

# The Baptist Examiner

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

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## CHRISTIAN MODESTY

By FERRELL KENNEDY,  
New Testament Baptist Church  
Elyria, Ohio

"In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." —I Tim. 2:9.

This is Paul's exhortation to a young preacher, advising him of the things to be taught in the churches. We believe Paul's teaching to be sound, vital to the spiritual growth and well-being of the Christian, and pleasing unto God. We believe that disregard for any part of his teaching will be detrimental to the Christian's testimony, and also to the testimony of the church to which the disobedient Christian belongs. If we would be recognized as the "peculiar people" of God, we must not be found copying the dubious customs of an adulterous world. "And be not conform-

ed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2.

The most shocking conformity to worldliness among professed Christians is our becoming slaves to fashions that appeal to, and glorify the flesh. Women's fashions are created by ungodly persons, and are designed to expose as much of the female form as a careless law permits, to attract the attention and rouse the carnal desires of men. Hollywood and Paris, two cities notorious for their immorality, dictate the styles to be worn by women. Sodom itself could not equal our own movie capital in lust, filth, sex-perversion, and blasphemy. To see professed Christian women wearing the vulgar garb of these exponents of divorce, drunkenness, and illicit sex is heart-breaking.

Imagine an honest man trying to dress and act like a thief. Imagine a minister trying to pre-

sent the appearance of an infidel. Imagine John the beloved disciple trying to imitate Judas Iscariot. Imagine the mother of our Lord dressing herself to resemble Jezebel. Imagine Sarah in the attire of an harlot. Imagine Priscilla seeking to present the appearance of Salome. Do these comparisons seem far-fetched? Take care, young Christian woman, that you be not worthy of like comparison. Are your low-cut gowns and short skirts the modest apparel of the Scripture, or are they fashioned according to the lustful standards of Hollywood? Are these revealing gowns and stretch pants emblems of your Christian modesty, or do they reveal your love for the world and its carnal customs? Is your face wearing the expression of "shamefacedness and sobriety" or is it a countenance smeared with Hollywood's lipstick, and altered by eye shadow, false eyelashes, dyed hair, and the many other forms of truth-concealing make-

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### APPENDIX A.

#### A CORRECTION AND EXPLANATION.

Not a few of our brethren represent me as teaching that we should preach on baptism or communion, when we advocate the presentation and enforcement of some one of our distinctive denominational principles or doctrine in every sermon — i.e., to make this as a general rule. I do not hold that baptism and communion are the Alpha nor the Omega of our religion, though Christianity would not long remain pure were these ordinances perverted, and, therefore, they should have due prominence. I am certain that, in a ministry of thirty-three years, I have not, to my church or the same congregation, preached an entire sermon upon the ordinances oftener than once each year, and no church or congregation can be properly indoctrinated with less instruction than this. But I do mean that some one doctrine or characteristic principle of genuine Christianity, in contradistinction to the prevailing counterfeits of it, should find a place, and be emphasized in each sermon; and thus, without unnecessarily awakening sectarian prejudices, popular errors can be corrected, and our distinctive principles — all of which I believe to be Scriptural principles — will be most effectually inculcated, and the church and congregation will be gradually and almost insensibly indoctrinated. I can not better explain what I mean than by illustration:

Suppose you were preaching upon the duty and importance of searching the Scriptures. Ask what is the first duty that God enjoins upon His creatures, and suggest: Is it repentance? is it faith? is it obedience? It can not be. It is to learn who He is; it is to learn how just His claims are upon us; it is to learn what He desires us to do, and how He wishes us to do it — in one word, it is to "search the Scriptures." Say it can not be that God requires any thing of us until we are able to search His Word and know what He would have us to do. It does not read — apply to your parents, or to preachers, or to priests to learn what duty God enjoins upon you, but the command is to *you personally*, "Search the Scriptures," — each one of you for yourselves — and learn what the will of God is; and, having learned it for yourself, you must obey it for yourself, moved by love for Him.

In this connection the pernicious doctrine of the Papists can be corrected, viz., that the common people may not freely read (Continued on page 3, column 1)

## Infant Baptism, The Curse Of The Past, The Blight Of The Present, And The Delusion Of The Future Generations

MILBURN COCKRELL  
Carriere, Mississippi

Prov. 14:12

In our time infant baptism is widely practiced by both Protestants and Catholics. Baptists stand almost alone in opposing this evil. Baptists, having sprung direct from the loins of Christ, having never passed through the stream of Romanism, having an origin apart from all Protestantism, has always opposed infant baptism often at the price of martyrdom. The average person cannot understand why Baptists reject this Romish doctrine. It is my purpose in this message to inform the public as to why we reject infant baptism.

We reject it because there were

### NO BABIES BAPTIZED IN THE BIBLE

There are three reasons why I say infant baptism is without scriptural warrant. First, there is no express command that infants should be baptized in the Bible. Second, there is no clear example of the baptism of infants. Third, the passages believed to imply infant baptism contain, when fairly interpreted, no reference to such a practice. All traces of infant baptism which people desire to find in the New Testament must first be put into it. It was not an apostolic practice. The Scriptures give no directions for its administration.

The New Testament is not only silent as to any instance of infant baptism, but also declares that such a practice would have contradicted the great commission given to the churches. Matthew speaks of baptizing disciples, and Mark of baptizing believers; but infants are neither of these. If the churches of the first century should have practiced this ordinance, they would have overstepped the Lord's instructions. We know from the epistles that the churches kept the ordinances as they were delivered to them (I Cor. 11:12; II Thess. 2:15).

The facts that I have stated are almost universally conceded. Some of the best Pedobaptist

what verses teach this doctrine. Their commentators are at variance and mutually overthrow each other.

### PASSAGES MISCONSTRUED TO PROVE INFANT BAPTISM

In Luke 18:16 Christ said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Some have supposed here is an allusion to infant baptism.

These children were not brought to be baptized, but to be blessed. The Bible never says that Christ ever baptized these children. The expression "of such" does not mean that the church is composed of children, for this would exclude all others. If this passage proves infant baptism at all, it proves too much for Pedobaptists. Children in general are spoken of here and not just the children of believing parents.

Usually, household baptisms are referred to as proof of infant baptism. We do not have time to discuss all these. The most widely used one will do.

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MILBURN COCKRELL

scholars frankly admit that infant baptism was unknown in the first two centuries after Christ. Pedobaptists even disagree as to

## "Give An Account Of Thy Stewardship" Says Our Lord

EARL CUMMINGS  
Angleton, Texas

Luke 16:1-13

This is a time when all eligible citizens are to fill out their income tax forms. The Bible says we are to "render unto Caesar the things that are Caesar's and unto God the things that are God's." If God dealt with every member of the church, in relation to the tithe, as the government deals with every offender of the state in relation to the evasion of INCOME TAX, most of us would be fined or put in prison or both.

Today we feel led to advance several thoughts in relation to Stewardship. The Stewardship of the Believer.

I wish to talk to you today along these two lines:

1. First the Pastor's position in the Church.
2. Second the People's position in the Church.

I.

What does the Bible say about

the PASTOR'S POSITION in the Church?

He is given in the Scripture a number of titles each of which mean something.

A common title is PASTOR. Is this a Scriptural term? And if so, what does it mean? Eph. 4:11, 12.

This term carries with it the



EARL CUMMINGS

thought of a shepherd over his sheep. God's people are never referred to as goats or pigs or dogs, but always as sheep. Moreover God has ordained that every flock have a shepherd. Peter was told to feed and tend the Lord's sheep and lambs. Under the chief Shepherd they are to be examples to the flock. I believe that every Pastor ought to tithe a tenth of his income to God through the church to set the right example.

Another Scriptural term applied to the spiritual leader of the church is ELDER.

I Tim. 5:17. This likewise is an Old Testament title carried over into the New Testament. It presents the thought of ruling. In the Old Testament the Elder ruled towns and synagogues, in the New Testament they, as our Scripture implies, are to rule well, in every decision, giving their judgment based on the (Continued on page 7, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "DRIVING AWAY THE VULTURES FROM THE SACRIFICE"

"And when the fowls came down upon the carcasses, Abram drove them away."—Gen. 15:11.

This is a most interesting story that I have read to you. It is so connected to the preceding chapter that I must take time to refer to it. In the 14th chapter, Abraham went out to deliver Lot. We read the story of the battle of the four kings with the five kings, and I am sure you recall how Abraham delivered Lot out of the hands of those who had taken him captive. Then the Word of God says that he met Melchizedek and Abram paid tithes unto him; however, Abram refused to take anything of the spoil of the battle

when he had delivered Lot from the hands of his enemies. In other words, Abraham had gone to war at his own expense, and he refused to take anything by way of spoil as a reward.

Furthermore, Abraham knew he was unable to fight against these nations, if they should rise up against him. Therefore, he was unable to defend himself. The Word of God tells us that God came to him, and made a revelation, whereby He said, "Abraham, don't be afraid. I am your shield and your reward. You didn't get any pay for your battle, but I'll take care of that. These nations may rise up against you; you are

no match for them but I'll be your shield. You serve me and continue to leave everything in my hands. I'll be your shield and your reward."

Then Abraham said, "Lord, if that is so, I would like to make a request. If I am to be blessed of you, and you are to be my shield, and you are going to reward me, why is it that I have to go childless? The only heir that I have is one that was born in my house, who is steward of my house, Eliezer of Damascus. Everything will go to him when I die, because I have no heir of my own. If you are my shield, and you are my (Continued on page 3, column 4)



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JOHN R. GILPIN ..... Editor

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## OUR FAVORITES

A few weeks ago, we announced through the columns of our paper, that we had gone through THE BAPTIST EXAMINER, and had taken from it a number of poems which we had printed through the years which were the particular favorites of your editor.

I won't say that they were the best poems — I will just say that they were my favorites.

Seemingly, they have become the favorites of several hundred folk, as we have literally sent out hundreds of these books.

The book retails for \$1.00, post paid, and contains 80 poems. We would be happy to have you order the same, at an early date, for we know that the message in these poems will prove to be a blessing to each of our readers.

## Two Splendid Graduation Gifts

You will notice in this issue that we are advertising on page five, Webster's Seventh New Collegiate Dictionary and also two Cambridge Bibles.

What greater gift could you give a high school graduate of 1968 than these? Everyone needs a good dictionary, and surely no graduation is complete unless the graduate owns his own Bible.

We urge you to consider this when purchasing graduation gifts this year.

"TBE continues to bless and inspire us. We are thankful for the continued teaching of the doctrines of grace."

J. S. Swiger (Ohio).

## BOUGAINVILLE MISSIONARY IMPRESSIONS

By RALPH A. DOTY  
Missionary to the Solomon Islands

Recently I received my second letter from an individual in answer to one I had written them. It is strange but out of 22 personal letters written I have received only two answers! I know that brethren in America have more to do than write letters, but I, too, have more to do than write letters; however, it is so lonely here that writing a letter almost seems like I am talking to someone — even if they don't talk



RALPH A. DOTY

back. One of the people who wrote me wanted to know, "What is it really like where you are on Bougainville?" Now brethren, I am going to try and answer that question in this issue of the Bougainville News Letter. Maybe some of the rest of TBE readers would like to know exactly what it is like here on Bougainville.

South Bougainville is for the most part flat. There are some mountains in the center of the island running north and south but they can not be seen from this location because of the dense jungle all around this village. I do not know what the average temperature in the day time here is but I can tell you it gets very hot as the sun is almost directly over head. Our latitude here is between 6 and 7 degrees south of the equator. This means that the sun is just about straight up most of the day and frankly it does not seem to be very far away! So it is very hot in the daytime. It is not quite as hot right here as it is at the port of Buin some 42 miles south of here. (Lest some one get the idea that the port of Buin is a town let me quickly say that there is nothing there but one Chinese trade store.) There is usually a breeze blowing here, which is hard to understand because this tiny village of four native shacks is in a clearing only about 300 feet across. After that it is al-

most impenetrable jungle up to 150 feet high. At Buin the trees have been cut back several hundred yards and the sun really beats down. I do not look forward to going to Buin; in fact if I can help it I am never going there at all. (Some how when I am in Buin district I begin to think about sermons I have preached on Hell!).

Here in Nukui village it is hot, humid, and sticky. If one sits in the shade and does not move a finger and if a breeze happens to be blowing it is almost comfortable. As one types a letter he perspires. If he moves about he perspires more and if he walks over 10 feet between the hours of 8 A.M. and 5 P.M. he sweats so much that the perspiration runs down in his shoes. I used to have a teacher in College, C. D. Stevens, who said that in his day, "Horses sweat and men perspire but that young ladies just glow-ed." On Bougainville young ladies, who move, sweat and the perspiration runs down their foreheads, down their noses and drips off on the ground! The stewardess on the DC-3 that brought us to Buin looked as though she had fallen into a lake when the plane left Buin.

Seven miles from the port of Buin is the "town" of Buin. It has three Chinese trade stores, an administration building, perched on top of some rickety poles, and brethren that is it. When Bro. Halliman and I arrived I said, "Let's go over to the main part of town." He says, "What main part of town?" I said, "The part where all of the stores are." He looked at me in a pitying sort of way and says "Bro. Doty, this is it. This is the whole town of Buin." I tell you brethren I got a sort of a sinking feeling in my stomach. A trade store is a long ways from what we call a store in America. You can buy certain

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

You Need To Read

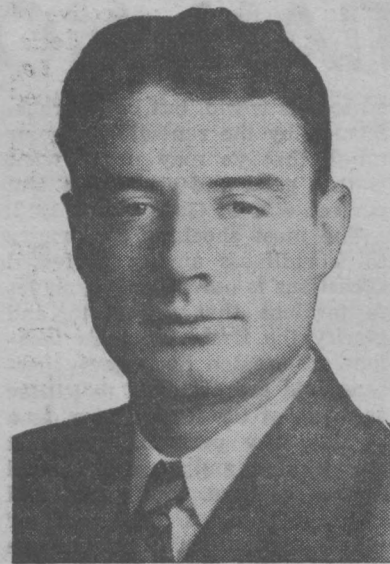
## THE PASTOR'S DILEMMA 75c

things — things which would appeal to a native who has some cocoa or copra to trade, such as two bolts of red and blue cloth. Take your choice. This is LAP-LAP. The native takes a piece about five feet long and wraps it around his waist. This is the ordinary clothing of both men and women on this island. One can buy bottles of Hydrogen Peroxide — very handy for dying black hair red, which is all the rage with the natives. You can buy canned mackerel from Japan... "Issue" corned beef in cans. It took me a while to understand what "issue" meant. I saw it on corned beef, and packages of tea and soap. I finally found out that this is the lowest grade that is allowed to be sold for use by humans and is what is "issued" to the laborers on the plantations. "Issue" corn beef usually comes from such unlikely places as France and Belgium. The "meat" in issue corn beef seems to be odds and ends of floor sweepings from a packing house — bits of gristle, fat, pieces of artery, parts of stomach etc. The attitude of Australia prevails in these islands too, "take it or leave it, we couldn't care less." They sell very good

## Elder Wayne Cox Is To Assist Corbin, Ky., Church

Elder Wayne Cox is to hold a revival meeting with the East Corbin Baptist Church of Corbin, Kentucky, beginning June 17 and lasting through June 23.

Elder Roy Mitchell is pastor of this church at Corbin, Kentucky, and is as sound a man as is known



WAYNE COX

by your editor. We consider Brother Mitchell one of the best preachers of our acquaintance, and we truly rejoice to know that Brother Cox will be with them for this meeting.

Everyone knows how we feel toward Brother Cox, and how we rejoice for him, and his ministry at all times. It is a real pleasure to have known him and to have observed his stalwart stand for the Word of God for many years.

Our sincerest prayers are that God will especially bless this revival effort.

powdered milk and Mr. Kraft in Australia makes a fine cheese which he sends over in tin cans. The trouble is that these items are not always available in which case you go without. I have on two occasions sent a cargo boy in to Buin to buy some of the trade store "delicacies" and in spite of elaborately written notes the Chinaman usually sends anything he wants to send on that particular day. As this is a 70 mile round trip it sometimes takes two days and the cargo boy usually gets caught in a rain storm and the groceries always get wet and the labels come off and it is "potluck" from then on!

"But what," they ask, "is it like where you are staying?" I will continue to answer the writer's question but let me say before I go any further that I am not complaining over these conditions but trying, objectively, to state the facts as they are.

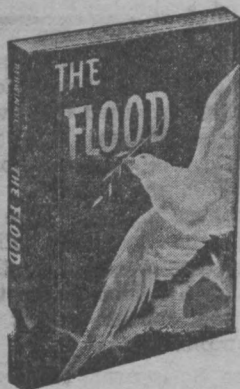
Thirty-five miles out in the

worst jungle you can imagine is one or two spots on the whole Island of Bougainville that is under the nominal control of Baptists. Every other square foot of ground is owned either by Catholics or Methodists or by the Australian government and we have been given to understand in no uncertain terms that as Baptists we are unwelcome interlopers. The Methodists referred to us as "sheep stealers" until I pointed out to them that natives from Bougainville had gone to the island of New Guinea and contacted Bro. Halliman while there, long before Bro. Halliman had come to Bougainville. As a matter of fact these same natives confess that when they first met Bro. Halliman they were anything but "sheep" at least not saved sheep. Further more since being on the island I have not seen many "sheep" to steal!

Thirty-five miles from Buin on a cow trail sometimes referred to charitably as "the track" is a clearing in the jungle about 300 feet in diameter. Sitting up on poles high above the ground are four saksak shacks. There is also a copra drying shed on the place and several small buildings. My shack is higher than the rest and the most recently constructed. The floor level is about 6 to 7 feet above the ground.

The "road" from Buin crosses five large rivers, the water usually being from one foot to 2½ feet deep and moving fairly fast. Some of the rivers are several hundred feet wide. A four-wheel drive vehicle is the only thing that can negotiate these rivers. Sometimes they get stuck and have to be pulled out by natives. Without four-wheel drive transportation there is no way for me to go to Buin at all. A motorcycle could be used near the village where I live and would be useful to take mail to a government patrol post some 8 miles away and also get to a small air strip used by a bush pilot whose acquaintance I have made. But a motorcycle can not cross any of the rivers. I had thought that when coming here I would try to purchase a four-wheel drive rig of some sort but I suppose that is hardly possible. During a recent illness I was advised by the doctor in Kieta not to do any walking between 8 a. m. and 5 p. m. as this is when it is so hot. In the remaining time one can not get very far without being in the dark... and when it gets dark there are torrential rains, so I have done very little walking. For the last three weeks I have stayed in my saksak shack. I sort of get "Shack Fever" staying here all the time but there is nothing I can do about this situation.

Lack of transportation gives rise to considerable concern when one becomes sick. One night I became quite ill and didn't really know what was wrong with me, but began to think it advisable that I get in touch with the Kiap (Continued on page 3, column 3)



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THE BAPTIST EXAMINER

MAY 4, 1968

PAGE TWO



## Old Landmarkism

(Continued from page 1)

and interpret the Scriptures for themselves. The highest duty Christ enjoins upon each individual is to *search the Scriptures for himself*, and obey its teachings. And no one may presume to do any religious act until he has himself found it required at his hands by searching the Word of God, etc. How natural it would be to ask, in this connection, if it is not the sin of this age, that we seek to learn what distinguished preachers and popular churches, or our parents or friends believe or think we should do, rather than to "Search the Scriptures," and do only what God requires? This one idea, pointed and driven home, will abide forever in the mind, and prove a most effectual blow to infant baptism. If you would strike at human creeds, formulated by human societies, and required to be consulted and held, irrespective of what the Scriptures teach, quote and enforce that inspired declaration: "God hath magnified his word above every name" — i.e., authority. What God wills or wishes concerning us He has placed in His Word; and when we turn away from it, to seek in creeds, disciplines, confessions, for man's requirements, we reject God for man: "In vain do they worship me who teach for doctrine the commandments of men."

Supposing you were urging the duty of repentance, you can say it is not doing penance, or having it done for you by a priest—as the Catholics falsely teach, and everywhere translate it in their version — but a *personal* act, that, *like every other duty of Christianity*, each one must do for himself. Explain the act, and then urge and emphasize that in every case it must precede baptism, because an essential qualification for baptism. Baptism is said to belong to repentance — "the baptism of repentance" — because repentance must exist before baptism, so that baptism can be, as it was appointed to be, an expression or profession of repentance previously exercised. So that other expression that ritualists and baptismal regenerationists make so much use of — "the washing of regeneration." Grant what they claim, that it refers to baptism, then regeneration of heart must necessarily precede the "washing" or baptism, since the washing belongs to it, and is a profession of it. By the pressing of these two points, infant baptism and baptismal regeneration can be effectually crushed.

If you are urging the necessity of faith in Christ for salvation, you can emphasize the fact that it is not the mere assent of the intellect, as is widely taught, nor accepting the testimony of the evangelists concerning Christ, as we do those of Irving concerning Washington, but it is gladly receiving the Word, because the message is pleasing to us; relief from our lost and helpless condition is offered to us in Christ, and we rejoice to accept Him in the character He is offered to us — the Saviour of *guilty* and *lost* sinners — and we trust our whole salvation in His hands. Here you can show how repentance *does* and *must*, in the plan of salvation, precede saving *faith*, which is the sinner's trust in Christ; since Christ only offers Himself to *penitent*, not self-righteous, sinners. Not until a person has seen and felt himself a guilty and *lost* sinner, and sorrows for sin after a godly sort, does Christ say "Come unto me." Only penitent, weary heavy-laden sinners does Christ invite to come. Repentance and faith are everywhere commanded and required as qualifications for baptism, and they, like every duty enjoined by Christianity, are *personal*. As no one, parent or priest, can repent for you or believe on Christ for you; so no one can perform the duty of baptism for you — i.e., without your own choice and volition, or before you have personally repented toward God and exercised faith in Christ.

Campbellism, and infant baptism, and ritualism all go down under this stroke. Dare to find places, often to say with an impressive boldness, that the one of the infallible tests by which genuine Christianity can be distinguished from some counterfeits, is its intense *individuality* — that it knows no proxies, no sponsors, no attorneyship — each and every duty required is a *personal* duty, an act of *personal* obedience, which parents nor priests can obey for us. Now the axe is laid at the roots of the trees, and every tree stands or falls upon the basis of its own individual, personal obedience.

If you are preaching the *grace* of God as the ground of salvation, can you not find a place to show that it is a *sure* ground? Because not our works, but *faith* in Christ alone that introduces and keeps us in this grace, therefore it is of *faith* that it might be by *grace*, so that the promise of salvation "might be *sure* to all the seed." If there was the least contingency affecting our sal-

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## Bougainville

(Continued from page two)

(Government Patrol Officer) so I wrote him a note and asked him to come in his Land Rover and sent the note 8 miles with a native. In a few hours the native was back and informed me that the Kiap had gone to Buin for the weekend! Under these conditions one either gets well or dies, I suppose. For this reason I feel the need of the prayers of all of God's people as I try to carry on under adverse conditions. The doctors have since advised me that I had been working too hard and prescribed no walking about, especially during the day, and more relaxation. It is hard to relax out here in the jungle though. I have read every book here at least once. A native comes and talks to me some nights but we don't really speak much of the same language but we make a stab at it. He left a small radio with me on which I can listen to a station up north which runs only in Neomelenian with some Tennessee hill billy music once in awhile!

Getting back to what it is like in the jungle takes us back to my house. Going up the "stairway" into my house is more like going up a ship's ladder and on going inside one realizes that a native shack is far different than he is used to in America. There is no door, nor any windows. The saksak comes up about three and a half feet and then stops. Posts go in up to the eave level about 7 feet up. The top four feet is open to the wind, the flies, the mosquitoes and insects of all kinds. The whole house sways gently as you walk across the long porch and makes one wonder just how far down in the ground the teak posts go that the house is sitting on!

The floor is rough — made out of the bark of some tree with the rough side up. There are cracks up to 1½ inches wide in the floor here and there and as the wood dries out they keep getting wider. To the right is my dining room which also is used as a school room. It has a bamboo bench for the students and a table about 5 feet long and 2 feet wide as well as a rickety chair made by a Japanese soldier some 25 years ago. Behind the dining room is the kitchen. I do wish that some of our modern homemakers could get a look at it. On one shelf is a bucket of water. In the corner of the room is a part of a 44 gallon drum full of sand which is used as a stove when a smokey teak wood fire has been built in it. It has no chimney so the acrid smoke fills the room when ever a fire is built.

Meals are simple. The best meal I have ever had here consisted of some kind of native greens fried up with some "issue" corn beef and some rice. Stirred up together it made quite a dish. A little bitter and lumpy due to some pieces of chopped artery in the corn beef but much better than the usual can of "steak and onions" that makes up a meal! The Australians have several products with beautiful pictures on the labels and nice sounding names such as the above but when the can is open it is found to contain, not steak, not onions, but a foul smelling concoction made up of cereal and what appears to be ground meat of some sort. It looks just like the canned dog food my pet ate in Oregon. It may taste the same, but I never tried any of my dog's food! I know that one meal a week of this mess is enough.

Due to the difficulties connected with making a fire and preparing a meal I only eat once a day. I do have a piece of papaya (a native melon that grows on a tree) every morning when I stagger out of bed, and sometimes a slice of pineapple or a banana

during the day. One other canned food available is meat balls and spaghetti which is not bad if only eaten once a week. So I alternate between these fascinating entrees each week. Sometimes I just can't go any of the three and skip eating that day. It usually tastes better the next night then.

I have lost some 25 pounds in the last two months under this new phase of my life. Now my three pairs of wash pants are 6 inches too large! Clothes take a beating in this area. I came here with a black suit which is now white with mildew. I put it in the sun and got most of the mildew off and then the next night it all grew back. In desperation I shipped all of my clothes back to the states — all except three pairs of wash pants and some tee shirts and a blue laplap I acquired recently.

The rest of my house is very simple. There are two other rooms. One is a bedroom and the other I don't use at present. (My suitcase takes little space.) So far none of my cargo shipped from America has arrived so I am still living out of one suitcase. On the outside of the back of the house is hanging a small shower room in which I have installed a fine bush shower which I enjoy occasionally. I described Bro. Robert's bush shower in another article so I will not repeat myself here. It is a wonderful device and proves just how little water one really needs to take a shower. Eating utensils are sparse. I have one shiny spoon and one rusty spoon and two forks. Bro. Jim Washer down in Florida gave me a pocket knife with one very large blade. This was a very interesting move on his part, because EVERY DAY I think about Jim Washer as I cut a papaya in half or peel a pineapple and consequently every day I thank the Lord for Jim Washer and the knife he gave me. Brethren, without it I would be in real trouble.

I just stopped and reread what I have written. I wouldn't want anybody to get the mistaken idea that I am complaining about my lot here because I am not. I believe that God has a job for me to do here on this island teaching these native Baptist preachers and I am going to do my best to complete the job. If I can keep my sense of humor and depend only on the Lord I am sure I will get it done. But, brethren, when it is all over I will unequivocally say that this has been the hardest part of my entire ministry. Continue to pray for our work in the New Guinea Territory.

## "Vultures"

(Continued from page one)  
reward, why is it that I can't have a child whereby I would have an heir to whom I could leave my property? Then it was that God made a revelation unto Abraham when He said, "Abraham, let's take a little walk beneath the stars." As Abraham and God walked together, God said, "Abraham, count the stars." Abraham

said, "Lord, there are too many of them." God said, "So shall thy seed be."

Most people think that God was referring to the Jew, that they would be innumerable. That isn't true, for census reports show you can count the Jews in the world. According to the latest census, there were approximately eight million Jews in all the world. So it couldn't be that God was talking about the Jewish nation when He said, "So shall thy seed be." Therefore we have to turn to the New Testament to find the meaning of that passage of Scripture. Listen:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16.

So when God said to Abraham, "So shall thy seed be," He was referring to Jesus and to those who should become the heirs of salvation through the Lord Jesus Christ.

Then we read:  
"And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

When a man sees Jesus Christ, he can believe in the Lord, and it is then that God counts him righteous in His sight.

I think that Abraham had been regenerated, or born again, when he left Ur. Now he was saved. Abraham whom I think had been begotten of God, or conceived of the Holy Spirit, when he was back in Ur of the Chaldees, was now definitely saved, and became a child of God. Following this marvelous experience, God said to Abraham, "I want you to offer a sacrifice to me. You take a heifer—not just any heifer, but one that is three years old; get a she goat that is three years old, and get a ram that is three years old."

I think there was a reason for the age of these. Of course all of this was typical of the Lord Jesus Christ. And how long did the Lord Jesus Christ minister so far as this world is concerned? Approximately three years. He lived here for thirty years before His ministry began, and then for three years the Lord Jesus Christ ministered through His disciples and His church. I think the reason why these animals that were to be used for sacrificial purposes—the heifer, and goat, and lamb—were to be three years old was because they were a type of the length of the service of Jesus Christ prior to His sacrifice.

Abraham divided these three up and put them on the altar. He took the turtle dove and young pigeon and laid them on the altar. Now, he was ready to offer his sacrifice. The Word of God says that it was then that the fowls—the vultures of the air—literally, the buzzards—came down upon the carcasses, and Abraham had to drive them away. As the sacrifice of these animals, including the dove and the pigeon, was a type of the Lord Jesus Christ who died for our sins, Abraham just wasn't going to stand by and see this which was typical of Him, defiled and destroyed by the vultures.

As I come face to face with Cal-

(Continued on page 5, column 2)

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PAGE THREE



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## The Baptist Examiner FORUM

*"Is there any where in the New Testament which declares that Christ spent three days and nights preaching to the Old Testament saints that they might be saved? He said to the thief on the cross, 'this day thou shalt be with me in paradise.' Since this was before the cross, the thief was in the same state as the Old Testament saints. If this be true, then he, along with all the Old Testament saints had to receive Jesus just as we do today. Please discuss."*

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MASON

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I do not believe the New Testament to teach that Jesus preached during the three days and nights that his body was in the grave. I Peter 3:18 has been used in an attempt to teach this, but I believe that a rather clumsy translation given in the King James Version is responsible for this. Perhaps I should say that I prefer the King James to any and all of the versions, but in some instances other translations are preferable and this is one of the cases in which I think this is so. Phillips in his modern translation, renders the passage like this: "He came to life again in the spirit. It was in the spirit that he went and preached to the imprisoned souls of those who had been disobedient in the days of Noah — the days of God's great patience during the period of the building of the Ark."

Concerning those who lived, were preached to, and perished in the days of Noah, God said, "My Spirit will not always strive with man . . . his days shall be 120 years." We learn from this that the Spirit in some way dealt with those people. That way was through the Spirit-led preaching of Noah. The warning was that God would not put up with that race indefinitely, but after 120 years would send the flood. Christ lived back there, and he by the Spirit actuated Noah. He preached to those, through Noah, who following the flood were shut up in the prison of Sheol — the abode of the wicked dead.

This is not far fetched. Has not Christ preached since that era many times through his chosen preachers to persons who are now in the same prison house of Sheol, or Hades as the New Testament terms it?

To hold that Christ preached to the souls of the lost in their place of torment, is to assume two wrong things. First, that Christ went to torment when he died. Second that there is a "second chance" for those who die lost.

The Scriptures use the term SHEOL (Hades in the N.T.) to designate the realm of the dead, just as people today speak of "The Great Beyond" without reference to saved or unsaved. But Sheol had two realms—the abode of the wicked dead, and Paradise,

the realm of the saved dead, Jesus did not go to the realm of the wicked when He died. True David said, "thou wilt not leave my soul in Hades." He went to Hades, but to where in Hades? He went to the abode of the saved dead which was termed Paradise. His words to the penitent thief proves that, for he said, "this day shalt thou be with me in PARADISE." Reverent Bible scholars believe that when Jesus arose from the dead He took with Him the spirits of the saved into the very presence of God. This belief is in part based on Ephes. 4:8. That Christ removed Paradise from the realm of Hades into Heaven seems clear from 2 Cor. 12:1-4, where He identifies Paradise with the "third Heaven" — the abode of God.

Going back to the question, yes, the thief on the cross had to receive Jesus just as we do today, and he evidently DID receive Him, else Jesus would not have promised to take him with Him to Paradise.

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In order to answer this question, it is necessary to first show that all who are saved must be saved through faith in Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Paul preaching to the Jews said, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:39)

In Romans Chapter 4 we are told that Abraham believed God and he was saved by faith. David said, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." (Ps. 16:8, 9) Again he spoke of the Lord as his shepherd in the 23rd Psalm. Isaiah spoke of the sacrificial death of his Saviour—and ours. "Surely He hath borne our griefs, and carried our sorrows . . . But He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed . . . and the Lord hath laid on Him the iniquity of us all." (Isa. 53:4-6) Timothy was told that he had known the Scrip-

tures from a child which were able to make him wise unto salvation. (II Tim. 3:15) Remember the only scripture Timothy could have known was O.T. Scripture as the New Testament was just being written.

Yes, my friends, the Old Testament saints were saved because they believed in the fact that the Saviour would come and die for them. We are saved because we believe that the Saviour did come and die for us.

It is true that the thief on the cross was in the same state as the Old Testament Saints. They had been saved trusting in the fact that Christ would die for them. There was a period of time before Christ actually redeemed them on the cross. Where were they? They were in paradise. When Lazarus died he was carried into Abraham's bosom by the angels. (Luke 16:22) Why didn't he go into the presence of Christ? When Stephen was stoned he saw the Lord standing waiting for him. (Acts 7:56) The answer is simple. The saved people who were saved before Christ died went into hell. Before you condemn me — please notice the Greek and Hebrew word for hell simply means the place of the departed soul. Obviously there was a place where the souls of the saints went while they were waiting for the Lord to complete the work of redemption and Abraham was the one who received them. Remember Lazarus went unto Abraham's bosom while the rich man went into torment. Hades is not the final place for the soul. Revelation tells us that death (meaning the grave) and hell will be cast into the lake of fire which is the second death. This means body and soul will be reunited, judged, and cast into the final hell. I don't know where paradise was but I do know that those in torment could see them because Luke 16 tells us that the rich man called to Abraham. I know also that a great gulf was fixed between them so that neither Abraham nor Lazarus could go to him, nor could the rich man come to them. This of course means that after death there is no hope of salvation.

Since there is no hope of salvation after death — **Christ did not preach to the lost after He died.** Those who claim He did, quote I Pet. 3:19, 20. "By which He went and preached unto the spirits in prison. Which sometime were disobedient." A better translation of the Greek is to say "In which also he went and preached unto the spirits in prison." One theologian said that it means that Christ in spirit preached in the days of Noe, through Noah and others. Personally I think that Christ went to paradise and revealed to them that their redemption was now complete and He took them home to heaven. " . . . When He ascended up on high he led captivity captive (or a host of captives) . . ." (Eph. 4:8) From then on whenever a saved person dies his soul goes to be with the Lord and waits for the resurrection of the body.

God did not provide more than one way of salvation. We are all saved through faith in Christ and it is by God's grace.

God has never had but one way of saving lost sinners, and He never will have any other way. He was talking direct to Adam and Eve when they were saved. I am fully persuaded that as He slew the innocent animal and took its skin and clothed them, He explained to Adam and Eve the full significance of what He was doing. Then before anyone else was ever saved He gave them Gen. 3:15.

Before the Cross, lost sinners were told that the Messiah would come and suffer for their sins. And that promise that He would

come and suffer for their sins was just as efficacious in the sight of Almighty God as the gospel is today. In His economy His promise is just as good as the fulfillment of that promise, because one is just as sure as the other.

I do not believe that I would be presumptuous if I say there is no Scripture in the New Testament, nor in the Old, that even intimates that Christ preached any length of time to the Old Testament Saints that they might be saved. Abel who, so far as we

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are given to know, was the first saint to die was just as much a saved man as was Peter or Paul. If those Old Testament Saints were not saved until Christ went and preached to them, then God took a couple of them (Enoch and Elijah) up into heaven in their lost condition.

In I Pet. 3:19 we are told that "He went and preached unto the spirits in prison." This word "prison" here does not imply that these saints were being punished in any way. In Lk. 16:25 Abraham tells the rich man that Lazarus (the beggar) is being comforted. This part of Sheol where Abraham and the beggar were was called Paradise. This was where Jesus and the saved thief had their rendezvous. Jesus made an appointment with the thief that day, and this is the place where they met.

And I am convinced that this is the time that He preached to the Old Testament Saints. And furthermore, I am convinced that He proclaimed to them the good news that He had come and had fulfilled the promise by which they had been saved. I am also persuaded that He proclaimed the good news to them that they were to be transferred to heaven very shortly. Psalms 68:18 says, "Thou hast ascended on high, thou hast led captivity captive." And in Eph. 4:8 we see this statement repeated to stress the importance of it. When our Lord ascended back to the Father, He carried the spirits of the Old Testament Saints with Him. And though Paradise was a wonderful place, and though the saints in that place were comforted, still I am in full accord with the words of the song which says, "Where Jesus is will be heaven for me."

No, there is not one verse of Scripture in the New Testament, or Old Testament which declares that Christ spent three days and

nights preaching to Old Testament saints. The Spirit knowing that our enemy would try to disprove the Scriptures, has told us plainly of the whereabouts of our Lord after He died.

"And Jesus said unto him, verily I say unto thee, *today shalt thou be with me in paradise.*" Luke 23:43.

The Spirit tells us through Paul that Paradise is the third heaven, or the place of God's throne. Read II Cor. 12:1-4. Christ told us that He was going to Paradise taking the thief with Him, to be with all Old Testament saints, but not in bondage — rather in liberty around the throne of God. The reason I know that this is true, is, that the Old Testament saints were saved in the same way that we are today. They enjoyed the same blessings that we do today. Salvation came to them exactly as it does to us. As we study the way of salvation in Old Testament times, we are made aware that God has not changed the way in which He saves. The Holy Spirit revealed to them that without the shedding of blood is no remission. Read Heb. 9:22.

Abel knew that it took blood, so he brought the firstling of his flock. Abraham knew all about it for he offered his son on the altar. The tabernacle with its

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many types and shadows pictured the shedding of blood for remission of sin. Job knew that it took a ransom, ere one could be delivered from going down to the pit. Read Job 33:24.

Therefore there was no purpose in Christ preaching to these Old Testament saints that they might be saved, they were already saved, and with the Father in paradise.

I realize that some teach that Christ after His death went into the realm of the dead, preaching that a ransom had been paid. I do not agree with their theory, for the Old Testament saints knew that a ransom had been paid. Evidence of this is given by God sending back Moses and Elijah on Mount of Transfiguration, to talk with Christ. From this I gather that they knew all about His birth, life, and His coming death as a ransom for the sins of His people. For us to preach that Christ spent the three days and nights preaching to these Old Testament saints that a ransom had been paid, would reveal that they were ignorant of this fact.

Some go further and state that (Continued on page 5, column 1)

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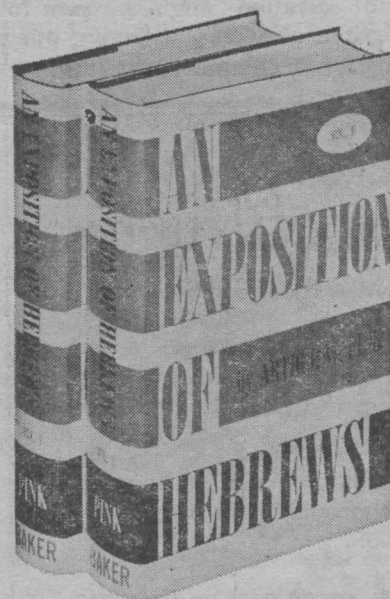
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### The Forum

(Continued from page 4)

Christ actually went to hell, and there preached to souls in prison. They use I Pet. 3:18-20 as the basis of their argument. These verses do not teach that Christ was in hell during the time His body was in the tomb. These verses do tell us that He preached to souls in prison, they also reveal how and when he preached to these spirits. The means by which He preached to these spirits was by the Holy Spirit, who indwelt Noah, who was a preacher of righteousness. If Noah preached righteousness, he of a necessity must have preached Christ, for Christ is God's righteousness. Read I Cor. 1:30.

Noah was a God called man and it was through Noah that Christ preached to the souls in prison. The time of His preaching to these spirits was not while His body was in the tomb, rather it was in the days of Noah. If it was in the days of Noah, it could not have been in the time He was in the tomb.

The Scriptures reveal to us in no uncertain terms that after a sinner dies, there is no hope for him, regardless of who would preach to him. Our Lord tells us that there is a gulf fixed, which no one can pass through. Read Luke 16:26. I have heard others say, the reason for Christ going to Hell to preach, was that the Old Testament saints did not have the same chance that we have today. In answering this argument, may I state first of all that salvation

is not a matter of chance, rather it is of grace. All are saved alike. We are saved because God chose us unto salvation; then He quickened us by His Spirit; then called us by the gospel.

In Gal. 3:8 it is revealed that God called Abraham by the gospel. Therefore the message that was preached to Abraham was that Christ died for our sins, was buried and raised the third day for our justification. This is the same message that we preach today, which is concrete proof that Old Testament saints were saved in like manner as saints in New Testament.

### "Vultures"

(Continued from page 3)

vary and I see my Lord as He was crucified, and as I come to love Him a little more as a result of observing His crucifixion, I think it is my business, and my duty, to not only sing about Jesus, but it is my duty also, to drive away the vultures that would defile the sacrifice of the Son of God.

It seems to me that there is nothing that is quite as precious as the thought of Jesus Christ who died for our sins. As the old song says:

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

When this poor lisping, stammering tongue

Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing Thy power to save."

In the light of this song, it seems to me that you and I ought to be busy preaching, singing, and witnessing concerning the death of the Lord Jesus Christ every day we live here within this world, with the thought in mind that even after a while, we'll still be singing that the blood of Jesus Christ is the power to save. If that be true, then we certainly ought to defend with all of our being the sacrifice, which Christ made at Calvary. If Abraham stood beside the altar and drove away the vultures which would swoop down to defile the sacrifice, surely you and I ought, with our voice and our pens, and in every way possible, drive away the vultures from the sacrifice of the Lord Jesus Christ.

I

### THE DEATH OF CHRIST.

Christ's death was a natural death. He literally died for our sins. Listen:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased WITH HIS OWN BLOOD."—Acts 20:28.

"To wit, that God was in Christ, RECONCILING THE WORLD UNTO HIMSELF, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—II Cor. 5:19.

Yes, beloved, the death of Christ was a natural death. It was a real death. He actually died for our sins.

In contrast, while Christ's death was a natural death, it was also an unnatural death. God's Word says:

"For the wages of sin is death."—Rom. 6:23.

If the wages of sin is death, then certainly the death of Jesus Christ was an unnatural death, because the Son of God had no sin. I like to think of it as a natural death because He did really, literally, die for our sins, and at the same time, I like to think of His death as an unnatural death because He had no sins to die for, yet the Word of God says that "the wages of sin is death."

Doesn't it help you to know that Jesus had no sin of His own? We read:

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be

born of thee shall be called THE SON OF GOD."—Luke 1:35.

The Lord Jesus Christ, even before the time of His conception—before He had ever lived a day within this world, was referred to as "that holy thing."

Listen again:

"WHO DID NO SIN, neither was guile found in his mouth."—I Pet. 2:22.

"And ye know that he was manifested to take away our sins; and IN HIM IS NO SIN."—I John 3:5.

"For he hath made him, who knew no sin; to be sin for us that we might be made the righteousness of God in him."—II Cor. 5:21.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Pet. 1:18, 19.

From the reading of these Scriptures you must realize that Jesus Christ was sinless. He knew no sin. He did no sin. The Lord Jesus Christ was purity personified.

When Jesus Christ died, His was an unnatural death. The wages of sin is death, but Jesus had no sin. Therefore, His was not a natural death, but an unnatural death.

His death was also preternatural, which means that it was determined beforehand. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the LAMB SLAIN FROM THE FOUNDATION of the world."—Rev. 13:8.

Jesus Christ was slain from the foundation of the world. In other words, His death was determined beforehand. His was a natural death in that it was real; His was an unnatural death in that he had no sin for which to die; His was a preternatural death in that it was determined of God before the foundation of the world.

His death was a supernatural death also, in that His death was different from that of anyone else, and everybody else, who ever lived within this world, or shall ever live. God's Word tells us how supernatural His death was. Listen:

"Therefore doth my Father love me, because I LAY DOWN MY LIFE, that I might take it again. No man taketh it from me, but I lay it down of myself. I have

power to lay it down, and I have power to take it again."—John 10:17, 18.

"Jesus, when he had cried again with a loud voice, YIELDED UP THE GHOST."—Mt. 27:50.

Notice, He had come to die. He has spoken from the cross a number of times. Now it is just about time for Him to say, "Into thy hands do I commend my spirit," and He bows His head; the Word of God says that He yielded up the ghost.

The word "yielded" means literally that He dismissed His spirit. The word "yielded" literally implies an act of His will. This would tell us that He died of His own volition. No man took His life from Him. No man could take His life from Him. Rather, in order to finish His redemptive work, He himself yielded up His spirit when He wished to do so.

That is not the way that you and I are going to die. That is not the way that any man has died from the day of Adam down to this time. Every individual has died fighting death. Every individual has died, desiring to live. Every individual has died because He couldn't help himself. In contrast, the Lord Jesus Christ yielded up the ghost; He dismissed His spirit.

This verse of Scripture again makes His death even more supernatural when it says that "he had cried again with a loud voice." He wasn't worn out. It wasn't a case of the "old machine" wearing out with Him. His death was so supernatural that when He came to dismiss His Spirit, He cried with a loud voice.

Notice another Scripture in this respect:

"When Jesus therefore had received the vinegar, he said, It is finished; and HE BOWED HIS HEAD, and gave up the ghost."—John 19:30.

Did Jesus hang on the cross almost dead all the time that He was there? No. I think my Lord Jesus Christ was there on the cross with His head erect. I think He was there on the cross with a triumphant aspect. I think the Lord Jesus Christ appeared majestically as He hung there, with His head erect until the time came for Him to die. Then, of His own accord, He bowed His head and gave up the ghost.

I tell you, beloved, everything about the death of the Lord Jesus Christ would tell us that it was supernatural. Look how it was when they came to break the legs of these individuals that were on (Continued on page 6, column 1)

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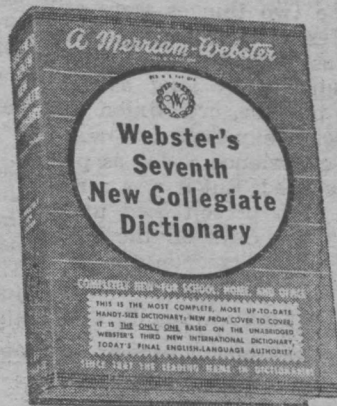
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## Old Landmarkism

(Continued from page 3)

vation, it could not be sure to us. Therefore the apostle says: "By grace are ye saved, through faith," and that any admixture of works — any overt act, as baptism — would destroy grace as the sole groundwork of salvation; for if it is of grace it is no more works, or grace is no more grace; and if of works in the least, then is not our salvation of grace at all, else works are no more works; it must rest either upon all grace or upon all works. If it is of grace alone, then must our salvation be sure, because the lack of works will not affect it.

Were you reading the passage, "By deeds of the law there shall no flesh be justified in his sight," you could, by way of comment, say there is no definite article in the original, and it should read, by deeds of law — any law, moral, ceremonial, or ecclesiastical — there shall no flesh be justified. Now if baptism is the law of pardon, or a sacrament of salvation, as is so generally taught by Protestants and Campbellites, then this passage is not true; for if by the law of baptism, remission of sins, justification, and the grace of regeneration, are secured, then, by the deed — observance of law — all men can be justified before God!

Should you be preaching upon the passage — and you could, and should often preach upon it — "The blood of Jesus Christ His Son cleanses us from all sin;" or upon that other precious text — "Having our hearts sprinkled from an evil conscience, and our bodies washed in pure water, let us hold fast the profession of our faith," etc., could you not clearly and irresistibly show that blood in every case precedes water; that the blood of Jesus cleanses us from all sin, leaving no sin for the water to wash away; that the real cleansing of the conscience is by the blood of Christ, while the washing of our bodies can only be the declaration of it, in symbol? Refer back to all the types of sin-cleansing, and the blood is ever first applied, and then the body bathed in water, symbolizing the cleansing. When the heart of Christ, who was the antitype of all the types, was pierced, "forthwith came out blood and water." In all the teachings of God's Word, where the plan of salvation is referred to or pointed to, even by a type, it is blood before water.

This, then, is the infallible test by which genuine Christianity may be tested and known; it places blood before water; it teaches that we come to the church through Christ, to the water of its baptism through His blood; while all human and counterfeit religions reverse this, and teach that we come to Christ through the church, and to the blood of Christ through the church, and to the blood of Christ through the water of baptism. Urge the hearer to decide on which side he stands, and which he places first in his creed and practice, water before blood or

### BLOOD BEFORE WATER,

and show that this is the grand and distinguishing issue between Baptists and all other denominations; and, so far as the doctrines of salvation are concerned, what makes us Baptists — we put blood before water in every case; while in the creeds and practice of Campbellites and Pedobaptists, water is put before blood — the infant and the sinner are brought first to the water in order to reach the blood that cleanseth from all sin.

These illustrations may serve as a key to my usual manner, whether I read the Scriptures or preach the gospel, to drive here and there a nail in a sure place, and *clench* it so that it can never be drawn.

Men who are gray now often tell me of distinct and lasting impressions made, by these sharp points, twenty and thirty years ago.

## "Vultures"

(Continued from page five)

the cross. They wanted to hurry their death, so they came to break their legs. The two thieves and Jesus were crucified at the same time. The two thieves were still alive. Jesus had already died. Why was it that Jesus Christ didn't survive as long as they did? To be sure, crucifixion was a harrowing experience. It was a terrible experience so far as pain was concerned. But it was a rare instance if a person died under two or three days on the cross. Usually when a person was crucified, he would linger for two or three days' time and finally would

die from suffocation and exposure. However, when they came to break the legs of these two thieves who had only been crucified six hours, to hurry them into eternity, they were amazed to find that Jesus Christ was already dead. His death was a supernatural death, in that He Himself dismissed His own spirit.

The death of Jesus Christ was substitutionary.

Why did Jesus die? That is the theme of our singing. That is the theme of our preaching. That is the best thing I know to tell sinners day by day, why Jesus died. Thank God, He died as a substitute for sinners. It was a substitutionary death. Listen:

"Unto him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD."—Rev. 1:5.

"Christ DIED FOR OUR SINS according to the scriptures." — I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree."—I Pet. 2:24.

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God."—I Pet. 3:18.

You can see from these Scriptures the truth that Jesus Christ died a death of substitution. He who died naturally, unnaturally, preter-naturally, and supernaturally, died also as a substitute. His was a substitutionary death.

I have been impressed of recent date in seeing a book that came to us for review purposes. The author sent it, hoping that we would stock it in the bookshop, and recommend it through THE BAPTIST EXAMINER for sale. It was a new book, and I did a little reading concerning it. I found any number of theories in that book as to why Jesus Christ died. One of the theories was that He couldn't help Himself. Another theory was that of moral influence—that He by His influence would lift us to a higher plane of morality. After having checked through that book, I say to you, there is only one true theory as to the death of Jesus, and that is, that it was a substitutionary death—He died as a substitute for the elect of Almighty God.

A man asked me several years ago which theory on the atonement I held. Of course, I might say, there are numbers of theories as to the atonement. I said to him, "Brother, I have just one theory that appeals to me, and that is the Barabbas theory. Barabbas went free because Jesus died on his cross."

Beloved, that is the theory that this preacher holds, and has always held. I am saved because Jesus died as my substitute. I have been made free from sin because Jesus Christ died as my substitute for my sin on the Cross of Calvary.

The death of Jesus Christ was effective for all of God's elect. Listen:

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

One of these days the Lord Jesus Christ is going to look out over the whole of the redeemed—over all the ransomed throng that have been saved from Abel down to the last man to ever be saved. The Word of God says when He does, He is going to see the travail of His soul, and He shall be satisfied. Why is He going to be satisfied? Because every one of God's elect is going to be there. There will not be one of them missing. The further I go in life, and the more I study the Word of God, the more I am convinced that the death of Jesus Christ is an effective death, for those, for whom He died.

When Jesus was instituting the Lord's Supper, He said:

"For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26:28.

Notice it says that His blood was shed for many — not for everybody.

Listen again:

"According as he hath CHOSEN US IN HIM before the foundation of the world. . . In whom we have REDEMPTION through his blood."—Eph. 1:4, 7.

Notice, everybody that is redeemed by the blood of Jesus Christ was chosen of God before the foundation of the world.

I say to you then, the death of Jesus Christ is effective for all of the elect of God.

I know of no greater illustration of this than Abraham himself. Abraham was a heathen priest evidently in the land of Ur of the Chaldees. God called him, and told him to leave his

## The Lord Is My Shepherd

I cannot always see the way that leads  
To heights above;  
I sometimes quite forget He leads me on  
With hands of love;  
But yet I realize the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand.

I cannot always trace the onward course  
My bark must take;  
But looking backward, I behold afar  
Its shining wake  
Illumined with God's Light of Love; and so  
I onward go  
In perfect trust that He who holds the helm  
The course must know.

I cannot always see the plan on which  
He builds my life,  
For oft the sound of hammer, blow on blow,  
The noise of strife,  
Confuse me, 'til I quite forget He knows  
And oversees,  
And that in all details with His great plan  
My life agrees.

I cannot always understand  
The Master's rule;  
I cannot always do the task He gives  
In Life's hard school;  
But I am learning with His help to solve  
Them one by one;  
And when I cannot understand, to say,  
Thy will be done.

Selected.

country, and go out into a new country, to a land that He would show him. He had to go over into the land of Canaan, he had to go down into Egypt, and he had to come back out of Egypt before he was saved. That call that God gave Abraham when he was in his homeland never escaped him until he got all the way into Canaan and was saved and came to walk with God, hand in hand, on that starlit night when he looked up, and believed in the Lord Jesus Christ.

I look at the death of Christ and I see in it, what I think Abraham saw, as he stood there beside those sacrifices, as the vultures swooped down upon them. I think Abraham looked forward, and saw the death of Jesus. He wouldn't stand there, and allow the vultures to defile, and to eat, that which was typical of the Lord Jesus Christ, and he drove the vultures away from the sacrifice.

II  
SOME VULTURES THAT NEED TO BE DRIVEN AWAY TODAY.  
There are a lot of religious vultures in this world, that we need to drive away from the sacrifice of the Son of God. We need to see to it that they are not allowed in our fellowship.

There is the modernist. He says some good things about Jesus. He says Jesus was a good man. He says that Jesus was a son of God, just like all the balance of us

are sons of God. He says that Jesus did a good job of teaching, and gave us a good system of morality and a fine code of ethics. The modernist speaks highly of Jesus.

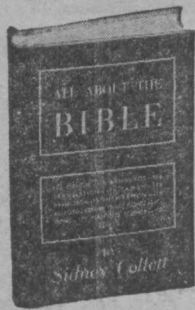
But what does he say about the sacrifice? He says within you there is a spark of divinity and all you need to do, is just get in the proper environment and that spark of divinity will burst into flame, and you will be the kind of individual. In other words he by-passes the sacrifice of Calvary.

What does the modernist say about Calvary? He says Jesus Christ was a martyr—He couldn't help Himself. That is not so. He made the world, and He could have called better than 60,000 angels to His rescue, had He so desired. He wasn't a martyr.

I heard a man say over the radio forty years ago that the Son of God died a martyr's death. He said that He did it, in order that He might teach us that we ought to be true to our convictions, even if we had to die for them. Not so, beloved, Jesus Christ didn't die a martyr. He died a substitute.

The modernist talks about Jesus and says some good things about Him, and then says that the only value of the cross is the moral influence that comes upon us that we ourselves might be ing the morality of Jesus.

(Continued on page 7, column 4)



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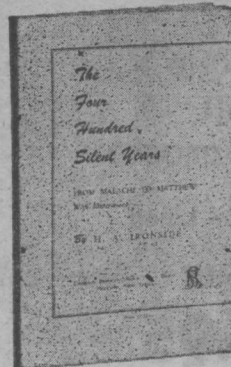
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## Stewardship

(Continued from page one)

Bible in righteousness and in love. The next Scriptural term that has been misapplied a great deal is the term BISHOP.

Phil. 1:1. Notice the order "Bishops and Deacons." Priority here means Superiority. The Bishop is to be overseer in the work of the church. Our beloved Paul says in Acts 20:28,

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers..."

The last Biblical term that I will refer to in this position is STEWARD. Therefore we see the fourfold aspects of the man of God divinely called to lead the local church in its world wide mission. In this fourfold ministry the man of God must serve with a pastor's heart to shepherd the flock, act the part of a ruling Elder to discipline offending members, minister the part of a Bishop to feed the flock, and fulfill the part of a Steward to manage the flock. Ministers are to be the Stewards of God. They are to be the Stewards of the mysteries of God. I Cor. 4:1, 2. Titus 1:7 "For a Bishop must be blameless as the Steward of God."

As Abraham had Eliezer as the steward over his household, so are preachers to be stewards over the household of God. In this fourfold position as Pastor, Elder, Bishop and Steward, if properly recognized, will not rob the church of her democracy if the leader is allowed to exercise his rightful authority, in accepting his Scriptural responsibility.

### II.

Next let us look at the PEOPLE'S POSITION in the church. I address these words to those who desire to be obedient as members of the Body and Bride of Christ. It seems to me to be the wise thing to do to judge ourselves now, and get our home in order, before the Lord calls us all into judgment and judges our works before the judgment seat of Christ. For so says the Scripture in I Cor. 11:31:

"For if we would judge ourselves we would not be judged." And again, "examine yourselves whether ye be in the faith..." II Cor. 13:5.

First in this regard let me ask

you to give account of your TIME. "Redeeming the time for the days are evil." Eph. 5:16.

There is a time to be born and a time to die. Most of you are nearer the day of death than the day of birth. Remember how short your time is even as a fading vapor. Paul says "The time is short..." And in Romans 13:11 "and that knowing the time, that now it is high time to awake out of sleep for now is our salvation nearer than when we believed." Soon time shall be no more when God says to you in the Person of Jesus Christ, "Son, give account of the way you have used time." In the little time that remains do not try to serve God and the world too at the same time, for you can not serve two Masters.

Next are you prepared to give account of your TALENT. Which person are you, the 10 talent man, the 5 talent man or the 1 talent man? Even though we know that in the Parable of the Talents in Matt. 25:15 the talents have reference to money, but the principle is still the same if we think of gifts or talents given to us of God. What are you doing with what God has freely given you? "As every man has received a gift, even so minister the same as good stewards of the manifold grace of God." I Peter 4:10.

Don't bury or hide your talent, but use it for God's glory, according to your God-given ability. If you sing, sing with grace in your heart to the Lord; if you minister, do it with diligence; if you give, give cheerfully and liberally for the Lord loveth a cheerful giver.

Next are you ready to give account of your TITHE. I meet few people today that go beyond the Tithe, and many people that fall far short of the tithe even though they say that they believe in tithing. Again I hear some people say that tithing is not for believers under grace today. If we study the history of the tithe in the Bible we find that Abraham commenced it, Jacob continued it, Moses confirmed it, Malachi commanded it, and Jesus commanded it. Surely believers ought to tithe. Jesus said "these things ought ye to have done and not to leave the other undone," referring first to the tithe, and second to the "weightier matters of the law, as judgment, mercy and faith."

It seems to me if anyone believes in the Bible they certainly ought to believe in the Tithe. For those that do not believe in the tithe are put in the same position of them that are robbers of God.

If you are spending the tithe on yourself you are "wasting His goods." You are stealing from God. "Give account of thy stewardship" this morning. How long have you been a Christian? If you have been a Christian for ten years and have tithed for 5, how much do you owe? If your income over the last 10 years has been an average of \$7,000 then you would owe tithe for 5 years which would be \$700 a year making a total, multiplying by 5 of \$3,500 you owe the Lord. Now if you do anything like the men in the Parable that we read about this morning, in connection with the unjust steward, you should do as they did. "Take thy bill and sit down quickly" and write out a check for half the amount. That would be \$1,750. If you would do this the Lord of the harvest would commend you for this action. You would be counted faithful in relation to the tithe. The tally sheet would be balanced and your bill would be stamped cancelled. If you would do this I feel sure the Lord would mark your old account closed. But what will the Lord say to those that fail to trust Him on a material level and refuse to tithe?

Hear the Lord as he says through Malachi 3:10:

"Bring ye ALL the tithe (the back tithe as well) into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there will not be room enough to receive it."

If every believer paid in dollars and cents to the Lord what he owes there would be money in God's house for missions, money for church buildings, money to pay the salaries of preachers instead of starving the work of God to death by refusing to tithe. If you have been tithing God is blessing your home, if not then your problems are legend.

Lastly let me ask you as a good steward of the manifold grace of God to give account of the TRUTH as well as your TIME, your TALENT, and your TITHE.

What have you done with the knowledge of the truth that God has so freely given you? "Freely you have received, freely give." Do not be ashamed of the Gospel. Paul was not for he says in Romans 1:16:

"For I am not ashamed of the Gospel of Christ. For it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

The miracles of conversion were the swaddling clothes of the early churches. The miracles of salvation are the great bells of the universe that sound forth His transforming Grace and draws men every where to hear God's sermons.

Be a good steward of the truth that God has intrusted to you and do not hesitate to tell others what Christ has done for you. It will be a happy day for the believer who has his house in order and his life in a right relationship to God when He opens the books in the library of heaven and asks for an account what then? "Give account of thy Stewardship." "So then every one of us shall give an account of himself to God." Rom. 14:12.



## Modesty

(Continued from page one)

up?

Do you seek to please God by being modestly attired, or do you prefer to please men by wearing shorts and miniskirts? Are you ashamed of the modest attire of the Christian? Are you ashamed of being one of a peculiar people? Are you more ashamed of these things than of the immodest attire of an ungodly world? Would you rather present the brazen appearance of a chorus girl? Do you prefer the whistles of street corner loafers to the respect of Christian men? And would you prefer a husband who had only admiration for your physical charms, or would you prefer a husband who loved you for your Christian modesty and conduct? Your physical charms will fade with the passing of years, but your Christian obedience will cause you to grow in grace as time goes on. Which of these two will form the basis for a happy and a lasting marriage? And what is more important, which would be most pleasing to the God you profess to love? Are these questions too per-

(Continued on page 8, column 1)



## "Vultures"

(Continued from page 6)

I say that you and I, as God's children, if we believe what I have preached to you about the death of Jesus, ought to stand firmly and drive away the modernistic vultures from the sacrifice of the Son of God, and have no fellowship with them.

The same thing is true so far as the Campbellite is concerned. I was brought up a Campbellite and I attended their services much when I was a boy. If there is any group of people who claim to have religion, they have it, but that is all they have. I say to you, unless they are saved on their dying bed, better than 99 per cent of the Campbellites are going to Hell. Why? They say it is either "be dipped or be damned." I am contending that they are just religious vultures that ought to be driven away, and we ought not to have any fellowship with them.

I think about the Catholics who talk about the mass of Jesus. You pass by the Catholic Church and you will see a sign announcing the times of the masses. I asked a priest one day as to the meaning of the word "mass." He said it meant the unbloody sacrifice of Jesus.

I tell you, beloved, I am not concerned with an unbloody sacrifice, but the one I am interested in is the one that Abraham stood beside when he saw the animals

divided, for there was blood there. I come to Calvary and I see the blood of the Son of God flowing from the cross. I tell you, we ought to drive these Catholic vultures away.

I think about the Arminians who tell me that Christ died for everybody, and the only reason why everybody isn't saved, is that men are just so hard-hearted and stubborn that they will not give up—they will not give in to the Lord Jesus Christ.

What a god that man has! He has a god that you could shut up inside a peanut hull. He has the kind of god who hasn't any power. Beloved, the God I am talking to you about is the God who died not only naturally, but unnaturally, who died preter-naturally, in that His death was planned before the foundation of the world, and who died supernaturally, in that He took His own life, as He was hanging there, and dismissed His spirit from His body. I am talking about a God of power.

When I think about the modernists and the Campbellites and the Catholics and the Arminians, I say we need to do today just exactly what Abraham did back there at his sacrifice, as he drove the vultures away from the sacrifice. We ought not to have any fellowship with this crowd. We ought to drive them away from our fellowship.

### CONCLUSION

I ask you, does the death of Jesus mean anything to you? If it does, I'll tell you what has happened—you have come to the end of your own resources. If it doesn't mean anything, then that is an indication that you haven't come to the end of yourself. Man has to come to the end of himself in order to be saved.

Look at the thief on the cross. He couldn't do anything at all. When he couldn't do anything, he said:

"Lord, remember me when thou comest into thy kingdom."—Luke 23:42.

Notice again:

"For when we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly."—Rom. 5:6.

"NOT BY WORKS of righteousness which we have done, but according to his mercy he saved us."—Titus 3:5.

I look at that poor woman who had an issue of blood for twelve years, who came behind the Lord Jesus Christ one day, and said:

"If I may touch but his clothes, I shall be whole."—Mark 5:28.

When she touched the hem of His garment, she was made completely whole, and the Word of God says that the flow of blood in her body was stanching immediately. What did she have to do in order to come to that place? The Word of God says that she suffered many things of many physicians, and that she had spent all she had, and was not better, but rather grew worse. Hadn't she come to the end of her resources? She had suffered many things of many physicians. She had spent all that she had. She was nothing bettered. When she came to that position in life, then it was that she came to Jesus Christ.


Would to God that you might come to that same position! Would to God, that God might cause you to realize, that you have come to the end of your own resources and that you can't save yourself. May you come to trust Jesus this morning, and may the Son of God become your Saviour. May you this day go out from this place rejoicing, like Abraham rejoiced for the sacrifice of the Son of God, and might you go out with the same attitude that Abraham had—namely, that you are willing to stand up and drive the vultures away from the cross of Calvary, and to keep pure the sacrifice, and the sacrificial death of Jesus Christ, until He comes again.

May God bless you!

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MAY 4, 1968

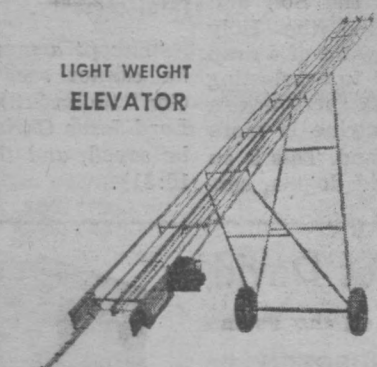
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Beware of merely 'floating' in the ocean of God's love; you should be out swimming in it.

## Modesty

(Continued from page seven)  
sonal? Remember that you have a personal Saviour, and a personal responsibility to that Saviour. Remember that you have a personal testimony, and a personal judgment to face. Will your testimony please that Saviour? Will you present a true Christian testimony to the world? Will you strive for a reward by obedience to the Word of God? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. 3:1-2. To add to this exhortation, study the words of Paul in I Thess. 5:22.

"Abstain from all appearance of evil."

Then take stock of your apparel. Can you wear the immodest attire of a wicked and adulterous world and still walk in

obedience to the above mentioned Scriptures?

It has become a common occurrence to see professed Christian women publicly parading in the brazen attire of a showgirl. Street corner girl watchers have been heard to apply such names as "hypocrite, man-crazy, and sex-pot" to professed Christian women thus exhibiting themselves. So their Christian testimony has been destroyed.

Look at your fashion magazines. The models pictured therein pose in vulgar positions, their bold stares depicting the "stretched forth necks and wanton eyes" mentioned in Is. 3:16. Is this your idea of a Christian appearance? Let's not bandy words. Let's quibble no longer. Let's call this worldly practice by its proper name. It is a transgression of the commandment of God. It is open defiance of the Holy Scriptures. It is WILLFUL SIN. Do you belong to Christ?

If so, ye are not your own, for ye are bought with a price. If you are one of the purchased ones, then submit yourself to the One who has purchased you with His own blood. Do you belong to Christ? Then for Christ's sake, do not seek to hide your Christianity beneath the painted mask and immodest attire of a world that is given over to lust and uncleanness. "Ye are Christ's." Then yield yourself to the will of Christ. And be sure of this. His will never leads you into conformity to the world and its fashions, "for the fashion of this world passeth away." I Cor. 7:31.

Are you Christ's bondservants or are you slaves to fashion? I am persuaded to believe that you cannot be both. "No man can serve two masters."

"Choose you this day whom ye will serve."



## Infant Baptism

(Continued from page one)

Pedobaptists assert that the baptism of Lydia's household authorizes this practice (Acts 16:14-15). But before infant baptism can be obtained from this passage, five things must be proven: (1) That Lydia was married; (2) That she had children; (3) That they were infant children; (4) That they were at Philippi; (5) That they were baptized in the faith of their mother.

The advocates of infant baptism ignore other facts: (1) Many households were presided over by maiden ladies; (2) Many households had no children; (3) Many households had no infant children; (4) The term household sometimes only included the servants; (5) Her children, if she had any, may have been at Thyatira her home, not Philippi where she was baptized.

In other cases where families were baptized there is never any mention of infants. The context or some other Scripture nearly always shows that all those baptized believed, or rejoiced or devoted themselves to the ministry of the saints. Those who did this could not have been infants.

### INFANT BAPTISM DID NOT REPLACE CIRCUMCISION

Some say, "Babies were circumcised, why not baptized?" Yes, it is true that male babies were circumcised in Israel when eight days old (Gen. 17:12). But baptism and circumcision are entirely two different things.

The Bible nowhere teaches that baptism was substituted for circumcision. None were circumcised until after they were naturally born; so none should be baptized until after they are spiritually born. The natural seed of Abraham were entitled to circumcision; only his spiritual seed, or believers, are entitled to baptism. The right of a child to circumcision did not depend upon the faith of his parents. No sponsors were required in circumcision. Only males were circumcised; both males and females are baptized. The Apostles baptized Jewish converts who had already been circumcised. Jewish Christians continued for many years to circumcise their children. Paul, to satisfy the Jews, even circumcised Timothy who had already been baptized. The Apostles, neither at the Council at Jerusalem, nor on any other occasion, manifest any knowledge of the substitution of baptism for circumcision.

### THE RISE OF INFANT BAPTISM

Briefly, I want to trace infant baptism to its beginning in the early churches. To do this, it

will be necessary to leave the New Testament writers and to trace its rise in church history.

There is no trace of infant baptism to be found in Jewish proselyte baptism. The Apostolic Fathers, those Christian writers who were contemporary with the Apostles, are as silent on the subject as the Bible. Had the rite existed, it would hardly have escaped their attention. The earliest of the Post-Apostolic Fathers made no mention of it.

It was not until 252 A.D. that we find Carthage in Africa appearing as its zealous champion in the Council of Carthage, composed of sixty-four bishops. The practice did not generally prevail until about the fifth century. This is evident from the number of eminent persons, some who were the children of Christian parents, who were not baptized until adult age. Among these were Basil, bishop of Nicaea, and his wife Eumile; Chrysostom, Jerome of Strydon; Theodore, the emperor; Augustine, Ambrose, Polycrates and the Emperor Constantine. The first recorded case of infant baptism occurred in 370 A.D. Galetes, the son of Emperor Valens, was dying. His father demanded baptism for him at the hands of Basil, bishop of Gesarea, who refused. The Emperor finally procured an Arian bishop to baptize the child. Would any Pedobaptist have refused as Basil?

Infant baptism first reared its ugly head in North Africa in the third century. It arose from the false idea of the magical, regenerating, saving power of water baptism. This practice was always unknown in the true churches and is so today. However, the false churches generally accepted it by the fifth century. It secured its great triumph in the Dark Ages, and it is worthy only of the Dark Continent and the Dark Ages.

Its real origin is in the inborn human principle of self-righteousness which supposes that man can do something to secure his acceptance with God, and that even the infant, who cannot comply with the condition itself, must do so by a substitute. It is a vain human tradition which utterly makes void the commandments of God. God's commandments require baptism after repentance and faith. The traditions of sinful, fallible men require the baptism of unconscious, impenitent, unbelieving infants. Infant baptism is a mockery, substituting for the indispensable faith of the recipient the utterly unscriptural faith of humanly invented sponsors and god-parents. It is a cruel falsehood and deception to pretend that the unconscious infant is "regenerated and grafted into the body of Christ's church." To say the least, infant baptism is a weak, thoroughly antiscritptural, idolatrous superstition.

Some even go so far as to say all unbaptized infants go to Hell. All infants, even though they die unborn, even though they were elected by God the Father, redeemed by God the Son and regenerated by God the Holy Spirit, are, for the want of a drop of water, consigned to everlasting torment. How any person can believe such a doctrine is more than I can understand. This is an inconceivably horrid dogma, sur-

passing in monstrosity all the errors of any heretical sect.

The Scriptures teach that all children who die in infancy are regenerated by the Spirit of God at death and go directly home to the loving arms of Christ. Baptists, unhesitatingly, permit babies to die unbaptized, showing plainly that we do not regard baptism as essential to salvation. Infant baptism no more saves an infant, than putting a crown on one's head makes him a king.

### THE HARM OF INFANT BAPTISM

It destroys the significance of the symbol of baptism. Baptism symbolizes the death to sin and the resurrection of holiness, according to Romans 6:6. If baptism is a symbol of our death to sin and our resurrection to walk in newness of life, without this radical change, it is a shadow without a substance to reflect it. As we do not bury a person before his death, so we should not symbolically bury a person by baptism until he has in spirit died to sin. Those who baptize people to save them symbolically bury people to kill them.

Unconscious infants cannot repent or have faith; they are not spiritually born again. Baptism is an outward sign of an inward work, but if the regenerating work of the Spirit is wanting there is no significance in the outward sign. It declares a thing to exist which does not exist.

It destroys the spiritual character of the church. Although some who are baptized in infancy are later saved, the great majority become Christians in name only. This eventually destroys the line of distinction between the church and the world. Infant baptism contradicts the New Testament idea of the church by making it a hereditary body in which fleshly birth, not a spiritual birth, qualifies for membership.

Church leaders, not the Bible, authorized infant baptism. If such church leaders have authority to change one scriptural command, then there is no change which they might not make. If men can twist the Bible to fit their notions, then why did God give us a Bible in the first place?

When one is baptized in infancy, the act itself declares to the world that the church by rites and ceremonies is saving a soul. This gives the world the false impression that baptism saves. It also causes the world to think the simple rite of dedication puts one into the fellowship of the church.

The grounds upon which infant baptism is administered is ruinous to the soul. It leaves the false impression that the religion of Christ is a matter of spiritual not personal faith. He who thinks that the grace of God was conferred upon him by the "water of regeneration" will not seek to be born again. He will be regenerated. Such a person's soul is lulled into a false and fatal security.

"Except a man be born again he cannot see the kingdom of God" (John 3:3). "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31).

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