

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC **OLD LANDMARKISM**

The Baptist Examiner

CHAPTER II.

Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

Vol. 36, No. 47 ASHLAND, KENTUCKY, DECEMBER 23, 1967 WHOLE NUMBER 1516

THIS SEASON, IT IS FITTING TO THINK OF . . .

CHRIST, CHRISTIANS AND CHRISTMAS

Elder MILBURN COCKRELL
 Henleyfield, Mississippi

Although I do not consider myself to be an old Scrooge, I do observe December 25, as a religious holiday. To me Christmas is only the name of a season. But was Christ born on December 25? Did Paul and the early church celebrate Christmas? What is the true origin of the Christmas tree? I firmly believe that it is high time that people knew the truth about these vital questions.

Was Christ Born On
 December 25?

There is not a word in the Scriptures, from Genesis 1:1 to Revelation 22:21, which tells us the exact time of Christ's birth. Of course, history furnishes us with light on the matter. The early Christians were divided on this subject and so have all succeeding generations. Present day chronologists are not only unsure of the exact month but of the year of Christ's nativity. Although they are unable to pinpoint the

exact date of the Savior's birth, modern scholarship has produced abundant evidence that Christ was not born on December 25, 1 A.D. The first Gospel relates that "Jesus was born in Bethlehem of Judea, in the days of Herod the king" (Matt. 2:1). Josephus, the celebrated Jewish historian, affirms that Herod the Great died in B.C. 4. Thus the birth of Christ must have occurred the fourth year before the common account called Anno Domini. The assumption that Jesus was born in the year 1 A.D. is the basis premise of the Julian calendar, but the Roman monk, Dionysius Exiguus, who constructed the Julian calendar in the sixth century A.D., was not very good at arithmetic. He misplaced the year 1 A.D. at least four years in his calculations.

Even though there is no record which shows the date of Christ's birth, there is sufficient evidence within the Bible which clearly reveals that His birth was not near December 25. At least two things in the Scriptures suggest

this. In Luke 2:8 we read: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." Anyone familiar with the climatic conditions of Palestine during the month of December knows that there were no shepherds or sheep in the open fields at this time of the year. December is an extremely cold and rainy month in the hill country of Judea where Christ was born. Only during the warm months of summer and fall did the shepherds take the sheep into the open fields at night. From mid-October to mid-April is the rainy season (Songs of Solomon 2:11). During the rainy season the shepherds take their flocks into the shelter of sheepfolds at night. So, if the shepherds were in the fields, it was not December.

If anyone thinks the winter was not so extreme in Judea, let him consider the words of Christ: "Pray that your flight be not in (Continued on page 2, column 1)

Bishop Doggett's position touching a Christian church — The apostles built churches by a divine model — No organization should be called church unless conformed to that model — The unmistakable features of that model — 1. Its origin, divine — 2. Visible — 3. Its locality, this earth.

"For see that thou make all things according to the pattern shown thee in the mount." — Heb. 8:5.

The following statements I copy from an editorial article in the *Methodist Quarterly* when published in Richmond, and edited by Dr. D. S. Doggett, now bishop of the M. E. Church South, as eminently worthy the consideration of every reader, and Methodists most especially:

"Unless the professed followers of Christ organize upon the apostolic model they are not a church of Christ, although there may be members of the body of Christ or Christians among them. . . .

"Ministers and members professing the religion of Christ may congregate together for the purpose of worship, and may organize, yet they will not be a church of Christ unless they organize upon the apostolic model. . . .

"We do not suppose that any unprejudiced mind would call any body of men and women the true church — so particularly described by the inspired writers as the true church has been — unless it comes up fairly and fully in every minute particular to a description proceeding from that wisdom that could not err in the description in any remote or conceivable degree."

There is no misunderstanding these statements. It is the conviction of Bishop Doggett — 1. That Christ did leave a church as a model of church building to the apostles, and for all subsequent ages. 2. That the marks or features of this divine pattern are so particularly described by the inspired writers that no intelligent inquirer need mistake it. 3. That a body of ministers and members, all Christians, congregated for worship, and organized, should not be called a church of Christ unless they are organized upon the apostolic model. I most heartily endorse these statements. Their truth must be apparent to all. If the officers and members of a Masonic lodge were all Christians, the lodge could not therefore be called a church of Christ, because not scripturally organized as a church. We may unchurch an organization, then, without unchristianizing its members—i.e., declare a body to be destitute of the marks or qualifications of a church of Christ, without calling in question the Christian character of its members.

Let us now dispassionately inquire for some of the unmistakable and essential marks of the "pattern" after which Christ commanded his apostles and ministers to the end of time to build.

Moses at his peril would not have varied the tabernacle in the (Continued on page 3, column 1)

Alien Immersion — A Big Blunder To All Baptists

It is a blunder of such far reaching effect, and fraught with so much evil, that we give this entire article to the consideration of it. We refer to the practice of "alien immersion" as baptism. Such a practice, if universally observed, would logically and practically unchurch every Baptist Church in the land. It must be admitted by Baptists everywhere that Gospel baptism puts those who receive it into the body or church of Christ. See I Corinthians 12:13. "For by one spirit are we all baptized into one body." Then it follows to a logical certainty that if more than Baptists can and do administer Gospel baptism, they baptize those who receive such immersions into the body or church of Christ, and if this be true then Baptist Churches are not churches of Christ, for no one among us will contend that they baptize any one into a Baptist church. Hence, it is suicidal to baptize churches to receive such immersions.

Without arguing at length, we mention three reasons that make impossible for Baptist Churches to recognize "alien immersions" as Gospel baptism and receive those who submit to it into membership in a Baptist Church.

First. Since immersions must have Scriptural authority, Jesus Christ commissioned and commanded Baptist Churches to do

the baptizing, and no other sort of people have the least right or authority, under that supreme law of the kingdom, to do it. See Matthew 28:19, 20, I Corinthians 11:2, 12:13, Acts 19:1-5. If, as all Baptists believe the commission to officially declare the "gospel of the kingdom" to all nations and to baptize those who repent and believe in Jesus Christ, was given to a Baptist Church and its successors, even to the "end of the age," how can a people in no way connected with a Baptist Church do such a thing without usurping authority never given them? Echo answers How? Then how can a Baptist Church charged to keep the ordinances as they were delivered unto you be faithful to such a charge and allow other people to administer the ordinance for it? Again, echo answers How? It must be seen, therefore, that every time a Baptist Church receives alien immersion it violates (Continued on page 7, column 3)

CONTROVERSY A POSITIVE NECESSITY

Controversy and religious strife no doubt, are odious things; but there are times when they are a positive necessity. Unity and peace are very delightful; but they are bought too dear if they are bought at the expense of truth. There is a vast amount of maundering, childish, weak talk nowadays in some quarters about unity and peace, which I cannot reconcile with the language of Paul. It is a pity, no doubt, that there should be so much controversy; but it is also a pity that human nature should be so bad as it is, and that the devil should be loose in the world. It was a pity that Arius taught error about Christ's person; but it would have been a greater pity if Athanasius had not opposed him. It was a pity Tetzels went about preaching up the Pope's indulgences; it would have been a far greater

(Continued on page 8, column 5)

Wayne Cox Resigns His Pastorate For New Work

Elder Wayne Cox has resigned his pastorate of Woodlawn Terrace Baptist Church of Memphis, Tennessee, and is planning a new work beginning December 18.

The work which Brother Cox plans to do is interstate missions, evangelistic work, conducting doctrinal seminars, teaching regular Bible classes, establishing Baptist churches, and ministering to isolated saints.

In a sense this new ministry conducted by Brother Cox will be the type of work that was done by Barnabas in the book of Acts.

Brother Cox has been pastor of the Woodlawn Terrace Baptist Church for nearly 20 years. When he went there he had a membership of 18 and they were almost ready to fold up. In the meantime God has blessed them with great numerical growth, and worldwide vision to the extent that the church now has five full-time



Eld. Wayne Cox

istry of our dear brother, Wayne Cox.

Most all our readers know that Brother Cox and the editor of this paper have been close friends throughout the years, and we do pray for him and thank God for the work which God has enabled him to do in Memphis. It shall be our prayer that God will continue to bless him in this new (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"EUPHEMISMS"

"Know ye not that a little leaven leaveneth the whole lump?"—I Cor. 5:6.

A "Euphemism" is a word that is used when you substitute an inoffensive expression for one that might offend. In other words, I might use an expression that would be offensive, but if I speak euphemistically, I use an expression that is less likely to offend you than it would otherwise.

To give you an example, people no longer die; they just pass away.

We don't talk about graveyards anymore; we talk about memorial parks.

We don't talk about an under-

taker; now, he is a mortician.

We don't talk about a fellow being addicted to drunkenness; we say that it is not sin, but sickness.

We don't talk about crime, but we speak of a social maladjustment.

We wouldn't dare refer to a woman as fat; we just say she has a figure problem.

Ordinarily, in public, we don't use the word restroom; instead, we talk about the smoker, or the powder room.

We don't talk about day-old bread; we speak of surplus bakery goods.

You don't say anymore that you

live in a basement, but you say you have a garden level apartment.

We don't talk about living over a garage; now we say we have a split level apartment.

We don't talk about starvation; it is malnutrition.

We don't talk about heresy — that is a terrible word; now we refer to it as academic freedom.

I cite these as illustrations of the word "euphemism." It is an inoffensive term that you substitute for another term, or another word, that might be considered offensive. Actually, an euphemism is a compromise. (Continued on page 5, column 2)

RELIGIOUS LIBERTY IN SPAIN

Readers who have been keeping up with the problem of religious liberty in Spain, where Protestants have been struggling for basic rights as the simple privilege of having a Protestant marriage recognized as valid, may wonder why Spain's new religious "liberty" law is being viewed with suspicion, if not hostility. (Continued on page 8, column 1)

ASLEEP IN CHURCH

Henry Ward Beecher was once asked "What do you do when people in your church go to sleep?"

Without a moment's hesitation, he answered gravely, "I have left strict orders with the sexton that if he sees anyone in church going to sleep he shall come at once to the pulpit and wake up the minister."

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JOHN R. GILPIN Editor

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Christmas

(Continued From Page One)
the winter" (Matt. 24:20). If the winter was so bad a time to flee in, it seems no fit time for the shepherds of Judea to watch their flocks in the open fields at night. It was not the custom for the shepherds to watch their flocks in the open fields later than the end of October. Therefore, Christ was not born in the dead of winter.

"About that time an edict was issued by the Emperor Augustus that a census should be taken of the whole Empire. (This was the first census taken while Quirinius was governor of Syria). And every one went to his own town to be registered. Among others Joseph went up from the town of Nazareth in Galilee to Bethlehem, the town of David, in Judea — because he belonged to the family and house of David — to be registered with Mary, who was engaged to become his wife, who was about to become a mother. While they were there her time came, and she gave birth to her first child, a son" (Twentieth Century translation). It is doubtful that Emperor Augustus would have called for a registration for being taxed in the dead of winter.

The widely believed idea that Christ was born in a stable cannot be documented from the Scriptures or any other authoritative source. Luke merely says that Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"

(Luke 2:7). For centuries theologians, artists, poets and song-writers have assumed that the manger was in a stable attached to the inn. But several of the Christian fathers asserted that the stable was a cave, and modern scholars have confirmed that caves were frequently used in Eastern countries to provide shelter for live stock. It is possible that Mary and Joseph were compelled to take refuge in a cave.

When Was Christ Really Born?

The Bible suggests that Christ's nativity was in autumn, sometime during September, near the Feast of Tabernacles which was typical of His incarnation.

Christ's ministry came to an end at Passover time in 31 A.D. Then three and a half years preceding the spring of 31 A.D. would put the commencement of His ministry in the early autumn of 27 A.D. The gospel further tells us that Christ began His ministry just as He was approaching 30 years of age (Luke 3:23). Since Christ was just about 30 years old when He began His ministry in early autumn, 27 A.D., this clearly shows He was born in the early autumn of B. C. 4 — 30 years before.

In the New Testament we have another important feature which will show the season of Christ's birth. It concerns the time periods in which the Levitical priesthood served in the temple. By comparing these prescribed times with certain New Testament references, we can arrive at the very season for the nativity.

According to the Gospel of Luke, Zacharias was performing his service in the temple at Jerusalem when an angel told him that his wife Elisabeth was going to conceive and bear a son. The period in which Zacharias received this information was during the priestly course of Abijah (Luke 1:5). By referring to I Chron. 24:10 we discover that the priestly course of Abijah was the eighth in order. This plainly means that he was ministering in the ninth week after the beginning of God's first month Nisan. According to the Roman calendar this was from June 1 to June 8. Elisabeth must have conceived sometime during the middle of the month or later. Now if we go forward from this date nine months we come to our month of March. John the Baptist was born in the early spring in the month of March. The Bible says that Christ was just six months younger than John. By adding six months to the time of John's birth, we come to the month of September!

Then Why Do Christians Celebrate December 25?

The true origin of Christmas is pre-Christian and of great antiquity. It goes back thousands

of years before the birth of Christ to Semiramis in the City of ancient Babylon. "Building upon the primeval promise of the woman's Seed who was to come, Semiramis bore a son whom she declared was miraculously conceived! and when she presented Him to the people, he was hailed as the promised deliverer. This was Tammuz, whose worship Ezekiel protested against in the days of the captivity. Thus was introduced the mystery of the mother and child, a form of idolatry that is older than any other known to man" (Harry Ironside, LECTURES ON THE REVELATION). Of course, all of this was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fulness of time. Before long the Babylonian system spread throughout the known world. In the time of Jeremiah the Lord condemned the Jews for indulging in the celebration of the birthday of Tammuz, the son of the queen of heaven (Jer. 7:17-20). Baal-worship is but the Canaanitish form of the Semiramis cult. Baal was the sun-god, the life-giving one, identical with Tammuz.

Concerning Christmas, the AMERICAN ENCYCLOPEDIA says that it "was not observed in the first centuries of the Christian church, since the Christian usage in general was to celebrate the death of remarkable persons rather than their birth." (Vol. VI, page 622). If this be true, then just when did Christmas first appear in the churches?

"Christmas apparently originated in the Eastern Church among Christian groups known as 'Adoptionists.' These Adoptionists believed Christ's baptism was the point at which Christ became divine, i.e., was 'adopted' as the Son of God. The first Christmas was intended to commemorate the Christ-event, but placed that event at Christ's baptism. This annual observance of Christ's baptism was placed on January 6.

"Interestingly, the earliest known Christmas had nothing to do either with the birth of Christ or with December 25.

"There were at least two important reasons for these changes. The first was theological. Western Christians emphatically rejected adoptionist views, and held firmly to the Biblical truth that Christ's physical birth marked the incarnation.

"A second reason for change was practical. From remote antiquity there had been in western Europe a mid-winter festival called Brumalia and observed on December 25. It was connected with sun-worship, and December 25 was sometimes called 'natalis invicti solis' — birthday of the unconquerable sun. This festival was held in honor of the birth (or rebirth) of the sun god, and was set at the season when short winter days begin to lengthen. There were candles and bonfires to aid the sun god's recovery. Other features included feasting, decorations, and exchange of gifts." (Dr. Leon McBeth, Associate Professor of Church History, Southwestern Seminary, Fort Worth, Texas, in an article in the Itawamba County Times, December 24, 1964).

In addition to this I find in the encyclopedia Britannica this information: "Its observance as the birthday of the Savior is attended with secular customs often drawn from pagan sources; indeed both Christmas and Epiphany which falls 12 days later on Jan. 6, are transformed pagan celebrations of the winter solstice, and so closely linked that their origin cannot be discussed separately" (Vol. V, page 704).

One of the tobacco companies adopted as a slogan for one of their cigarettes, "They satisfy." This is misleading for if they satisfied then why should pack after pack be smoked by the same person.

God has ordained that everything temporal leave its users in a state of temporal satisfaction. Christ himself said that all who drink of natural water (H₂O) will thirst again. The Israelites did eat manna in the wilderness, but they are dead. Never has the world known such an evil time as our age knows. This is especially true because of the terrible fact that nothing it has tried truly satisfies. For this cause depraved natures cry out for more and more things to gratify their lusts. Man continually labors and spends money for that which "satisfieth not," Isa. 55:2.

Ah, my dear reader, there is a satisfaction that is known only to those who truly labor and are heavily laden. It is found in coming to Christ, the Son of the eternal God. It is found in acknowledging the truth of His word about sinners and embracing by faith the satisfaction provided to God for His own when Christ died for sins according to the Scriptures, I Cor. 15:3 and 4, Isa. 53:11.

Note the satisfaction provided for those who find complete rest

PARADE magazine for November 29, 1964, says: "December 25 was chosen in 354 A.D. by the Bishop of Rome, possibly because it was the winter solstice, time of the greatest pagan festivals."

Why was the Christmas festival deliberately set on the birthday of the sun god? "... the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and from gradually drawing over the pagan themselves from their heathen customs to the Christian celebration" (Neander's Church History, Vol. III, pages 442-443). So the paganish custom we call Christmas was a movement on the part of the Catholic Church to make Catholics out of a host of heathen.

Thus far we have seen that Christmas actually originated in old Babylon and from the worship of the sun god. That Christmas came from paganism is seen from one of its old titles, Yule Day. Yule means wheel, a pagan symbol of the sun. That Catholics adapted this pagan custom of sun worship into Christ's birthday has been proven already. The Catholic origin of Xmas is easily seen from its medieval name, Christes Masse — Christ's Mass. So the modern church got Christmas from the Roman Catholics, and the Roman Catholics got it from paganism, and paganism originated with Semiramis and Tammuz.

Until recent time Baptist people rejected the Christmas tradition. The Donatists (another name for Baptists) refused to go along with this paganish practice when it first appeared in the churches, and it is regrettable that some Baptists now glory in celebrating a thing completely without Scriptural warrant. Baptists would do well to remember that it is Christ's death that we are to celebrate (I Cor. 11).

What About The Christmas Tree?

The Christmas tree is also of Babylon origin. The evergreen tree was the chosen symbol of Tammuz and was set up in honor of his birth at the winter solstice, when a boar's head was eaten in memory of his conflict and a yule-log burned with many mysterious observances. This is the real origin of the Christmas tree found in many Christian (?) homes and featured in many churches (?) during the Christmas

SATISFIED

in His finished work.

By drinking of the water that He giveth us, we shall never thirst again, John 4:14. By or in coming to Him through the drawing power of the Spirit (Jno. 6:44), we shall never hunger. John 6:35. Christ is that bread whereof a man may eat and not die (eternally) but live forever, John 6:50.

The Scripture reveals that "he" satisfied the longing soul and filled the hungry soul with goodness." Psa. 107:9, 103:5.

In closing, let us observe that this new satisfaction which comes from God creates in every person a dissatisfaction with himself. Rom. 7:24-25. We are led to mourn over our sinful state, Matt. 5:4, and to realize that this world that was once a source of delight has suddenly become a wilderness to us and offers no spiritual joy of the

Therefore, we who are His by the covenant of Blood testify our ultimate hope of salvation in these words: Psalm 16:1 — "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 17:15 — "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness."

—From Church Bulletin Central Baptist Church Grenada, Mississippi

season each year.

The Christmas tree found its way into the Roman Catholic churches just as the other heathen customs did. St. Boniface of Germany probably cut the first Christmas tree in the eighth century. When the pagans of Northern Europe became Christians they made their sacred evergreen trees a part of the Christmas festival. Baptists and Protestants borrowed the Christmas tree idea from the Roman Catholics.

God's Word condemns the Christmas tree. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at them. For the custom of the heathen are vain: for one cutteth a tree out of the forest, the work of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (Jer. 10:2-4). There can be little doubt that Jeremiah is here condemning the pagan custom from which Catholics borrowed the Christmas tree idea. Christians who have Christmas trees in their homes are violating Jeremiah 10.

What about mistletoe and the yule log? The custom of kissing under the mistletoe is a custom from an ancient pagan marriage rite. The Druids in Gaul, Britain and Ireland, before the time of Christ, considered the mistletoe sacred. The English borrowed the yule log idea from a Germanic pagan celebration for the god Thor. Holly wreaths and lighting of fires and candles came from pagan customs, and none of these things are a part of the Christian economy.

Were There Three Wise Men?

The Bible does not say how many men there were. We know from what the Biblical record says that there were at least two; however there may have been three or a hundred. Some think that there may have been three of them because of the three gifts they offered to Christ.

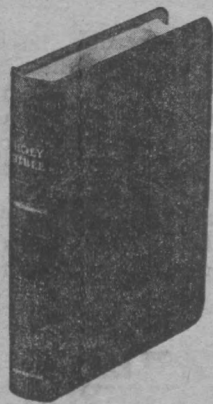
When Christ was born the stars appeared to the wise men of the East announcing His birth (Matt. 2:2), but the star did not lead the wise men to Jerusalem. There is nothing in the Scriptures to indicate that the wise men went immediately, or soon, to seek the infant Jesus.

When Jesus was 41 days old, Joseph and Mary carried Him into the temple in Jerusalem (Luke 2:22-38; Lev. 12:2-6).

(Continued on page 3, column 3)

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THE BAPTIST EXAMINER
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PAGE TWO

Old Landmarkism

(Continued from page 1)

east thing, from the divine pattern, and may we dare to build churches altogether different from the pattern Christ has given?

MARK FIRST.

The Church and Kingdom of Christ is a Divine Institution.

PROOFS — Dan. 2:44, 45. Matt. 16:19. Heb. 3:3-6.

I understand these Scriptures to teach that this organization, called here "kingdom" and "church" is the conception of the divine mind, the expression of the divine thought, and the embodiment of the divine authority on earth. No created being, angel or man, assisted in its origination or construction; it is the "stone cut out without hands;" it is a perfect product of infinite wisdom. For man or angel to presume to modify it in the least, by additions, changes, or repeals, is to profane it and offer an insult to its divine Founder; far more sacred and inviolable is it than God's altar of rough ashlers: "If thou lift up thy tool upon it thou hast polluted it." (Ex. 20:25). And for man to set up any form of church as equal, or in opposition, to it, and influence men to join themselves to it, under the impression that they are uniting with Christ's church, is an act of open rebellion to Christ as the only King of Zion; while it is "offending," — deceiving, and misleading those that desire to follow Christ; and He has said, that it were better that a mill-stone were hanged about the neck of that man, and he cast into the midst of the sea." (Matt. 18:6). It must be true that those who originate such false churches, and those who support them by their means and influence, occupy the positions of rebels against the rightful and supreme authority of Christ. Designed as the "house and church of the living God" was by an architect possessing infinite wisdom, who saw the end from the beginning, every conceivable exigency that could effect it to the end of time, must have been foreseen and provided for; and the very intimation that changes have become necessary, the better to adapt it to fulfill its mission, is impiously to impugn the divine wisdom that devised and set it up.

If I am right in my conception of the character of this *divine institution*, then it follows that the sanctity and authority of its divine Founder are so embodied in its government, as they were in its type — the Jewish theocracy — that as men treat His church in its doctrine, its laws or its members, they treat its Author. To despise and reject its teachings is to despise the Author of those teachings; and those who hate or persecute its members for their obedience to its laws and fidelity to its principles, will be condoned at last to learn, that, inasmuch as they did it to one of the least of Christ's followers they did it to Christ Himself. (Matt. 25).

Christ enjoined it upon His apostles and ministers for all time to come, to construct all organizations that should bear His name according to the pattern and model He "built" before their eyes; and those who add to or diminish aught, do it at their peril. (Rev. 22: 18, 19). Organizations bearing the name of Christ devised and set up by men are manifestly counterfeits, and certainly impositions upon the ignorance and credulity of the people. Human societies are but the expression of human opinion; only human authority is embodied in their laws and regulations; and to observe and obey them is only obeying the men who established them; and it is written: "His servants — ye are whom ye obey." It is rejecting Christ as king, and choosing men for our masters when we unite with human societies instead of a church of Christ set up as the home of His children.

Now it cannot be truthfully denied that the Catholic and the various Protestant sects were originated and set up by men many ages after the ascension of Christ; since all their *own* standard Church Histories frankly admit the fact. They are therefore not divine — but human institutions, which rival and antagonize or, in the strong language of Dr. Bright of the *Examiner-Chronicle*, N. Y.: "They are an organized muster against the church and kingdom of our Lord Jesus Christ." One thing can not be denied, so long as they had the power, they assaulted his kingdom and shed the blood of his brethren. Every reader can easily satisfy himself of the truth of this statement if he will but turn to Protestant histories. See History of "Religious Denominations."

SECOND MARK OF A CHURCH OF CHRIST.

It is a Visible Institution.

Notwithstanding the contradictory teachings prevalent, this is a self-evident fact that an *institution* or *organization* must be visible. But the church and kingdom of Christ is an institution, an organization; He, as God of heaven, "set it up," He built it, and must therefore be visible. Every term selected by the inspiring Spirit to designate the institution Christ was to originate when He came to this earth, in both Testaments, is a term necessitating form, and therefore visibility, e.g., "Kingdom of God," "of Heaven," "of Christ," "Bride," "Wife," "Church," "House," etc.

And this, too, is manifest, that the only church that is revealed to us is a visible church, and the only church with which we have any duties to perform, is a *visible* body. It has a specified organization, officers, faith, laws and ordinances, and a living membership, and therefore it must be visible. Christ never set up but one kingdom, was never constituted King of but one kingdom, and His word recognizes but one kingdom; and if this is visible, He has no invisible kingdom or church, and such a thing has no real existence in heaven or earth. It is only an invention employed to bolster up erroneous theories of ecclesiology.

THIRD MARK OF THE CHURCH OF CHRIST.

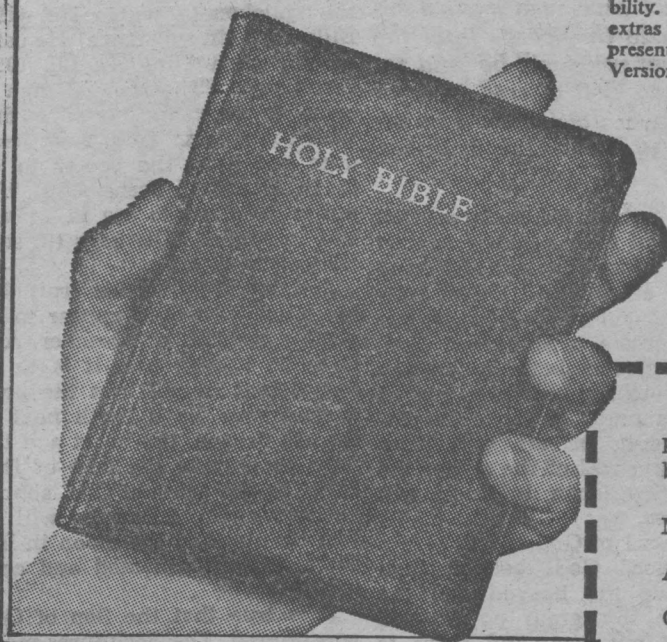
Its Locality is upon this Earth.

Since I have used the terms church and kingdom, it may be well to explain here what I understood by them and their relation to each other. They were used as synonymous terms by the evangelists so long as Christ had but *one* organized church for them. He was then one and the same body. So soon as "churches were multiplied," a distinction arose. The kingdom embraced the first church, and it now embraces all the churches. The churches of

(Continued on page 6, column 4)

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Christmas

(Continued from page two)

Then they immediately returned to their home in Nazareth of Galilee (Luke 2:39). Since Joseph and Mary fled to Egypt after the wise men left (Matt. 2:13), the wise men could not possibly have visited Jesus before He was 41 days old, and at this age Jesus was taken to Nazareth. So the wise men must have visited the child in the "house" in Nazareth (Matt. 2:11).

The wise men came to Jerusalem possibly more than a year and a half after Jesus was born, inquiring for the "young child," not infant. Herod naturally thought that the child was in Bethlehem (Matt. 2:16), but He was in Nazareth (Luke 2:39). No one in Jerusalem knew where the child was, so the star reappeared (Matt. 2:9) to the wise men as they were leaving Herod's palace, to lead them where the child was in Nazareth (Luke 2:39).

The people of the East never approached the presence of kings without a present in their hands. These wise men gave Christ gifts because He was the "King of the Jews." They did not exchange or trade gifts among themselves. They gave Christ gifts. And, as I have shown already, it was not Christ's birthday.

Suppose you wanted to honor someone who had a birthday. Would you buy gifts for everyone else, trading gifts back and forth with your friends, but fail to have a gift for the one whose birthday you were honoring? You would most certainly not do this. But that is exactly what Christians do each year at Christmas time. I am sure most pastors can say, when the month of December rolls around, nearly all church members forget to give Christ a gift. December is a hard month, financially and attendance-wise, for most churches. I have seen churches omit services on Christmas, yet they will tell you they are celebrating Christ's birthday!

The Santa Claus Lie

"Santa" is one of the names of Nimrod. It was commonly used throughout Asia Minor (See Lempriere's Classical Dictionary). The Catholics again brought paganism into the Christian religion. Santa Claus is sometimes called "St. Nicholas," a Roman Catholic monk. The Dutch children shortened "Nicholas" to "Claus," and the Spanish influence in the Netherlands changed "Saint" to "Santa." Christmas in Holland is still celebrated on December 6th — the day of St. Nicholas's death.

Usually at Christmas time par-

ents tell their children the Santa Claus lie. Then they wonder why their children grow up to believe that God is a myth. One little boy who learned the truth about Santa Claus said to his playmate, "Yes, and I'm going to look into this Jesus Christ business too." Is it right to tell our children a lie? God's answer is: "Thou shalt not bear false witness."

Christmas And The Natural Man

Most Christmas activities, decorations, feasts, gifts, etc., appeal to the Adamic man. The fact that Christmas is enjoyed by the world proves that it is not of God (John 15:18-20). If Christmas were really a celebration of Christ's birth, the world which rejects Christ, would not have anything to do with it. "The natural man receiveth not the things of the spirit of God" (I Cor. 2:14).

The Christmas season is a time of low spirituality and high carnality. It is a time of revelling and fleshly gratification. In Rom. 13:14 we are told "Make no provision for the flesh," yet much provision is made for the flesh during the Christmas season. Christmas time is a time of drunkenness, dancing and gluttony such as we seldom witness any other time during the year. All of these sins are condemned in the name of honoring Christ! Can anyone, who fears God at all, truthfully say that his actual reason for observing this day is that Christ was born?

The commercial world looks forward to Christmas, not for the sake of Christ, but for the sake of gain. The Christmas spirit created each year is created to sell merchandise, not to honor Christ. Christ has been X'ed out and commerce has been brought in! The commercial world highly esteems Christmas, and Christ said: "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

As Christians we do not need to put Christ back into Christmas. He never was in it in the first place.

Why Is It This Way?

People celebrate Christmas because of the traditions of their fathers. But why don't churches break away from this Christ-dishonoring custom? For the same reason that the scribes and Pharisees would not have the religion of Jesus Christ: "Full well ye reject the commandments of God, that ye may keep your traditions" (Mark 7:9). Observation has convinced me that most people are not nearly so badly offended when the Word of God is refuted as when their traditions are proven false. Just because we have been taught a certain way about

a thing is no proof that it is right, for we should be willing to give up our traditions and accept the Word of God.

Another reason why Christians continue to celebrate the Mass of Christ is related by the Prophet Jeremiah: "The prophets prophesy falsely, and the priest bear rule by their means; and my people love to have it so" (Jer. 5:31).

Questions For Honest Minds

At this point I want to pause and to ask some weighty questions. (I make no claim for originality of all these questions; some of them are borrowed from other ministers).

1. There is no Scripture for Christmas in the Bible; therefore, if Baptists must observe it in the church, should they not stop saying that we believe that the Bible is the sole rule of faith and authority and begin to say that the Bible and heathen traditions are our source of faith and practice?

2. Is it the birth or death of Christ that we are to observe? Would we not have as much Scripture for observing Christ's baptism or Sermon on the Mount as His birth?

3. Should born-again believers celebrate the birth of the Lord with millions who make no profession of faith, and who reject Him? Would we want every wicked man in the country to observe the Lord's Supper with us? Then why His birth? Let us be consistent!

4. Is it fitting that born-again believers unite with the enemies of Christ in a worldly round of fleshly gratification? The answer is found in Ex. 23:2: "Thou shalt not follow a multitude to do evil."

5. What business does a Christian church have observing a pagan festival and doing it in the name of honoring Christ?

6. Does God approve of our worshipping Him by the pagan customs of Christmas? In Jer. 10:2 the Lord said: "Learn not the way of the heathen . . . for the customs of the people are vain."

7. Did not Paul warn us not to observe "days, and months, and times, and years" (Gal. 4:10,11). Although Paul was not speaking of Christmas, would not the same principle apply to it?

8. Does any Christian think he would like to be summoned from a Christmas party to the Judgment Seat of Christ? Does any Christian think that when he shall stand before the Lord, that he will then regret having lived too strictly on earth? Is there the slightest chance of His reproving any of His children because they

(Continued on page 4, column 5)

THE BAPTIST EXAMINER

DECEMBER 23, 1967

PAGE THREE

The Baptist Examiner FORUM

"Would you agree that Billy Graham has blasphemed against the Holy Spirit in saying that God cannot save man against his (man's) will? If not, how do you reconcile the words from the Lord Jesus in Matthew 12:31 and 32? What price will be paid for Billy's brand of preaching? Was the Son of God offered to us or for us? Did He make God acceptable to us or did He make us acceptable to God? We ask this in the light of Ephes. 1:5, 6; Ephes. 2:1-5; Ephes. 5:2; I Peter 2:5."

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To me there is no doubt in my mind but what Billy Graham is guilty of blasphemy. This he does by delegating the power to save to the energy of the flesh, rather than to the Holy Spirit. If the Bible is clear on any thing, it is clear as to how a man is justified before God.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn. 1:12-13.

Notice that the Holy Spirit says salvation does not come by will of blood, flesh or man. These three negative ways of salvation include my parents, for it is not of blood or heredity; nor is one saved by self determination, for it is not of the will of the flesh, neither is one saved by the well wishes of my friends, for it is not the will of man. From these verses it becomes clear that Mr. Graham is definitely wrong when he says that God cannot save a man against his will.

Billy Graham, and a great number of preachers, have not understood the sinner's condition before God. If they did, they would not make such rash statements concerning salvation. The condition of every sinner before God, is a condition of death or separation from God. We are all aware that the dead do not have a will, for to will is evidence of life, not of death. If the sinner wills, then it must surely be the result of the work of the Spirit in his life—not the cause. This is where Billy gets the cart before the horse. He gives to the sinner a will before he has life, thus ascribing the power of salvation to the power of the flesh rather than to the power of God.

"Who can bring a clean thing out of an unclean? not one." Job. 14:4.

If no one can bring a clean thing out of an unclean, then it stands to reason regardless of how strong the will of the flesh may be, it could not beget a clean spiritual man. The ones who are saved have within them the nature of God.

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

The Adamic nature can beget another nature like itself, but it cannot beget a divine nature, regardless of how strong its will may be.

The price that Billy Graham will have to pay (if he is saved) for his brand of preaching, will be a loss of rewards. Read Rev. 22:12. He will be made to stand before the Judgment seat of Christ, and see every sermon where he gave to the sinner more power than he did to God, (this

he does when he declares that God cannot save a sinner against his will) go up in smoke and come down in ashes. Read I Cor. 3:11-23. To me, no sin can be greater than to make a Sovereign God, with all power both in Heaven and on earth, to become a puppet of the sinner, by giving to the sinner freedom of the will, thus making the will of the sinner the determining factor in God's will of purpose.

The Word of God says:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Jer. 32:17.

Whereas Billy Graham says, "God cannot save a man against his will." Billy's statement is a denial of the Word, and great will be his loss at the Judgment seat of Christ.

The Son of God was never offered to dead sinners. He who is the sinless, incorruptible and perfect One is never placed in the hands of a sinful, corruptible and dead sinner. He was placed in the hands of sinners once. It was then that they crucified Him. Sinners have not changed from that day until now. To offer the Son of God to sinners is to assure His crucifixion again. When the Son was crucified, He was offered for us, not to us. Salvation is never offered to any man.

"For the bread of God is He which cometh down from Heaven, and giveth life unto the world." Jn. 6:33.

Notice that our Lord says:

"He giveth life unto the world (elect)." Therefore He was not offered to us, but for us.

May I ask you a question, why would God (who has all power) have to offer to any man salvation, or anything else? He can, and does, what He pleases. If He pleases to save, where is the man that can resist the advances of Him who created all things?

"Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath (natural and spiritual), and all things." Acts 17:25.

When Christ was sacrificed for the sins of His people He made them acceptable to God.

"He hath made us accepted in the beloved." Eph. 1:6.

I do not plead with sinners to accept Jesus Christ, for it is not within the power of the sinner to accept Him. I do preach, that those who have believed in the Son as their Saviour, have been supplied with the God-given evidence that they have been accepted by God, on the basis of a bloody sacrifice, which Jesus offered to God for their sins.

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While I am convinced that Billy Graham is capable of blaspheming against the Holy Spirit, still I am reluctant to say he has done so. In the light of Mk. 3:30, I am prone to think of blaspheming against the Holy Spirit as being attributing the work of the Holy Spirit to an unclean spirit. As I see it Billy is not attributing the

work of the Holy Spirit to an unclean spirit, he is just denying that the Holy Spirit has the power to do any work.

When he says God cannot save a man against his will, he makes God a liar. In Mt. 1:21 the Angel of the Lord tells Mary that her son Jesus "shall save His people from their sins." Billy says He can't do it. In Jno. 5:21 Jesus says He "quickeneth whom He will." Billy says (in substance) He can't do any such thing. In Lk. 19:10 Jesus says, "The Son of man is come to seek and to save that which was lost." Billy says Jesus does not have the power to do it. In Mt. 28:18 Jesus says, "All power is given to me in heaven and in earth." Billy says (in substance) that's a lie.

Judging Billy by his fruit (his teaching) he would appear to be a false prophet, or preacher. And if he is a false one, it is to be feared that he will run the pope a close race for a berth next to the old dragon, the beast and the false prophet in the lake of fire. If he, by the grace of God, should be born again, I fear he will be like the sun and the moon in Isa. 24:23, that is, ashamed and confounded.

It is true that the Son of God was offered. The Scriptures make it very clear that He was offered. But they also make it very clear as to whom He was offered. In Heb. 9:14 we learn (that is, if we have spiritual perception) that He "offered Himself without spot to God." And in Eph. 5:2 we are told that He "hath given Himself for us, an offering and a sacrifice to God." So the Scriptures teach that Christ was offered to God for us.

God did not need to be made acceptable to anybody. He was perfection personified from all eternity. But we who were dead in trespasses and sins, Eph. 2:1, we who were under sin, Rom. 3:9 are the ones who needed to be made acceptable. So in Eph. 1:6 we are told that "He hath made us accepted in the Beloved."

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It is not my purpose to pass judgment on Billy Graham, or any other preacher as far as the judgment of God is concerned. The Bible tells me to "reprove," rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2). This I will do. It is hard for me to understand how anyone can say that God cannot save a man against his will. The preacher that says this does not know the God of the Bible. The Bible tells us that His counsel will stand and He will do as He purposes. (Isa. 46:9-11) If salvation depends on man willing to be saved — there would be none saved. Jesus said, "... ye will not come to me that ye might have life." (John 5:40) Paul said, "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God." (Rom. 3:10, 11)

The only way that anyone can be saved is for God to draw him. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44). Jesus was not offered to us but was sent for us. "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11). You see Jesus died for the sheep—not the goats. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

God makes us acceptable (Eph. 1:5, 6). We are dead in trespasses and sins and God quickens us. (Eph. 2:1-9) Colossians 1:12-14 says, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath

delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins."

Any preacher who has such a weak God as Billy Graham teaches is making himself greater than God. Can you imagine—the Creator of the universe, the one who can speak the earth into existence, who can form man out of dust—cannot save unless man, His creation, gives Him permission!! Man looks up to God and says, "God, I think I'll let you save me." This is indeed blasphemy. What God does about it is out of my hands, but I would hate to be the preacher that is guilty of such activities.

ROY
MASON

Radio Minister

Baptist
Preacher

Arpeka, Florida



No, I do not agree that Billy Graham has blasphemed. In fact, I am quite sure that he had no intent to blaspheme. I am not in agreement with Billy Graham on everything, but I believe that he is a truly saved man, and one who has turned many people to the Lord.

Not blasphemy, but Arminianism is what is wrong with the statement quoted above, and my judgment is that at least 75 percent of Baptist preachers believe and preach the same identical thing. I get nauseated when I hear man's mighty will extolled, and when the mighty God is pictured as standing helpless before the all-powerful, mighty will of GREAT BIG MAN. John 1:13 says, "Which were born, not of blood, NOR OF THE WILL OF THE FLESH, nor OF THE WILL OF MAN, but of God." I believe that the will of man gives in, in every case of conversion, but it is God who makes it give in. Arminianism is puffed up with pride. It glories in man's sovereignty, man's bigness, man's power. Jesus faced some people who were like that one day, and He finally set them down hard by saying to them, "No man CAN COME TO ME, EXCEPT IT WERE GIVEN UNTO HIM OF MY FATHER." His crowd thinned out immediately, and men went away grumbling, "This is a hard saying, who can hear it?"

I do not see any need to seek to reconcile the words of Jesus in Matt. 12. It seems to me that He and Billy were speaking of two different things. Billy in his statement seemed to mean that God will not coerce the human will and that people cannot be saved because their wills hold out against God. This is the common, Arminian conception, but the truth is, God brings every person He goes after. This is made plain by Jesus in the statement, "ALL

that the Father giveth unto me, SHALL come unto me."

But in Mt. 12 the Jewish ecclesiastics attributed the work of the Holy Spirit to the devil. That's the thing that Jesus said would not be forgiven.

The questioner asks, "What price will be paid for Billy's brand of preaching?" More Arminians will be made through his preaching Arminianism, just as in the case of the host of other Baptist preachers who do the same. The many truths that Billy preaches, he will be rewarded for at the Judgment Seat of Christ. Not until eternity dawns will many people see that God is truly Sovereign, has always been Sovereign, and always will be Sovereign, and that salvation is "of the Lord," — not partly of the Lord and partly of man. Jonah said that — but the truth had to be "whaled" into him.

Was the Son of God offered to us or for us? Primarily FOR US, but also He was offered TO us, and we would not have received Him, had it not been for the elective, predestinating grace of God.

And — answering the question, He (Jesus) through his death for us made us acceptable to God (Heb. tells us that we are "accepted in the Beloved"). God would never have been acceptable to us, had it not been for the irresistible power of the Holy Spirit which went after us and "fetched us." No — I do not believe that the Holy Spirit tries and tries to reach a man, and then helpless and rebuffed draws off tearfully to say, "I want awfully bad to save him, but I just can't — he won't let me."

Christmas

(Continued from page three)

were too extreme in "abstaining from fleshly lusts, which war against the soul" (I Pet. 2:11).

9. Christmas is of Babylonian origin. We can call it by any name, but it is the same old sun-worshipping festival. Does not the Scripture say to Christians in Rev. 18:4: "Come, out of her, (Babylon), my people, that ye be not partakers of her sins, and that ye receive not her plagues?"

10. If you are a Christian how can you teach your little ones to delight in and love a Christmas tree which actually is a pagan symbol of sun and serpent worship?

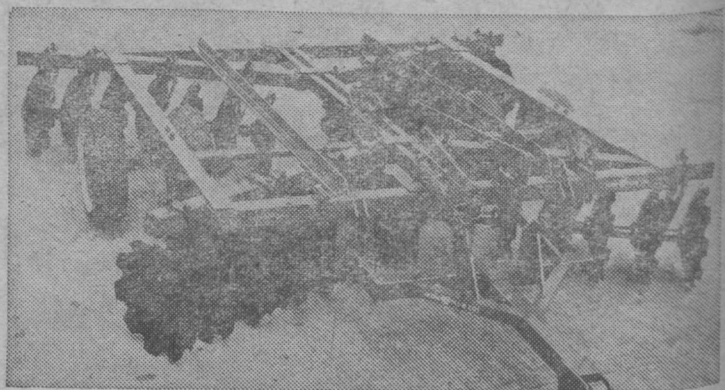
11. Does not your conscience accuse you as you combine the story of our adorable Savior with the Roman heathen idol, the Christmas tree of Baal-Berith?

12. Can you teach your children to honor the Lord and the Lord's day and then help them engage in honoring a heathen god, Baal-Berith, a Christmas tree and all the God-dishonoring observances connected with it?

13. How can you help a bewhiskered clown dressed like a dunce, who is hired by some commercial establishment to lie to children all day long, betray your trusting child into a maze of falsehood to save your face before the Christmas idolaters?

(Continued on page 5, column 1)

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2. His seed receive imputed guilt. — Romans 5:18.
3. At birth, his seed come forth with a depraved nature. — John 6.
4. From birth, his seed are spiritually dead. — Ephesians 2:1.
5. His seed live according to the lusts of the flesh. — Eph. 2:1-3.
6. His seed suffer physical death. — I Corinthians 15:22.
7. His seed suffer eternal death. — Romans 6:23.

1. Federal Head and Representative of His spiritual seed. — Romans 5:12-19.
2. His seed receive imputed righteousness. — Romans 5:18.
3. At the new birth, His seed come forth with a new nature. — II Corinthians 5:17.
4. From the new birth, His seed are spiritually alive. — John 3:6.
5. His seed live according to the light of life. — Ephesians 5:8.
6. His seed are blessed with a bodily resurrection. — I Corinthians 15:22.
7. His seed enjoy eternal life. — Romans 6:23.

ARE YOU "IN ADAM" OR "IN CHRIST"?

Christmas

(Continued from page 4)

14. Do you believe that a festive season that not only came to us through Rome from Babylon, but is itself a system of perpetual lying to little children, is of God? Does not the Bible say that "all ears shall have their part in the cake which burneth with fire and brimstone." (Rev. 21:8)?
15. How can you expect your children to have any confidence in whatever you teach them, when they find you have lied deliberately to them for years about Christmas and Santa Claus — during those years you punished them for telling untruths?
16. How can you expect your children to believe you, that they must worship Christ alone, if they see you indulge in an annual festival which had its beginning among the devil worshippers of ancient Chaldea?
17. How can you have the shameless boldness before God, to teach your children paganism and the Word of God at the same time? Do you expect that God will spare people whose chief delight is to make a mock of the birth of His Son?
19. How can you tell your children with a clear conscience that you are a child of God yourself when they annually watch you celebrate a Romish Christmas and to them like a child of the devil?
19. Can any person continue to observe Christmas without a feeling of guilt in his heart after reading this information? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." If you continue to celebrate Christmas with the ignorant and godly, are you not adding sin to sin?
20. Some say, "Well, I know it of pagan origin and that it was

brought over into the Catholic churches by the Romanists from Babylon, but I still think we can observe it without doing any harm." But does not the Bible say: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter" (Jer. 5:10).

What Are We To Do Then?

We should do the job that we ought to do all the year. We should make Christ known to a wicked and an eternity-bound people. We should make wise use of this season, for during this time of the year the minds of men are directed toward Bethlehem and the Christ child. This is the ideal time for us to tell the lost about our immortal Christ who died and yet lives. Why not tell our children about the precious Savior who gave His life as a ransom for many, rather than the Santa Claus lie? Why not encourage them to believe the Bible, rather than about the reindeers of Santa Claus? Why not tell them about God's tree, the cross of Calvary, rather than the Babylonian tree? Why not tell them that the Father decorated His tree, not with bells and lights, but with His own Son?

"Euphemisms"

(Continued from page one)

Whenever you speak euphemistically, you are speaking from the standpoint of a compromise.

May I say that we are not supposed to compromise the Word of God. Jesus said:

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be FULFILLED." — Mt. 5:18.

"YE DO ERR, not knowing the scriptures, nor the power of God."

—Mt. 22:29.

"The scripture CANNOT BE BROKEN." — John 10:35.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to FULFILL." — Mt. 5:17.

"But all this was done, that the scriptures of the prophets might be FULFILLED." — Mt. 26:56.

"Search the scriptures for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" — John 5:39, 40, 46, 47.

In the light of these Scriptures, I do not think that a Baptist Church, or a Baptist preacher, or any group of Baptists have any right to compromise any portion of the Word of God. I'd like to take you to the Bible and cite three compromises, or three euphemisms, we find within the Word of God.

I

BABEL.

We read:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." — Gen. 11:1-3.

Notice the substitute that they made: they had brick for stone, and slime for mortar. They didn't use stone in their building, but they compromised and used brick. They didn't use mortar for their building, but they compromised and used slime.

Beloved, there are a lot of Babel builders in Baptist ranks today who have made substitutions just as they substituted brick for stone, and slime for mortar, in this day when this tower was built toward Heaven.

They have substituted church-ianity for Christianity.

They have substituted the church record book for the Lamb's book of life.

They have substituted a profession for a possession.

They have substituted human works for divine grace.

They have substituted religion for regeneration.

I go back and read the story of these individuals who substituted brick for stone and slime for mortar, and I say they were no more compromisers than a great percentage of Baptists in this world today who are compromising concerning the things of the Lord.

These Babel builders talk in terms of "togetherness." I have, of recent date, had an occasion to be with some individuals who seem to think that we ought to lay aside all of our Baptist distinctives and work together. The word that was used again and again was the word "togetherness." One of them was even so blasphemous that he quoted John 17:22, when Jesus said "That they may be one, even as we are one." This fellow said that ought to be the ideal of every one of us. Beloved, so far as I am concerned, it is the ideal of every one of us that we might all be one as God is, but this man of whom I am speaking, wanted all denominations to be one, but not in the light of the Word of God. Remember, it says that "they may be one, even as we are one."

This text will never be fulfilled in this age. There will never be a unity of all the religions in this world. We will never be able to please Almighty God until we are one, just the same as God the Father, God the Son, and God the Holy Spirit are one. That is the unity talked about in John 17:22.

As I think of these Babel builders, I am satisfied that the Devil has his blueprint for a modern Babel. It started out several years ago with union evangelistic meetings. Then came union worship services for Easter and Thanks-

giving. Now they go a step further and the Babel builders are striving to have a unity by way of an "Ecumenical Movement," whereby Catholics, Protestants, and Baptists shall all be united together as one.

As one man said to me recently, "It will be a glorious day when the lion and the lamb lie down together." So far as I am concerned I don't want the Baptist lamb to lie down with the Catholic lion. To do so, it will be the Baptist lamb on the inside of the Catholic lion. That is a unity that is a little to close to suit me. But these Babel builders who are for togetherness, are following the Devil's blueprint from one position to another, until now they are clattering, and it seems nothing will stop them, short of a success of the Ecumenical Movement.

Years ago, as a boy preacher, I heard John D. Sage, who was then the head of one of the large life insurance companies in America, in speaking to a group of preachers, say "There ought to be unity in essentials and liberty in the non-essentials." As I sat there and listened to him, I thought, is there such a thing as a non-essential of the Bible? As far as I am concerned, there are no non-essentials in the Bible. Every word of it is essential to the purpose for which God meant it.

Beloved, these Babel builders

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who are substituting other doctrines for the Word of God, hate the Baptists that stand for the Truth. If a man today stands for the truth of God's Word, and contends for the doctrines of grace, and preaches that Jesus built a Baptist Church and nothing else, he will be literally hated by these Babel builders.

Now this is the first compromise—the first euphemism that I call attention to.

II

SAMSON.

You remember Samson of whom we read in Judges 16. Samson got his hair cut. There wasn't anything wrong particularly with Samson or any other man getting his hair cut, except that Samson's haircut wrecked his life. Samson's strength did not lie in his hair, but his strength was in his separation to God. His hair was a sign of that separation, and when he got his hair cut, the sign of his separation to God was gone.

I can see Delilah, Samson's girl friend, as she tried to learn wherein lay his strength. Samson said, "If you want to get rid of my strength, just bind me with seven green withs that have never been dried, and I'll be just as weak as anybody else." She stroked his head and caused him to lay his head over in her lap, and he went to sleep. Then she called for the lords of the Philistines, and they came in and bound him. Then she said, "Samson, the Philistines be upon thee," and he jumped up. When he did so, those green withs were just the same as if they hadn't been there. Of course, Samson had lied to her.

Then Samson said, "If they bind me with new ropes that never

were used, I will lose my strength." Again, when Delilah cried, "The Philistines be upon thee," the ropes just melted like they were in a fire.

Then Samson said, "If you will weave the seven locks of my head with a web, I will lose my strength." So Delilah wove his hair as he suggested, but when Samson jumped up, he jerked the post out of the wall.

Then I think Delilah did what every woman sometime or other has done—I think she turned on the tears. What man in this world could have gone any further in resisting her? Of course he was getting closer to the truth every time. Now she said: "Oh, Samson, you naughty boy, you tell me you love me, but you have lied to me three times." Samson couldn't stand it any longer. He said, "I have been a Nazarite unto God from my mother's womb. My hair is a sign of my separation to God. If you shave my locks off, then I would be weak just like any other man."

The Word of God tells how as Samson slept that Delilah had the barbers come in and give him a shave. Then she said, "Samson, the Philistines be upon thee." Samson got up and said, "I'll go out as at other times," but the Word of God says that he knew not the Lord had departed from him. Now he is weak just like any other man.

Beloved, I'd like to use Samson as an illustration along with Delilah and the Philistines. When I think of the "Ecumenical Movement," I'd like for Samson to represent the Baptists, Delilah to represent the Protestants, and the Philistines to represent the Catholics. What Delilah did in courting Samson, and having the Philistines shave off the locks of his hair, is exactly what the Protestants are doing today with Baptists in an attempt to deliver Baptists and Protestants both into the Catholic fold.

Every once in a while I read about some organization having a convention of some kind. Whenever I read of it, I see how they poke fun at Baptist baptism. They poke fun at security. They poke fun at Baptist independence. They poke fun at us because we believe in the doctrines of grace. They poke fun at us because we believe that Jesus established a Baptist Church, and they refer to us as narrow-minded.

Beloved, I am willing to be just as broad as the Bible, and just as narrow as the Bible. They joke about our narrow-mindedness. Whenever I see the Protestants of today trying their best to get Baptists to give in, and succumb to their position — whenever I see that, I say Delilah tried in the same manner to get Samson, so that she might turn him over to the Devil through the Protestant churches to turn Baptists into the hands of the atholics.

I hold in my hand a church bulletin. It says it is the bulletin of "The Church of Our Christian Heritage." I don't like the sound of the name to start with. Anything that isn't a Baptist Church smells bad to me. When a man is ashamed to stand up and say, "I am a Baptist," there is something wrong with that man's doctrine. This church is pastored by a Baptist preacher, Ferrell Griswold, which is located in Birmingham, Alabama. He is also pastor of the Minor Heights Baptist Church of Birmingham. He comes to Ashland once a year to assist in the Bible Conference of the supposed-to-be church that is located on 13th Street — called falsely, Thirteenth Street Baptist Church. It is not a Baptist Church. They believe in an universal church, they will accept anybody's baptism so long as it is immersion, but they practice open comunion. Beloved, there is no such thing as a Baptist Church there. This fellow, Ferrell Griswold, pastor of this Church of Our Christian Heritage, comes (Continued on page 6, column 1)

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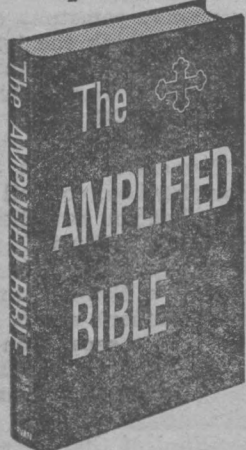
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"Euphemisms"

(Continued from page five)
annually to Ashland to assist in the Bible Conference of this falsely so-called Thirteenth Street Baptist Church, and the pastor of this falsely so-called Thirteenth Street Baptist Church in Ashland goes periodically to Birmingham to assist Brother Griswold in his work. Now what does "The Church of Our Christian Heritage" stand for? Here are their own words:

"Baptism at any time, by any method recognized. Communion open to all Christians."

They have put out another bulletin since I received this one. I haven't seen it, but I was told they say that in the year 2000, which is 33 years from now, there won't be a Baptist Church in America. Beloved, they just lied, because Jesus said:

"I will build my church; and THE GATES OF HELL shall not PREVAIL against it." — Mt. 16:18.

Beloved, I believe what Jesus said instead of what this crowd of

heretics say.

Let's go back to this story of Samson, Delilah and the Philistines. Delilah stroked Samson on the head and put him to sleep. She was so nice to him. Then she gave him a haircut, and turned him over to the crowd that took him down to the mill and said to him, "From now on you will work at the mill as a slave."

Beloved, that is what the Protestants and Catholics want to do with Baptists today. That is what is being done when foolish Baptists allow them to do so.

For example, take this fellow-Butterick, who is the head of what was called the Federal Council of Churches. He went to New Orleans, to the Baptist Seminary, and said that God is a "dirty bully."

Beloved, my God is not a dirty bully. My God is a sovereign, omnipotent King, and for a man to call God a dirty bully, sets himself up as one who is a compromiser to God Himself.

Nels Ferre, who was a Methodist, said at the Louisville Seminary that Jesus Christ was a bas-

tard, that His father was a German soldier, and His mother was a Jewish maiden — that the German soldiers were quartered in Palestine at the time that Jesus was conceived and born. Furthermore, he said that He was what we call a "war baby" today.

I say to you, that is putting Mary as low as it is possible to do so. When I read what the Gospel of Luke says about Mary, when she praised God for her condition, I can't think of Mary except in the highest of terms possible to imagine. Nels Ferre says that He is the son of a fallen woman, and thus he blasphemed the Scriptures.

That is not the way Jesus talked about the Word of God.

The Lord Jesus Christ knew the Scriptures.

The Lord Jesus Christ believed the Scriptures.

The Lord Jesus Christ studied the Scriptures.

The Lord Jesus Christ expounded the Scriptures.

The Lord Jesus Christ venerated the Scriptures.

The Lord Jesus Christ obeyed the Scriptures.

The Lord Jesus Christ fulfilled the Scriptures.

There is not a thing said in the Scriptures concerning Jesus that in any way would harmonize with the statements of Nels Ferre.

They compromised in Samson's day. He compromised a little, but oh, what a cost in the final analysis! There are just some things you cannot afford to compromise. You can't afford to compromise when it comes to mathematics. I don't care what you do, 2 plus 2 equals four. You can't compromise with mathematics.

H₂O is water — two parts hydrogen, one part oxygen. You can't compromise it. If you put anything else in it, it is going to be something else besides water.

Beloved, I am saying to you, you can't compromise on mathematics, you can't compromise on the matter of water, and you can't compromise as to this Bible. This Bible is final.

Some people today are perfectly content to use a euphemistic expression about various things in life. Some Baptists are content to go along with them and compromise. As surely as God looks down upon us, whenever Baptists compromise with the Protestants, it is just the same as Samson laying his head in the lap of Delilah, who delivers him over into the hands of the Philistines, the Catholics.

III

ISAIAH 4:1.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

I am not going into an explanation of this Scripture, but I am going to use it as an illustration. Maybe I should say that in all probability it is in reference to the future when the male population will be greatly decreased as a result of much war. It may be a prophecy that when there will be far more women in the world than there will be men, that these seven women shall lay hold on one man to say, "Just let us be called by your name. We are not asking anything of you. We'll wear our own apparel. We'll eat our own bread. All we are asking is your name."

However, let me use it as an illustration of a compromise.

First of all, I might say it is a compromise so far as marriage is concerned, for no woman wants to share her husband with six other women. It certainly is a good illustration of a compromise from the standpoint of the church. I know Jesus Christ established one church when He was here in this world, but we have a lot of churches today, so-called. What they are saying is, "Just let us be called by your name. We will eat

Old Landmarkism

(Continued from page 3)

Christ constitute the kingdom of Christ, as the twelve tribes, each separate and independent of itself, constituted the kingdom of Israel; as the provinces of a kingdom constitute the kingdom; as the separate sovereign States of these United States constitute the Republic of America. Now, as no foreigner can become a citizen of this Republic without being naturalized as a citizen of some one of the States, so no one can enter the kingdom of Christ without becoming a member of some one of His visible churches.

Baptism is an ordinance of, and in, each local church — not of the kingdom, and Christ himself says: "Except a man be born of water, and the Spirit, he can not enter into the kingdom of God." It was of a visible earthly organization He spake — His church (See John 3:12.)

The locality of Christ's church, and therefore kingdom, is this earth; all the subjects of His kingdom are here; all the work of His church is here. This earth was given to Him by His Father to be the sole seat of His throne and His kingdom. (See Psalms second chapter.) All authority, power and judgment over all flesh were vested in Christ, and He was appointed to reign on this earth until the end when He will give up His kingdom to His Father, when the Godhead will rule with undivided scepter over it, as before sin entered it. Christ, then, has no church in heaven — never had; nor has He, as Messiah, any kingdom in heaven, or will He ever have; nor, if we will believe the Scriptures rather than mere theorists, will He always have a kingdom on this earth; "Then cometh the end when he shall have delivered up the kingdom to God, even the Father." Did He not teach His disciples to pray: "Our Father, who art in heaven; thy kingdom come?" Not Christ's kingdom, for that had already come, and the disciples were in it; but the Father's kingdom; and when the Father's will shall be done on this earth as it now is done in heaven, will not this earth then be as heaven as much as any other place in the universe?

our own bread. That is we will furnish our own doctrine. We will wear our own apparel; that is, we will be satisfied by our own self-righteousness. All we are asking is that you allow us to be called by your name."

Beloved, you can find churches like that today. All they want is to be recognized by the Lord Jesus Christ. They will furnish their own doctrine, and they are satisfied with their own self-righteousness. The Methodists, the Catholics, the Campbellites, and the Holy Rollers are trying to tie themselves on to the Lord Jesus Christ. Though they attempt to tie themselves to the Son of God He said:

"I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

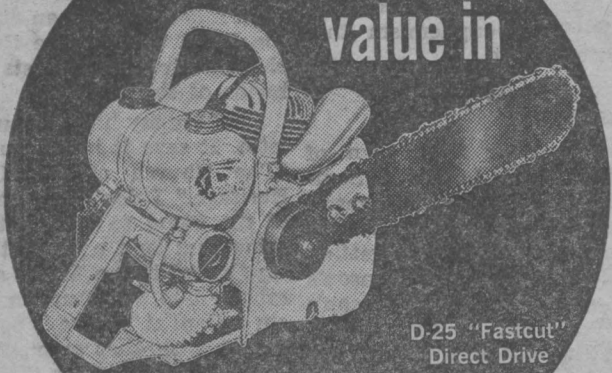
His church isn't like these seven women. These seven women, I think, illustrate the compromise that we have on the part of the Protestants and the Catholics today. They want to be recognized by Jesus. If they would stop and think, they would know that Jesus Christ didn't establish a church in the 17th, 18th, or 19th century. If they have any sense at all, they would know that the church was built in the first century, and anything started after that is bound to be a false church. They say, "We will furnish our own doctrine, and we will be satisfied with our own self-righteousness, if you will just allow us

to be called by your name." Oh, what compromising we have to do!

Sometime ago I met a preacher in Richmond, Virginia. I am not sure whether he was a Methodist or a Presbyterian. Anyway, he questioned the Red Sea parting. He doubted the book of Jonah; he wondered about Hell with its fires; and he denied the Bible as God's Word. I asked him what he did when he recited the Apostles' Creed on Sunday (which those churches do) in church. He said, "I always cross my fingers when I do it." He is an advocate of Ecumenicalism and the new morality, and of course, from this we see he is a gigantic compromiser.

When a man starts compromising, there is no end of it, for he can go mighty far. Billy Graham didn't become Billy Graham overnight. I can remember when Billy became pastor of a church in the city of Chicago. He said that it was a Baptist Church. At least when they called him, he was called as pastor of this particular Baptist Church. His first compromise was to drop the word "Baptist" to just call it the Village Church. That was before he ever started preaching as an evangelist. You know the rest of his compromises, how he has gone from one position to another. He is a member of the First Baptist (Continued on page 7, column 1)

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THE BAPTIST EXAMINER
DECEMBER 23, 1967

Some people say that they are broad minded, when they have only stretched their conscience.

"Euphemisms"

(Continued from page 6)
Church of Dallas, Texas. I wish they would call me as pastor of that church, for the first thing I could do, would be to have a house-cleaning and we would get rid of Billy. To me it is a disgrace for that man to say that he is a Baptist. A man that says, "There is good in every church; like the church of your choice"; a man that would have his own baby sprinkled in a Presbyterian church; a man who admits that his children have been sprinkled in a Presbyterian church — I say such a man is a disgrace to the name Baptist.

He has a song leader by the name of Cliff Barrows, who is a good singer. Bob Jones, Jr. said that when Cliff Barrows came to Jones University that he wouldn't even attend a Baptist church that was affiliated with the Southern Baptist Convention, since he considered them as holding some unscriptural views. He said that separated to God that wouldn't even go to a Southern Baptist Convention church. Well, when he got with Billy, he changed. Now he will go to any church, orthodox or heretic. I don't blame Billy entirely, for Bob Jones ridicules the doctrine of election, the doctrine of security, and the doctrine of the church. He makes fun of Baptist preachers who use the word "salvation" in emphasizing present possession. Beloved, I emphasize it. I say that salvation is present possession. I don't blame Billy entirely for the compromises Cliff Barrows, for I think that Bob Jones had a little to do with it, too. However, Billy's compromises have surely led him farther from the truth.

I am saying to you, we are living in a day of compromise so as churches are concerned, for the average preacher is speaking euphemistically, compromising.

Several years ago, when I was a boy, I enrolled and started to attend the Seminary in Louisville. After two months, I quit, due to failure. Five years later I was walking on the streets of Lexington,

Kentucky, one day, and I saw a preacher friend by the name of L. H. Tipton, who was for a while pastor of the Unity Baptist Church in Ashland, Kentucky. He told me he had just graduated from the Seminary the day before. We had gone to the Seminary together and I expressed my regrets for the fact that I did not get to finish, but had to drop out, while he had gone straight through the five years and graduated. He said, "Gilpin, the only thing you have missed is the doubts." He said, "I have followed your ministry and I know you preach a positive doctrine. The only thing you have missed in these five years is five years of doubts." He said, "I never preach a doctrine now that I don't have a doubt about whether I am preaching the truth. They filled my mind with doubts. They sowed doubts in my mind concerning every doctrine."

CONCLUSION

We are living in a terrible day so far as the Word of God is concerned. Amos talks about the time when there is going to be a famine — not a famine of bread or of water, but a famine so far as the Word of God is concerned. Listen:

"Behold, the days come, saith the Lord God, that I will send a FAMINE IN THE LAND, not a famine of bread, nor a thirst for water, but of HEARING THE WORDS OF THE LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." — Amos 8:11, 12.

Beloved, I say that that day is on us right now. If you would read my mail for one day's time, that comes as a result of THE BAPTIST EXAMINER, you would be thoroughly convinced that there is a famine on in this world. There are so few places where one can hear the Word of God.

When I was a boy there was a music store, near my home in Covington, Kentucky. I used to go by that music store every once in a while, and the thing that impressed me about it particularly was

the great big stone dog which sat outside, with his head turned sideways, as if listening. There was an inscription, which said, "His Master's Voice." As I recall, it was an advertisement for Victor records.

Brother, sister, my prayer to God is for Baptists to sit with their heads turned like that dog, listening to the Word of God, listening to their Master's voice. May God give us Baptists who are not satisfied with anything but the Master's voice.

May God bless you!



Alien Immersion

(Continued from page one)

lates its own obligation imposed on it by the great head of the church, to "keep the ordinances" as delivered, and surely such a thing is an awful blunder. Such churches and preachers should proceed at once, as did Paul in Acts 19:1-5, to correct the evil by re-immersing all "aliens" who desire membership in Baptist Churches. It is not a question of



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personal goodness or piety alone on the part of either candidate or administrator of alien baptism, but it is a question of authority and regularity as well. Apollos seems to have been the man who baptized the 12 disciples at Ephesus. He was a good man and "mighty in the Scriptures," and the disciples possibly regenerated persons, but their baptism was "alien" and not valid, because the administrator lacked the authority to baptize anyone.

Second. Alien immersions lack a Scriptural purpose or design. Such a right purpose is essential to Gospel or valid baptism. No one doubts this. Otherwise, we might immerse people to make Masons, Odd Fellows or Woodmen of them and then receive them into the church as having received Gospel baptism. Now, let Baptists think a little and they will remember that every other denomination under the sun baptizes for a wrong purpose. Please look this up and see that they do. Campbellites baptize in order to save. So do Methodists, when they go according to the doctrine of that church. Presbyterians baptize because the candidate is already in the church and has a right to receive the ordinance. And so all of them baptize for a purpose that would make a Baptist shake his head and stamp his foot and cry no, no, no. Then how can a sensible Baptist be made willing to receive immersions administered for such unscriptural purposes? In Scriptural baptism, we preach the Gospel in water. We declare the doctrine of the death, burial and resurrection of Jesus Christ, our own death to sin and resurrection to a new life and our faith in the resurrection of our bodies from the grave. And this, briefly stated, is the purpose of Baptist baptism. No other people baptize for any such purpose. Thus Baptist baptism means Baptist doctrine and the same thing is true of the baptism of all others. Are (Continued on page 8, column 3)

Is The Old Testament Of Value To The Christians?

By D. L. MOODY

I want to show how absurd it is for anyone to say he believes the New Testament and not the Old. It is a very interesting fact that of the thirty-nine books of the Old Testament, it is recorded that our Lord made quotations from no less than twenty-two. Very possibly He may have quoted from all of them; for we have only fragments reported of what He said and did. You know the Apostle John tells us that the world could scarcely contain the books that could be written, if all the sayings and doings of our Lord were recorded. About eight hundred and fifty passages in the Old Testament are quoted or alluded to in the New; only a few occurring more than once.

In the Gospel by Matthew there are over a hundred quotations from twenty of the books in the Old Testament.

In the Gospel of Mark there are fifteen quotations taken from thirteen of the books.

In the Gospel of Luke, there are thirty-four quotations from thirteen books.

In the Gospel of John there are eleven quotations from six books.

In the four Gospels alone there are more than one hundred and sixty quotations from the Old Testament.

You sometimes hear men saying they do not believe all the Bible, but they believe the teaching of Jesus Christ in the four Gospels. Well, if I believe that, I have to accept these hundred and sixty quotations from the Old Testament. In Paul's letter to the Corinthians there are fifty-three quotations from the Old Testament; sometimes he takes whole paragraphs from it. In Hebrews there are eighty-five quotations, in that one book of thirteen chapters. In Galatians, sixteen quotations. In the book of Revelation alone, there are two hundred and forty-five quotations and allusions.

A great many want to throw out the Old Testament. It is good historic reading, they say, but they don't believe it is a part of the Word of God, and don't regard it as essential in the scheme of salvation. The last letter Paul wrote contained the following

words:

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," (II Timothy 3:15).

All the Scriptures which the apostles possessed were the Old Testament Scriptures.

When skeptics attack its truths, these find it convenient to say, "Well, we don't endorse all that is in the Old Testament," and thus we avoid an argument in defense of the Scriptures. It is very important that every Christian should not only know what the Old Testament teaches, but he should accept its truths, because it is upon this that truth is based. Peter said the Scriptures are not given for any private interpretation, and in speaking of the Scriptures, referred to the Old Testament and not to the New (II Pet. 1:20, 21).

If the Old Testament Scriptures are not true, do you think Christ would have so often referred to them, and said these Scriptures must be fulfilled?

When told by the tempter that He might call down the angels from heaven to interpose in His behalf, he said: "It is written." (Matt. 4:3).

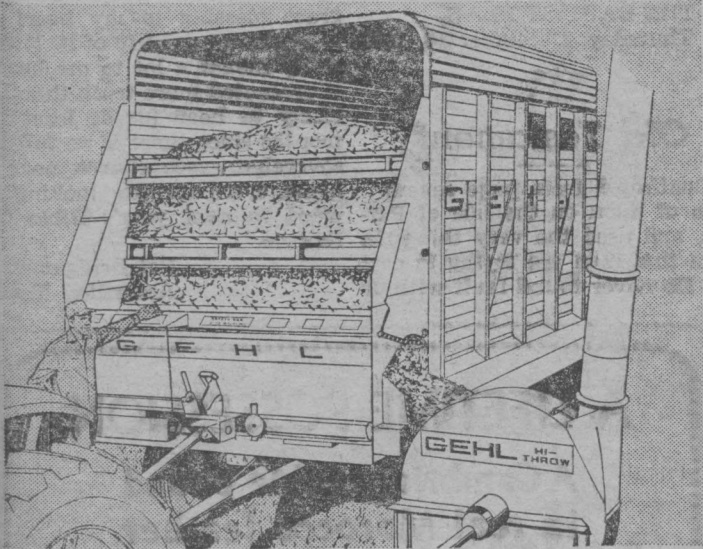
Christ gave Himself up as a sacrifice that the Scriptures might be fulfilled. Was it not said that He was numbered with the transgressors? And when He talked with two of His disciples by the way, journeying to Emmaus, after His resurrection, did He not say: "Ought not these things to be? am I not to suffer?" (Luke 24:26).

And beginning at Moses He explained unto them in all the Scriptures concerning Himself, for the one theme of the Old Testament is the Messiah.

In Psalm 40:7, it says: "In the volume of the book it is written of me."

"What Book?" says Luther, "and what Person? There is only one book — the Bible; and only one person — Jesus Christ."

Christ referred to the Scriptures and their fulfillment in Him, not only after He arose from the dead, but in the book of Revelation He used them in Heaven. He spoke to (Continued on page 8, column 4)



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THE BAPTIST EXAMINER

DECEMBER 23, 1967

PAGE SEVEN

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Religious Liberty

(Continued from page one)
tality by those it is presumably designed to benefit.

Passed in June, the new Spanish law was hailed as the outgrowth of the "new look" inspired by the Second Vatican Council. As originally conceived (before being crippled by dozens of amendments) it would have given religious groups other than the Roman Catholic church a breathing space. But as finally passed,

the law provides, among other things:

(1) Non-Roman groups must submit annually a complete list of members to the Minister of Justice.

(2) The church's financial records must be available for inspection, and the government may intervene if it believes a budget is being improperly administered.

(3) Anyone who has ever taken priestly vows is forbidden to register as a non-Catholic clergyman. (Some evangelicals believe the government will use the law to

force the resignation of former priests who have become Protestant ministers.)

(4) Places of worship must be approved by the state, and permission to hold any religious service elsewhere must be obtained from the state.

(5) A register of non-Roman ministers must be kept by the Minister of Justice.

(6) Any ministry which includes home visitation (such as home visitation evangelism) is forbidden.

Some evangelicals are saying they had more freedom before the "liberty" law was passed."

—Presbyterian Journal

Ed. Note: — The dark cloud of religious oppression looms threateningly on the horizon of America's future, as the sinister shadow of the Roman cross spreads across our land. It seems that now, as in the days of the prophets, "the people love to have it so." Wake up, America.

Wayne Cox

(Continued from page one)
ministry, which he is well capable of performing.

Your editor has preached for Woodlawn Terrace Baptist Church on a number of occasions: one revival meeting, Bible Conferences, and special services. I think I am in a position to commend Brother Cox to the brethren, as a result of my experience with him, and I thank God for the privilege I have of being able to do so. I consider him one of God's great men—truly a great spiritual giant when it comes to preaching, and I am asking the brethren and the churches to keep Brother Cox busy in the months to come. You will not regret doing so. In fact, you will thank me for having recommended him to you.

It might be said that the Woodlawn Baptist Church has called Brother Cox's son, Larry, to become pastor. December 17 Brother Cox will preach his closing sermon to the church and is moving at once, some one hundred miles from Memphis.

His new address is Route 3, Selmer, Tennessee.

May we request that you write him to encourage him, and pray for him, and invite him to visit you in your church, as God may lead.

Alien Immersion

(Continued from page seven)
Baptists willing to surrender their very Scriptural and blessed purpose of baptism? But this they do—must do though it is done unwillingly, in every case of the reception of alien immersion. This is a vital point and one overlooked so far as I have seen by the brethren who have written on the subject. An unscriptural purpose is in our judgment as bad, if not worse, than an unscriptural administrator. And when considered together, makes it an inexcusable blunder of great consequence.

Third. The practice of receiving alien immersion is inconsistent with orderly membership in a Baptist Church, and contradictory of Baptist principles. It is claimed by its apologists that if the candidate were honestly and sincerely

seeking baptism as a believer in Jesus, that because he failed to find a Baptist preacher to baptize him, should not prevent him from obeying the command of his Lord to be baptized. But that contradicts the well-known Baptist position that the Bible, and not ignorance or conscience, is the rule of action. Then if honesty and sincerity make the administrator and the purpose all right, then it will make the action all right. So one honestly and sincerely seeking baptism, as many do, and are sprinkled or baptized, should on the same principle and for the same reason, be received on such baptism into Baptist Churches. Such a principle is a flagrant departure from all sound exegesis of law or gospel and puts a premium on ignorance.

On the principle that it makes no difference as to the administrator, it will make no difference as to the purpose or the action and when argued out to its last analysis, it makes no difference whether we are baptized at all. John's baptism meant John's doctrine, and whoever received John's baptism received John's doctrine. And likewise, whoever receives Baptist baptism receives Baptist doctrine, and on this account it is just as inconsistent for other denominations to receive the baptism of other denominations and reject their doctrines as false. Whenever Gospel baptism is found, there a Gospel church is found also. They go together and no man can separate them without destroying both. Hence, if other than Baptist Churches have Gospel baptism, they have Gospel churches and Baptists should disband at once and go over to them. And vice versa, the only consistent thing to do is for each denomination to do its own baptizing.

—THE BAPTIST FLAG,
Thursday, December 14, 1905

Old Testament

(Continued from page seven)
John of them on the Isle of Patmos, and used the very things in them that men are trying to cast out. He never found fault with or

rejected them.

If Jesus Christ could use the Old Testament, let us use it. May God deliver us from the one-sided Christian who reads only the New Testament and talks against the Old!

Controversy

(Continued from page one)
pity if Luther had not withstood him. Controversy, in fact, is one of the conditions under which truth in every age has to be defended, and maintained, and it is nonsense to ignore it.

—Bishop J. C. Ryle
(in The Church Herald)

Texans Enjoyed Bible Conference

I was very impressed with this Bible Conference and I truly received a great blessing from it. I heard more truth preached in this one Conference than I ever have in my life. There isn't any Sovereign Grace Church in Amarillo and if the Lord be willing, I will be there only for 9 more months, until my time in the Air Force is up. If it is His will, we'll try to leave there and find a Sovereign Grace Church where we can attend. I enjoy the Baptist Examiner very much and hope to keep on receiving it. It's a great blessing to me. If the Lord willing, we'll try to help support it as much as we can. Thank you for permitting us to attend your Conference.

Gary C. Bridgeman
Amarillo, Texas

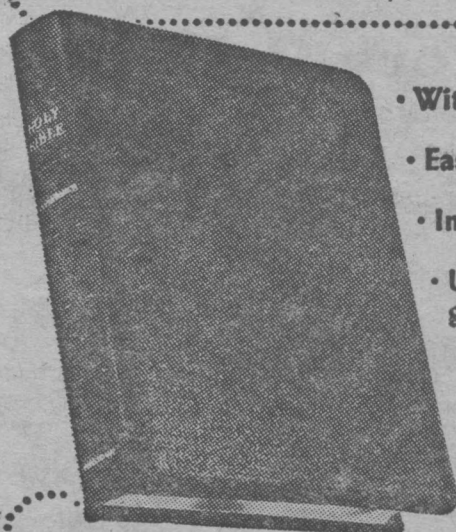
The Bible Conference was a great blessing to my heart and worth every minute of it. It especially meant a lot to me because it presented more truth than I am likely to hear for at least nine months since there is no full time sovereign grace church near my home. I am already looking forward to next year's Bible Conference.

Pat Bridgeman
Amarillo, Texas

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