1960.

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COST: Calvary Baptist Church offers free rooms and meals to all who attend.

PURPOSE: Fellowship and study of God's Word, emphasizing Scriptural Missions and the great doctrines of God's Book.

RESERVATIONS: By all means—and get such in quickly. It will help us greatly to get your reservation as soon as possible. **See Coupon on Page Eight.**

"Man's Way"

(Continued from page two)
ways that a man might come. When He said "the way," He might just as well have said, "There is no other way." Beloved, there is just one way for a man to come to God, and that is through Jesus Christ.

Maybe you have turned to religion, or the way of works, or the way of reformation, and maybe you are depending upon your own way. I tell you, there is just one way that will count, and that way is Jesus, for He said, "I am the way."

This truth is presented many times in the Word of God. We read:

"And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and TEACHEST

THE WAY OF GOD IN TRUTH, neither carest thou for any man: for thou regardest not the person of men."—Matthew 22:16.

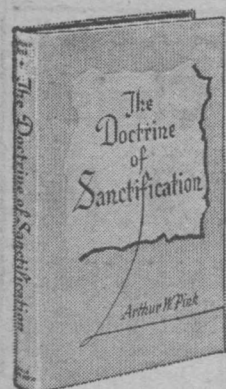
Notice that even the enemies as they sought to entrap the Son of God when He was here in the days of the flesh admitted to His very face the way He presented was right, for they said, "We know that thou art true." What those enemies admitted back there every man had better admit today, because the only true way is the Lord Jesus Christ Himself.

In the book of Acts we find that a little demon-possessed girl told the truth in spite of herself, for we read:

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us THE WAY OF SALVATION."—Acts 16:17.

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Paul and Silas were in the city of Philippi going about their work preaching the Gospel of the Lord Jesus Christ, and everywhere they went a little demon-possessed fortune-telling girl came along behind them and shouted after them, "These men are men of God, and they show unto us the way of salvation." Beloved, even though she was demon-possessed, she told the truth, because it was a fact that they were there in Philippi to show the people the way of salvation, which is Jesus Christ.

We read again:
"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, BY A NEW AND LIVING WAY, which he hath consecrated for us, through the veil, that is to say, his flesh."—Hebrews 10:19, 20.

Notice, beloved, he says the way to enter into Heaven is by the blood of Jesus. May I impress it upon you that a man may turn to his way—the way of religion, or the way of reformation, or the way of works—but there is just one way whereby you can enter into Heaven, and that is by the new and living way, the blood of the Lord Jesus Christ. I don't countenance, and I don't tolerate, any other way except the way that is laid out for us in the blood of the Lord Jesus Christ.

Sometime ago, when a man saw some folk baptized, thinking that they were getting their sins washed away in the water, he said, "Well, I don't know whether to feel sorry for them, or to condemn them," I said, "Brother, I

know how I feel. I can't countenance error at any time. I have to condemn them, because the Word of God says that there is only one way that a man can enter into Heaven and that is by this new and living way that came about through the blood of the Lord Jesus Christ.

Turn to the Sermon on the Mount, and you will find that Jesus made it very specifically clear that there is only one way and that way is through Him. We read:

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

Beloved, there are two roads before everybody. One is man's road, and the other is God's road. One is man's way and the other is God's way. You can take the broad road, which is man's way, and there is a yawning, gapping Hell out there at the end of it. You can take God's way, which is a narrow road, and you can follow it and there is an angel's paradise at the end of it.

Years ago when I was a boy preacher, I was holding a revival in a country community. An old gentleman came to the services every night and toward the end of the meeting I went out to his home to visit him. He was working in his tobacco patch and I went out and sat down at the end of the row, and waited until he worked out to the end of the row. We sat there and talked together for some period of time. He finally took his hand and drew two lines in the ground. He said, "Brother Gilpin, if I have it straight after hearing you preach during this meeting, it is just like this. There are just two roads—one a broad road and one a narrow road, and everybody is traveling on one or the other of these roads." He said, "Am I right?" I said, "That is right." Then I asked him a question, "In view of that, which road are you on?" He said, "If what you have preached is true, then I am on the broad road going to Hell."

Beloved, I say to you, there is just one way that a man can be saved, and that is through Jesus Christ. My text says, "We have turned every one to his own way." Men turn to their own ways which seem right to them, but which lead to destruction in

the end. In contrast, there is one way and that way is the Lord Jesus Christ, and there is no other way except through the Lord Jesus Christ.

IV.

GOD EXHORTS THE SINNER TO TURN FROM HIS WAY.

We read:

"LET THE WICKED FORSAKE HIS WAY, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:7-9.

God is exhorting the sinner to turn from his evil way, the broad way, and to turn to the narrow way, which is the Lord Jesus Christ.

We have another exhortation from the Lord to the sinner. Listen:

"And thine ears shall hear a word behind thee, saying, THIS IS THE WAY, walk ye in it when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21.

I ask you, as I bring you this message, is there a voice that is speaking to you and saying behind your ear, "This is the way. Walk ye in it." Is there a voice saying to you that I am preaching the truth, and that this is the way, and you had better walk in it. If there is, then that is God's voice. If there is, that is God's exhortation. If there is, that is the exhortation of God to you as a sinner to turn from your ways and turn to God's way.

We have another exhortation from the Lord. Listen:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

Beloved, listen, the path that you are walking in, isn't God's way. What you need above everything else, instead of leaning on your own understanding, is to acknowledge Him, and He has promised to direct your paths. May I remind you that your way is a bad way. Your way is a dangerous way. It is a deceptive way. Your way is a way that

leads to Hell, even though you think you are doing what is right. The Lord Jesus Christ is the only way, and our God exhorts you to forget your ways and take his way, and turn to Him as a Saviour.

V.

WHAT HAPPENS WHEN A SINNER IS LED FROM THE ERROR OF HIS WAY?

We read:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20.

It is as I preach to you, the Spirit of God gets hold of your heart, and you turn from your sins to the Lord Jesus Christ and trust the Son of God as a Saviour, you have been turned, or converted from the error of your way. What has happened? A soul has been saved. A soul has been saved, and a multitude of sins have been hidden. When a soul is saved and turns from the error of his way, he will be a happy individual then in the Lord. I don't mean that everything that goes on will make him happy, but I will say this, there will be a happiness about his life that he has never known before.

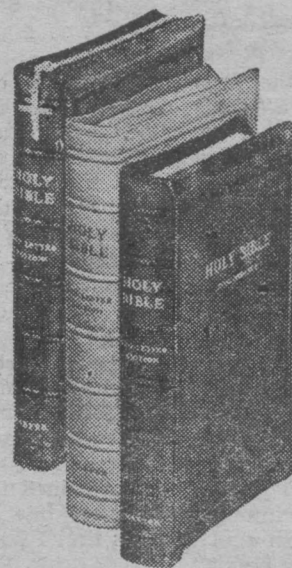
You remember Jacob who left his home fleeing from the indignation and the anger of his brother Esau. You recall how he came to a place called Bethel, and there lay down at night to rest, a day's journey from home. The last thing that he saw as he went to sleep was the rocky panorama round about him, and during the night's time he saw the rocks piled up one on top of the other to make a ladder into Heaven. On it he saw the angels of God ascending and descending. When Jacob awakened, he said, "Surely the Lord is in this place and I knew it not." He got up and made God some promises. Listen:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give thee: for thou hast said, 'Surely the Lord is in this place and I knew it not.' He got up and made God some promises. Listen:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give thee: for thou hast said, 'Surely the Lord is in this place and I knew it not.' He got up and made God some promises. Listen:

(Continued on page 5, column 1)

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Why I Want To Attend Your 1960 Bible Conference

By L. D. GIBSON
South Point, Ohio

I am looking forward to the coming Conference to be held in September, 1960, with eager anticipation. I feel sure that we all need the spiritual impetus that the conference will provide and will make us **bare, dare and do** through Christ; and the glory is His.

"For though youths shall faint and be weary, and the young men utterly fall, they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

If you plan to attend our 1960 Conference, then please fill out the reservation coupon on page eight, and mail it at once, REGARDLESS OF ANY PREVIOUS NOTIFICATION WHICH YOU MAY HAVE MADE.

"Man's Way"

(Continued from page 4)

brew it says, "Then Jacob lifted up his feet." Why did he lift up his feet? Because the burden of sin was gone. I tell you, when a man comes to God's way and turns from his own way, that man can lift up his feet. He is a happy individual.

In the New Testament we have the story of the Ethiopian eunuch and who God made him happy. We read:

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he WENT ON HIS WAY REJOICING."—Acts 8:39.

Here was a man who had been to Jerusalem to worship, and though he had gone there on a religious pilgrimage, he came away anxious to know about the Lord Jesus Christ. As he was reading this same fifty-third chapter of Isaiah from which I have chosen my text, God told Philip to join himself to the chariot. Philip climbed up into the chariot with this Ethiopian eunuch and preached to him about the Lord Jesus Christ, and when he had finished his sermon, the eunuch said to Philip, "Here is water: what doth hinder me to be baptized?" Philip baptized

him and when he came up out of the water, the Word of God says that the Spirit of the Lord caught Philip away, and the eunuch went on his way rejoicing.

Beloved, what happens when a sinner is turned from the error of his way? A soul is saved. A multitude of sins are covered, and a man can go on his way rejoicing in the Lord.

I wonder about those of you who are here. I wonder if you are walking in your way or if you are willing to walk in God's way. I am wondering if you are content and satisfied in walking your way. Wouldn't you like to begin to walk in God's way? Wouldn't you like to begin to walk in the paths of the Lord? I tell you, you can go on your way tomorrow a happy man in God's service if tonight the Spirit of God speaks to you and says, "This is the way; walk ye in it," and you begin to walk with Him.

May God's Holy Spirit bless your heart and save your soul is my prayer.

The Needs Of TBE

(Continued from page 1)

did not anticipate that they would be so far less than the June of previous years.

It is though a positive fact that both our income from contributions and subscriptions were virtually nil during the month. This meant that we went \$700 in the red on this month alone.

Need I say that we need your help during these summer months. Renew your subscriptions promptly, send in subscriptions for others, give as God enables you, and above all else, remember us in prayer.

One of our preacher friends who has been a great encouragement through the years, in New York State, gave us a little encouragement a few days ago with a letter of which I quote a part:

"Now I know you are hard driven at times to handle your work and make it pay out, and to keep on the right side of the ledger. Probably you have done better in that matter than even the United States government, judging from reports about their debts, etc. I take it that you are loyal and consistent, and even if at times you are as poor as Job's proverbial turkey, that you are not for sale. You are not bribe-able and do not dip your colors, or cower to the multiplicity of evil or the enemy or the evil doers, large or small."

This note was truly appreciated and I am asking hundreds of readers this week to encourage us with both letters and offerings.

FRIENDS SHARING IN CONFERENCE COSTS

A few days ago Brother Cletus Snyder, who is one of our faithful supporters and who lives in Winston-Salem, N. C., sent us a check for \$25 as expense money to help out in the Bible Conference in September.

This was indeed a thoughtful and a much appreciated gift. A few others have done likewise. For example, Pastor Frank McCrum of Detroit has sent us some canned goods. Brother Eddie Garrett and his church at Hamilton, O., have promised to do likewise. There is another preacher brother in Michigan who states that his church has been impressed to assist us in the same way.

We are not making any requests for such offerings. Calvary Baptist Church, though small in number, counts it a joy to assume the cost of the Bible Conference and to share God's blessings, both materially and spiritually, with our friends.

These individuals named above have felt impressed to share with us. We appreciate their generosity.

WINE FOR THE LORD'S SUPPER

Quite often our brethren write as to the availability of pure sacramental wine for use at the Lord's Table.

We are always happy to send such, and if any of our readers are in need of wine we will be most happy to assist you in this respect.

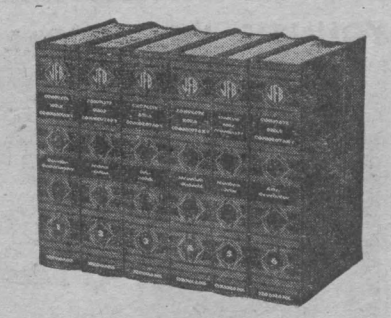
The cost including the shipping is \$2.00 for a fifth.

ANOTHER OF TBE'S FRIENDS GOES TO BE WITH THE LORD

On Sunday afternoon, July 3, at the Liberty Baptist Church near Crab Orchard, Ky., your editor conducted funeral services for Mrs. Clyde Gooch who had been an avid reader of THE BAPTIST EXAMINER for nearly a quarter of a century.

It isn't often that I make trips of this type. However, whenever Brother Gooch contacted me, I felt that it was definitely the will of God that I make the trip, and I am happy that I did. It gave me an opportunity to meet Brother Gooch himself who is a Baptist preacher, as well as various sons and daughters with which God had blessed him and his wife. I don't know when I have met a whole family that impressed me so favorably as did the family of Brother Gooch.

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RECENT VISITORS



MRS. AND MRS. WILLIAM R. CREWS

Of recent date this young Baptist preacher and his wife visited with us and blessed our hearts and home by their presence. They are living in Lexington, Ky., and it is indeed a joy to have gotten acquainted with them.

They plan to return for our Bible Conference in September. We sincerely trust that many of our readers will meet this fine young preacher on that occasion.

There are not many preachers left who believe the teachings of God's Book like our Brother Gooch. For many, many years he has been a reader and supporter of this paper, and it was surely a joy to have fellowship with him and to see how he believes and contends for God's Word.

There are others in that community who receive THE BAPTIST EXAMINER weekly, and it was a joy to meet these folk even on this occasion of sorrow.

Brother Gooch had prepared the following as an obituary:

"Versie May Reynolds, wife and sweetheart of my youth, was born December 27, 1894. She left a tired and sick body July 1, 1960, at the age of 65 years, 7 months, and 3 days.

"She trusted her Saviour early in her girlhood days and continued a member of the Liberty Baptist Church.

"As to our family, there was born into our home eight children, as follows: Mrs. Vernie Ping, Holbert Gooch, Oris Gooch, Duke Gooch, Verla Hamilton, Ed Gooch, Nolan Gooch, and Iola Gooch.

"In addition to our children, we have 29 grandchildren, with 25 of them living; also eight great, great grandchildren.

"We were married at a young age and it seems that we have always been together, for we have journeyed together for the past 50 years. We have had our sorrows and hardships, but on the whole our lives have been pleasantly lived together."

Truly, it was a joy to bring a message of God's grace to the approximately five hundred assembled friends and relatives. Perhaps the greatest joy of all was that of knowing that previously we had been a blessing through the years to this wonderful family.

Of course none of us know what God's plans may be for the future, but if I out-live Brother Gooch, I have promised him that I will come back to the same church to conduct his funeral services.

May God's blessings be upon this family.

Yours by His grace,
Bob L. Ross

★ ★ ★

Longtime readers of THE BAPTIST EXAMINER will doubtless find this action on the part of The Sword of the Lord very amusing for the following reasons:

(1) John R. Rice said in one of his articles on "Predestination To Hell? — No!" that Mr. Spurgeon only "called" himself a Calvinist and actually did not believe and teach Calvinistic truth. But here is a book which contains eighteen sermons by Spurgeon which have enough Calvinism in them that the "Sword" refuses to advertise it. This just goes to show that Mr. Rice told an absolute falsehood when he said that Spurgeon just "called" himself a Calvinist. He preached enough Calvinism that the "Sword" won't advertise this book of sermons!

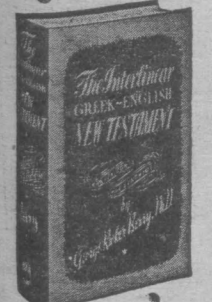
(2) In one of the letters from Mr. Handford, he states that the book does not represent the "context" of Spurgeon's ministry. In the first place, anyone acquainted with Spurgeon's ministry and his doctrinal stand knows that his ministry was actually **FOUNDED UPON CALVINISTIC TRUTH**. In one message Spurgeon made this statement:

"And if, indeed, I believe there

(Continued on page 6, column 2)

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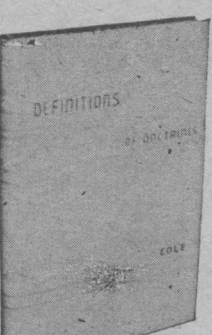
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By C. D. COLE



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"Sword" Rejects Ad

(Continued from page three)

geon was practically hooted at in London throughout his life for his stand on grace. Now, the children of the Arminians who hooted at him, are garnishing his sepulchre. But if they had lived in the days of that father . . . wow!

A Priest And The Wafer

By FRED J. JUNIOR
A Converted Catholic

A Roman Catholic gentleman in England being engaged to marry a Protestant lady, it was mutually agreed that there should be no contests on the subject of religion. For some years after their union, this agreement was scrupulously observed; but in the course of time the priests, who paid them frequent visits expecting to find no difficulty in making a convert of the lady, began to talk upon the peculiarities of his religion. He particularly insisted upon the doctrine of transubstantiation, and grew troublesome by his importunity.

To avoid being farther pressed by him, she one day seemed to be overcome by his arguments and agreed to attend mass with her husband the following Sunday, provided she might be allowed to prepare the wafer herself. The priest, not suspecting anything, and glad on any terms to secure such a convert, gave his consent. The lady accordingly appeared at the chapel with her husband and after the consecration of the wafer, which she had brought with her, she solemnly demanded of the priest whether it were really converted into the body of Christ. To which question he without hesitation replied that there was a conversion made of the whole substance of the bread into the body of Christ and that there remained no more of its former substance.

"If this is really the case," she said, "you may eat the wafer without any danger; but as for

myself, I should be afraid to touch it, as it is mixed with arsenic." The priest was overwhelmed by a discovery so unexpected, and was too wise to hazard his life upon a doctrine for which he had contended with all the earnestness of perfect assurance. The lady's husband was so struck by the practical confutation of that which he had implicitly believed that he never afterwards appeared at the mass. If that humbug of a priest had eaten the wafer, it would have been the last mass he ever would have said this side of the Pope's Purgatory, and he was wise enough to know it. If he could turn wine into the blood of Jesus and a bit of baked dough into the flesh of Jesus, he certainly could turn arsenic into salt or sugar, but the truth is he could not do it and he knew it.

"Sword" Rejects Ad

(Continued from page five)

was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved, and I do not care to preach. But now I know that a countless number must be saved, I am confident that Christ 'shall see his seed, he shall prolong his days.' I know that, if there is much to dispirit me in my ministry, and I see but little of its effect, yet He shall keep all whom the Father hath given to Him; and this makes me preach.

"I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me? I know there are not a few souls whom God has given me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and elsewhere; and with that confidence I must go on. I know that Jesus must have a 'seed.' His people must increase, and it is the very purpose of the ministry to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may 'believe on me through their word.'"

Actually, the kind of "evangelism" that Rice, Handford and other Arminians advocate and practice is foreign to what Spurgeon advocated and practiced. There is no indication that Spurgeon ever practiced all the trickery and "put-on" of the modern "mess" evangelist.

But Mr. Handford ought to realize also that the Arminians, such as the self-styled "humble" editor and "great soul winner," John R. Rice, has never in any wise at all published what Spurgeon believed on Calvinistic truth. ON THE CONTRARY, the "Sword" has actually changed words in Spurgeon's sermons in order to remove any semblance of Calvinistic truth contained in messages from Spurgeon printed in the "Sword." TBE called attention to one of these instances sometime ago. In this particular sermon, Spurgeon made a plain reference to the limited Atonement, yet when the "humble" editor of the "Sword" was through changing that statement, what Spurgeon meant was beyond discernment.

In saying that these sermons are not in "context," Mr. Handford reveals his ignorance of what was really the context of Spurgeon's ministry. For instance, when Spurgeon and his flock moved into the Metropolitan Tabernacle in 1861, one of the very first things Spurgeon and the church did was to conduct what we would call a "Bible Conference" on the theme "Exposition of the Doctrines of Grace," (see New Park Street Pulpit, Volume VII, pages 297 — 323). What Spurgeon said about Calvinism as the introductory speaker on that occasion is the first message which we printed in SERMONS ON SOVEREIGNTY. Furthermore, to illustrate the

true context of Spurgeon's ministry, when he had preached for sometime in the Music Hall at Royal Surrey Gardens — where he preached to what he called "an irregular mass of persons collected from all the streets of this city," — He made the following remark as an introduction to a message on Particular Redemption:

"I shall not now simply confine myself to the doctrine of faith, or the teaching of believer's baptism; I shall not stay upon the surface of matters, but shall venture, as God shall guide me, to enter into THOSE THINGS THAT LIE AT THE BASIS OF THE RELIGION THAT WE HOLD SO DEAR. I shall not blush to preach before you the doctrine of God's Divine Sovereignty; I shall not stagger to preach in the most unreserved and unguarded manner the doctrine of election. I shall not be afraid to propound the great truth of the final perseverance of the saints. I shall not withhold that undoubted truth of Scripture, the effectual calling of God's elect; I shall endeavour, as God shall help me, to keep back nothing from you who have become my flock. Seeing that many of you have now 'tasted that the Lord is gracious,' we will endeavour to go through the whole system of the doctrines of grace, that saints may be edified and built up in their most holy faith."

Now Spurgeon had preached the Gospel to these people and they were now ready to learn deeper truths — what Spurgeon called "those things that lie at the basis of the religion that we hold so dear." So Spurgeon's "context" did not exclude the great truths which he held so dear, as Mr. Handford thinks.

The plain truth of the matter is this: Handford and Rice are nothing more than dyed-in-the-wool four-point Arminians (they do believe in Security, the fifth point). They are dyed-in-the-wool Arminians and do not have enough simple honesty and country ethics to let Spurgeon be what he really was.

(3) So far as riding a "Sovereignty Hobby," this charge falls under the same classification as the fellow who, with the saw-log in his eye, is trying to pick out the speck of saw-dust in the other fellow's eye. Anyone who has ever read the "Sword" knows that these Arminian "evangelists" and writers just have one string on their theological harp and that is the Sovereignty of the Human Will and everything from grave-yard stories to sign-on-the-dotted-line mother's day "decision blanks" are brought to bear to deceive people into thinking that salvation is the decision of the fickle, depraved will. Talk about a hobby! if the "Sword" didn't have two or three high-pressure messages and a decision blank in it, then these Arminians would probably think nobody could be saved.

And Mr. Handford is certainly right when he concludes that we aim to do our best to "tear down" that type of heresy. We are as

much opposed to that type of zeal as we are the zeal of one who is so zealous that he stalks to and fro in the earth seeking whom he may devour. These Arminians are numerous — their name is Legion, for they are many — and they can expect nothing but fire and brimstone from TBE as long as a hand can move the pen or pound a typewriter, or the tongue can utter speech.

Why I Am A Baptist

(Continued from page one)

More unpopular to be a Baptist than to be anything else. There have been times when the scorn, sneers and open ridicule have been directed particularly at our kind. Even in New Testament days this unpopularity was quite marked. Hear one of those first-century Baptists as he writes about their experiences:

"For we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day" (1 Cor. 4:9b-13). Through all the centuries since these words were written there have been numerous times when Baptists have been "narrow," "bigoted," "behind the times," and "composed of the common classes." Therefore, my reason for being a Baptist is not a matter of popularity. If I had been after popularity in the spiritual realm I would have belonged to something else.

Third, I am not a Baptist because it is easier to be a Baptist. There are those who become members of certain denominations because they want to be considered Christians, and yet they do not want their "religion" to interfere with everyday life. Therefore they join a group whose teachings are quite weak and whose discipline is rather lax. No one can truthfully lay claim to this reason for belonging to a Baptist church. I am forced to say to you that it requires more genuine Christianity to be a consistent Baptist than to be anything else in the world. This arises partly from the fact that some groups require outward conformity to their rules. Others threaten their followers, while Baptists contend that one who is genuinely saved has an almost irresistible inner urge from the indwelling Christ to be true to Him. It takes more real Christianity to be a Baptist than it does to be a faithful member of the group which lays claim to the attainment of "sinless perfection," because it is empty boasting, self-righteousness and more a matter of speaking than acting. We Baptists insist that out of love to Christ His people should separate from worldliness, deny themselves, identify themselves completely with Christ and live for Him only. The challenge of our Saviour is that, "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). Such a manner of life will bring opposition and persecution from the world, which makes it anything but easy to be a Christian. However, this is to be expected, because we read, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Baptists stand firmly by such Scriptures as these, therefore I am not a Baptist because it is easy to be one.

II. Positive.

It is my contention now to show you some positive reasons why I am a Baptist. The reasons are plentiful and unanswerable; therefore, I do not hesitate to put them before you for your prayer-

ful consideration.

First, Baptists are the group who can trace their lineage without a break to the church which Jesus built.

How did all these different churches get started? Where do they come from? Is Jesus the Founder of them all? If so, why does one teach one thing and another teach something which directly contradicts it? Is Jesus guilty of such inconsistency? One of them just as good as another? How am I to know which kind is a New Testament church? These are some of the many questions which people are asking about the many different organizations which are calling churches today. Such questions demand and deserve a true answer. We give here the name, date of origin or organization, the founder of each of the prominent "churches":

Name	Date	Founder
Roman Catholic	590, Gregory	
Greek Catholic	1054, Split	
Roman Catholic		
Presbyterian	1541, John Calvin	
Lutheran	1525, Martin Luther	
Episcopal	1534, John Henry	
Methodist	1739, John Wesley	
Church of God	1825, John W. Breckenridge	
Disciples (Campbellites)		Alexander Campbell
Mormons	1830, Joseph Smith	
Primitive Baptists ("Hardshells")	1834, Split from Baptists	
Missions		
Spiritism	1848, Fox Sisters	
Christian and Missionary Alliance	1889, A. B. Simpson	
"Divine Healers,"	1923, Aimee Semple McPherson	

The question may be raised, "But where do the Baptists come in here?" The answer is that we do not come in here. We can trace our continuous existence, without a single missing link, to the church founded by Jesus down to the present day. Here is:

LINK 1. John, a member of the church founded by Jesus, with Jesus in the mount where the church was founded. Matt. 16:13-18; Luke 6:12, 13; Mark 8:14.

LINK 2. This John (the Beloved or Revelator) baptized Polycarp on December 25, 95. (Neander's Church History, p. 285).

LINK 3. Polycarp organized the Partus church at the foot of the Tiber, of which church Tertullian was a member, 150 A. D. Commentary of Antiquity, p. 8.

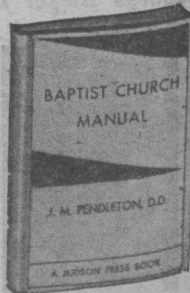
LINK 4. This Tertullian organized the church at Turin, Italy, 237. (Arminian's Church History, p. 182).

LINK 5. Tellestman, a member of the church at Turin, Italy, organized Pontiforri church, 311. (Nowlin's Church History, p. 31).

LINK 6. Adromicus came from the Pontiforri church at the foot of the Alps in France. (Lambert's Church History, p. 47).

LINK 7. Adromicus organized the Darathea church in Asia Minor, of which Archer Flavin was a member, 671 A. D. Lambert's Church History, p. 47.

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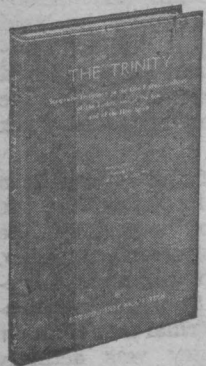
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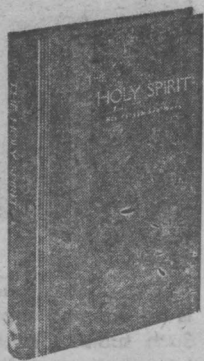
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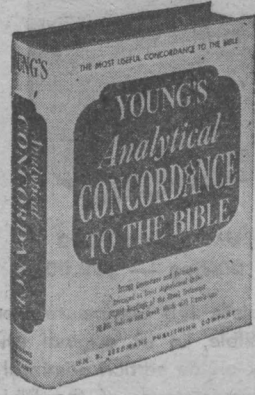
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Why I Am A Baptist

(Continued from page six)

LINK 8. Archer Flavin organized Timto church, 738 A. D. (Mosheim's History, vol. 1, p. 394).

LINK 9. Balcaloa came from the church at Timto, Asia Minor. (Neander's Church History, vol. 2, p. 320).

LINK 10. Balcaloa organized Lima Piedmont church, 812 A. D. (Ibid).

LINK 11. Lima Piedmont church ordained Aaron Arlington in 940 A. D. (Jones' Church History, p. 324).

LINK 12. Aaron Arlington organized Hillecliff church, 987 A. D. (Alex Munston's Israel of the Alps, p. 39).

LINK 13. From the Hillecliff church in Wales, England, H. Roller came to the Philadelphia Association and organized the Baptist church at Dyer, Tenn., a church which is still in existence and doing good work."

Here is an argument which cannot be successfully disputed: when Jesus was here on earth He founded a church—His Church—and it must have been the true one. He promised that the gates of Hades would not prevail against it, meaning that it would not be overcome. That church is still in existence here on this earth, composed of obedient believers of each succeeding generation. It is still the kind of church founded by Jesus.

All "churches" other than Baptist churches can be traced to some human founder or founders, and the date of their origin this side of Christ's earthly life. Baptist churches are here; one cannot find their origin this side of Christ's earthly ministry; He founded a church while here and promised its continuity until He comes; we can trace His church without a break to Baptist churches today; therefore, Baptist churches must be New Testament churches, the kind which Jesus founded.

Second, Baptists are not Protestants! I am surely aware that this statement may be read by any one of you with astonishment. Most of us have become so accustomed to the regular two-fold division of Christians, that is, Romanists and Protestants, that we are quite shocked when someone announces that there is a third group. It seems to be thought of as a settled fact that all professing Christians who are not Romanist are Protestant, but such is not the case. There is a three-fold division of professing Christians: Romanists, Protestants, and Baptists. Let me repeat: Baptists are not Protestants. We think of Protestants as those Christians who came out of the church of Rome, protested violently against its teachings and have inconsistently retained some of those teachings and perpetuated some of those practices. Baptists have never been among the muddy waters of Romanism. As was shown clearly in the information used above, Baptists were in existence long before the church of Rome made its appearance. We are not Protestants, that is, taking the negative attitude; we are proclamationists, sounding out the positive Gospel of our Lord Jesus Christ.

Frankly, I could not be a Protestant, and certainly I could not be a Romanist; therefore, I must, as a necessity of conviction, be a Baptist. If, however, I were not a Baptist, I would be a Romanist. Baptists stand at one end of the line and Romanists at the other. All the Protestant denominations are scattered along between these two. I do not believe in being a "half-breed" in any thing, and that is exactly what Protestant denominations are. Everything in them which is not Baptist is Romanist, and everything which is not Romanist, is Baptist. Since I could not be a Romanist, my convictions lead me to be a Baptist rather than a Protestant.

Third, Baptists have some distinctive doctrines. I am fully aware of the claim which is quite

often made, "Oh, well, there is not much difference between the teachings and practices of various denominations; therefore, I do not think that it makes any particular difference which one a person belongs to." Such may be, and possibly is, true of quite a number of Protestant denominations, but to say that there is not much difference between the doctrines of Baptist churches and those held by others is quite a mistake. Certainly we Baptists believe a number of things in common with all orthodox Christians. We do not deny this fact, but praise God that some others at least see some things as we see them.

But Baptists have some doctrines which distinguish them from all other groups. Let me remind you, however, that some of the things which are considered distinctive Baptist doctrines are not that at all, but they are held also by some other Christian groups. Such doctrines as: immersion only for baptism, "close communion," "salvation by grace alone" and the eternal security of the believer, are not distinctive Baptist doctrines, because there are Christians of other groups who believe them. Of course, we hold to those doctrines, but there are others who do likewise.

Regardless of all this, however, there are certain doctrines which are held by Baptists alone. By this I mean that we are the only people as a group who believe and practice these things. One may be able to find individuals in other denominations who hold to these things but those other denominations as a whole do not believe and practice them. Let us notice some of our distinctive Baptist doctrines.

A. The Bible as our only rule of faith and practice.

We Baptists are not governed by some man-made "creed" or "confession" in reaching a conclusion as to what we shall believe and do. Practically all other groups have some system of belief formulated and set forth as

a "creed," or the governing part of that denomination frames a "confession of faith" which sets forth their beliefs. Suffice it to say that the most popular one of these, the so-called "Apostles Creed," contains some things which are utterly foreign to the Scriptures and would have caused any one of the apostles to go up in arms against such falsehood.

We Baptists are possessed of the conviction that the Bible only is our rule of faith and practice. It is our only rule and guide book containing things which we believe and do. We exalt it to the place of supreme authority in our lives. This is in accordance with the attitude which God takes toward His Word: "Thou hast magnified thy word above all thy name" (Psalm 13:2b). If God has exalted His own Word to that place then surely we should do likewise. As to our proper attitude toward the text of teaching, we read, "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). It is no wonder, then, that Jesus said, "Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Yes, the greatest reason why one cannot do much with a Baptist unless he can give him a "Thus saith the Lord" for it is that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

B. Soul-competency before God.

This has been and yet is a cardinal Baptist doctrine. What we mean by "soul-competency" is that each soul is competent under God to approach his Creator for himself. Baptists do not believe that the human individual needs the intermediary of priest, godfather, godmother, or any other human being to approach God for him. The Lord Jesus Christ is our only priest, and every genuine believer is a priest

for himself, in the New Testament sense of the word. Because Jesus Christ the Godman has gone into the heavens and has approached God the Judge for us, we can come in His Name and merits, thereby finding an approach to and acceptance by God. "Seeing then that we have a high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need" (Heb. 4:14-16). An additional word about this is given in Heb. 10:19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . Let us draw near with a true heart in full assurance of faith." Baptists believe in soul-competency before God, and so do I; therefore, this is one of my reasons for being a Baptist.

C. Individual Responsibility.

"So then everyone of you shall give account of himself to God" (Romans 14:12). Growing out of the doctrine of soul-competency is the kindred doctrine of individual responsibility. If each soul is competent to approach God for himself, then the individual responsibility to do so becomes both possible and necessary. For this reason Baptists do not believe in any kind of "proxy" in religion. We are gripped with the conviction that every human individual must assume the responsibility for his own standing before God. Any priest, friend, or any other human individual cannot repent of the sins of another, believe on Christ for him, nor receive salvation "delegated" to him. We are gripped with the conviction that every individual must repent of his own sins, trust Christ for himself and be saved thereby.

D. Baptism of Believers Only.

There are others who baptize believers and some who are not believers, but Baptists insist that no one except a genuine believer in Jesus Christ is a Scriptural subject for baptism.

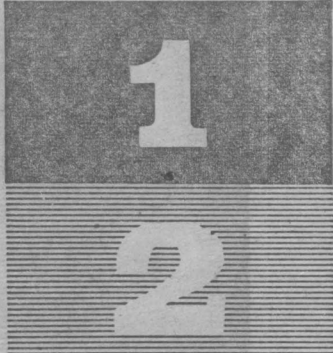
We do not baptize irresponsible infants. It is also highly probable that so far as the form of baptism is concerned no one else, with the exception of the Greek Orthodox movement, baptizes infants; others sprinkle or pour a little water on them and call it baptism. Such a practice shows at least a sneaking belief in baptismal regeneration, that is, the child would go to Hell if it were not for this so-called "baptism." It is a definite hangover from Romanism and is altogether lacking in Scriptural foundation.

Neither do we Baptists baptize lost sinners in order to save them. There are those who administer so-called "baptism" to lost people in order to wash away their sins or make them obedient to Christ and thereby save them. We Baptists baptize saved sinners in order to show that they have died to sin and been made alive in the Lord Jesus Christ.

No genuine Baptist pastor will baptize any person except one who professes to have repented of his sins and believed on the Lord Jesus Christ for salvation. This is in strict accordance with the New Testament teaching and practice. To those who requested baptism at the hands of John the Baptist he made the appeal: "Bring forth therefore fruit meet for repentance" (Matt. 3:8). Baptists will recall that after Philip preached Jesus to the Ethiopian eunuch, the eunuch said, "See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36-38). There is no record in the New Testament of any person being baptized before he made profession of repentance and faith. The Scripture is given

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logically and clearly in Romans 6:3, 4, "Know ye not that so many of us as were baptized into Jesus Christ were baptized unto his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

E. A Regenerated Church Membership.

The New Testament certainly teaches that all those who apply for membership in a New Testament church should be regenerated before this: "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls." Please observe that these people "gladly received his word" before they were baptized and added to the other believers who composed the church. There are those who seem to think that one should join a church in order to be saved or in order to find assistance on the road to salvation. Also, it is greatly to be feared that some in their scramble for numbers have "let down the bars" and encouraged unregenerated people to come into their church.

So far as my knowledge of church history goes, Baptists are the only group which has maintained the principle of a regenerated church membership through all history since the New Testament was written. We do not sacrifice the truth for popularity, abandon unpleasant facts for appearance, nor let down the standards of requiring regeneration before church membership.

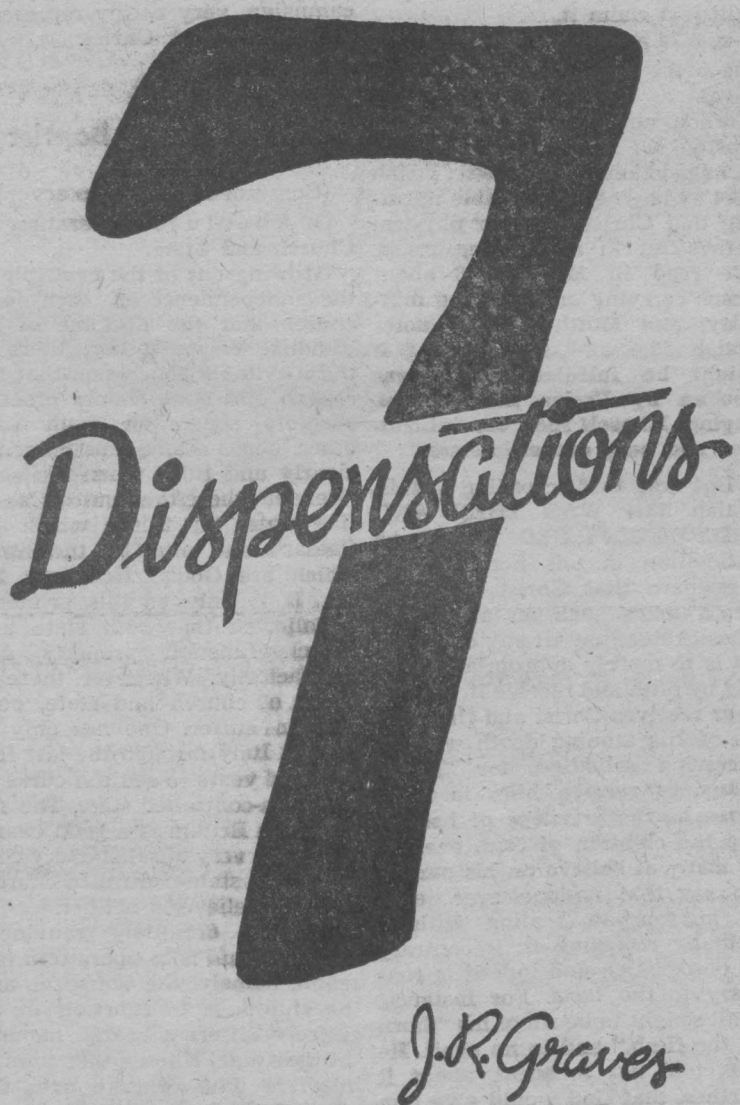
F. The independence of each local church.

The prevalence and popularity of such expressions as "the church," and the "church universal," and so on, has become so firmly rooted in the thinking of most people that for us to announce that each local, Scriptural congregation is a complete New Testament church within itself is received with surprise if not open-mouthed wonder and yet I declare unto you that there is no such thing as "the Baptist church." There are "Baptist churches," and we need to learn that each one of them is a complete church within itself, completely independent of any authority on earth outside of it. According to the New Testament, the churches in that day received members, excluded them for cause and restored such of them as gave sufficient evidence of genuine repentance. See Romans 1:1, I Corinthians 5:1-5; II Corinthians 2:6-8.

We Baptists today recognize no higher authority on earth than a New Testament church. We do not take our orders from any human authority, civil or ecclesiastical.

(Continued on page 8, column 4)

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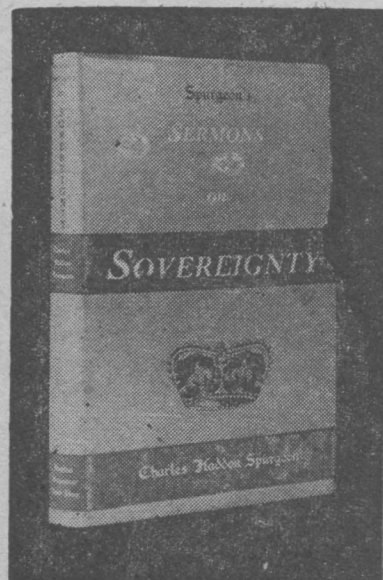
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Halliman

(Continued from page 1)

I Corinthians 3:11.

Just this past week I received my first copies of THE BAPTIST EXAMINER since the day I reached Australia; there were two waiting for me when I got there. How my heart was made to rejoice to be able once again to read the messages that go forth in TBE. Since I left Brother Robinson in Australia I have had no preacher's fellowship at all and these copies of TBE were certainly food for my soul. By the time this is read it will be only about two months until the Labor Day Conference at the Calvary Baptist Church in Ashland. From all indications it will be well attended. If you who read this haven't made plans to attend, you should do so now; I can assure you from the one I attended last year that you will never regret going. We are praying that God will give you all a great time of fellowship together.

This week we made a trip to Lae in the car. It is some less than 100 miles from here to Lae and the driving time is about four hours. The roads from here to Lae are the best in the territory. There is only one river of any size that you have to ford on this road; all the rest have bridges of some type over them. Most of the time you can cross this river without difficulty; however, if there has been a big rain you have to wait until the water goes down before crossing it. During rainy weather, it is very often that landslides occur and, of course, you have to wait for the road to be cleared before you can get through in that case.

We go to Lae occasionally to try to get some fresh supplies. There are two grocery stores here in Wau, but usually the things

on hand are so old and musty by the time you get them that they are hardly edible. They do have some frozen meats here in Wau, but twice we have gotten some that was almost rotten; therefore, we don't buy any more. We can get fresh beef in Lae, but no pork. There are not too many more things that we can buy in Lae than here, but it is usually some fresher.

One can see many interesting and strange sights traveling from here to Lae. The women in this country are literally slaves to the men. These people, generally speaking, are small compared to the average American, but it is not uncommon at all to see a native woman with a large bundle of wood, used for cooking, and from one to two children on her back, hanging around her neck, walking behind her husband who is leisurely strolling along with nothing at all. My wife says when she can talk to these native women she is going to teach them Genesis 2:20, about the "helpmeet."

You see many native villages on or near this road and the various stages of advancement among the natives. Even the more advanced, though, are still very primitive compared to our standards. Their dress varies from grass skirts around the coastal areas to practically nothing, depending on the area and how far inland you get. In most areas within a few miles radius of the towns such as Wau, Goroka, etc., the people are fairly well-civilized, but from that you suddenly enter into country that is almost completely uncivilized.

Once before I sent some photos made in the vicinity of Goroka; with this article I am sending some more made around Goroka, but in a different area. This will be one of the areas that I will

be visiting this next week. Upon my return I will write concerning my trip to the Highlands of New Guinea and my impressions, if any, concerning mission work there. May the Lord bless each of you is our prayer.

Sincerely,

FRED T. HALLIMAN.

NOTE: The photos mentioned will appear in TBE at a later date.



Modern "Divine Healers"

(Continued from page 1)

of recovery. At our church at Buffalo Avenue we have had some miraculous recoveries of those who were given up to die. How do the many churches and Christians who believe in divine healing differ from most of the healers of today, who are out in the business of healing? The answer is, THE PROFESSIONAL HEALER HOLDS THAT HEALING IS IN THE ATONEMENT OF CHRIST. They hold that healing is on an exact part with salvation, in that it needs only be RECEIVED. Consequently they carry on assembly-line healing. It is a matter of come one, come all and you can be healed if you will just claim it.

Where did this doctrine of healing being in the atonement start? So far as we can ascertain, A. J. Gordon, noted Baptist preacher of Boston, set it forth tentatively as a suggestion. He quoted Isaiah 53:4 as having the possible meaning that Christ bore our physical infirmities in an atoning sense. We read in Matthew 8 about Jesus carrying on a healing ministry, and Matthew 8:17 quotes Isaiah 53:4 and says, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

But note that according to this, Isaiah 53:4 WAS THEN AND THERE FULFILLED! There is no intimation in this Scripture, or elsewhere that Christ would in death make such an atonement for sickness that all any one need do is to merely appropriate healing by faith and receive it. No one ever receives Christ and the merits of His atoning death without receiving salvation, for "to as many as receive him, to them gives he the privilege of becoming the children of God, even to as many as believe on his name." To say that no one ever seeks to appropriate healing without actually receiving it, is contrary to observation and indeed is contrary to the facts. For instance, Paul sought to be rid of his "thorn in the flesh," and to no avail. He was told not to speak about it further, that God would give him grace to bear it. Likewise, Paul left one of his helpers sick at Miletus. Why didn't he heal him? Why didn't he claim deliverance from his sickness?

We have heard healers ridicule the idea that we are to ask "H

it is thy will, O Lord, heal me." They said that IT IS GOD'S WILL TO HEAL, and that one should not submit the matter to the will of God. The truth is, the will of God MUST be taken into account. God may not heal in a certain instance because He has a purpose to serve through the illness. Paul's thorn was Satan's messenger to buffet him, so he tells us, lest he become puffed up and proud.

WHAT IS THE TRUTH ABOUT HEALING? It is that God often heals miraculously. Sometimes he uses known means, and sometimes He brings healing apart from any means that we know anything about. But God heals SOVEREIGNLY according to His own will and good pleasure. PRAYER FOR HEALING IS ON EXACTLY THE SAME BASIS AS PRAYER ABOUT ANYTHING ELSE THAT IS A PRAYING MATTER. We must pray in the spirit, "If it be best in thy sight—if it be thy will." We cannot DEMAND healing and get it. Some healers say so, and we have conducted the funerals of some whom they professed to heal.

The "healer" who rolls in wealth, and who pulls a fortune out of gullible purses with each campaign, very poorly represents the Lord Jesus Christ.



Why I Am A Baptist

(Continued from page seven)

G. Absolute Separation of Church and State.

Growing out of the principle of the independence of each local church and the doctrine of individual responsibility, there is the inevitable conclusion that the church and state should practice absolute separation from each other. Jesus stated this principle clearly and fully when He said, "Render therefore unto Caesar (the state) the things which are Caesar's, and unto God the things which are God's" (Matthew 22:21). It is only as this principle is followed that both state and church function properly and satisfactorily. Whenever there is union of church and state, both of them suffer. One has only to look at Italy through the last few hundred years to see the curse of a church-controlled state. The situation in Britain is a good example of the very unsatisfactory condition of a state-controlled church. Baptists believe in neither.

We are definitely convinced that the state is to operate in one realm, namely, the temporal, and the church is to function in an entirely different realm, namely, the spiritual. When either tries to interfere with or take over the other, tragedy results. It is our business to let the state dabble in politics, and to make sure that we Christians major on spiritual matters.

These are some distinctive Baptist doctrines, and they are at the same time my convictions of New

Testament teachings. Therefore my convictions on certain doctrine lead me to be a Baptist.

In conclusion, let me say two or three things by way of summing up:

First, the mission of a New Testament church is stated very clearly by Jesus Himself in Matthew 28:19, 20, "Therefore go ye and baptize all nations in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that which I have commanded you" (Greek). Simply and briefly, Jesus is reminding that the mission of a New Testament church does not consist of such things as "bringing in the Kingdom," "reforming society," "purifying politics," "cleaning slum sections," and so on, but of making disciples and baptizing and teaching them in order that they may do the same as others. In our church we are trying to do exactly that. Often we are very much misunderstood as to why we do not side-track on these matters and major on some other things. Our answer is that we are simply trying to do what Jesus commanded us to do.

As a closing word, let me say, dear reader, that if you have not already done so, will you come a genuine believer on the Lord Jesus Christ for salvation, follow Him in Bible baptism, "observe all things whatsoever He commanded you"?



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