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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

VOL. 40, No. 18

ASHLAND, KENTUCKY, JUNE 5, 1971

WHOLE NUMBER 1690

What The Bible Teaches As To Hereafter

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

RAYMOND WILLIS
Garrison, Kentucky

The truth about the hereafter, as all Bible truth, is to be accepted by faith. We cannot accept any of the teachings of the Bible by natural reasoning. We either accept it by faith, or we do not accept it at all. The truth about the hereafter is the same. There are individuals who say there is no hereafter, that there is no Heaven, there is no Hell. Then there are those who believe that man is non-existent, at least from the time that he dies until the resurrection. We are going to prove by the Word of God that these views are false.

I recall talking to one individual concerning the Word of God, and we disagreed on about everything we talked about until we came to the subject of Heaven. He said, "People go around talking about Heaven, but I am not going to Heaven when I die." I said, "Brother, I disagreed with you about everything you said, but I agree with you there. You are not going to Heaven unless the Lord intervenes."

There are those who teach that man is no different from a beast, and that when man dies, that is the end of him. For reference, they cite Ecclesiastes 3:19, 20, which says:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yes, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Solomon is speaking concerning the things of this life. He says that regardless of what man may accumulate in riches or wealth, worldly knowledge, or whatever it might be, it amounts to nothing. Life is so short, one generation passes off, another generation comes on.

He makes a clear distinction between the spirit of man and beast, for he says in verse 21:

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

Then there are those who say that the dead know not anything. Ecclesiastes 9:5 says:

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten."

I ask you, why is it they know that they shall die? Because the soul is still within the body. They have knowledge, and they know that they shall die. When that soul is taken out, the body is dead; it is as a lump of clay, and the dead have no knowledge. He is speaking concerning the body.

We know that when God created man, God formed man out of the ground, and breathed into his nostrils the breath of life,

and he became a living soul. The soul of man will live on, either in eternal bliss with the Lord, or he will suffer forever in Hell.

Some people say that the word "Hell" is translated "grave." Well, I don't know much about Greek, but I do know that it says that Lazarus was carried by the angels to Abraham's bosom,



RAYMOND WILLIS

and the rich man lifted up his eyes in Hell, being in torment.

I believe that Heaven is a reality. I believe that one day, when the soul leaves this body, that I will go to be with my Lord. I believe this is taught in the Word of God. Paul says in II Corinthians 5:1,6,7:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight)."

This is by faith that we view our heavenly home. We walk by faith and not by sight. He says that we are confident and willing

to be absent from this body, and to be at home with the Lord. So to be absent from this body is to be at home with the Lord.

We find Paul again speaking concerning this life, and that which awaits him out in the future, when he says in Philippians 1:23:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Paul is saying, "Even though I will not be in my final state, and I will not yet have my glorified body, it is better to depart; it is better for the soul to be taken out of this body and to be at home with the Lord."

We find also that Christ assured the dying thief upon the cross, when He said in Luke 23:43:

"Today shalt thou be with me in paradise."

I believe that the Lord meant exactly what He said — that, that very day, he would be with Him in Paradise. This shows us that there is no such thing as being non-existent from death until the resurrection. Spirits couldn't be together if they were non-existent. Jesus said, "Today thou shalt be with me."

There are some people who say that Paradise means the heart of the earth. Paul says in II Corinthians 12:2-4:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether he was out of the body, I cannot tell; (Continued on page 7, column 2))"

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"DEMONOLOGY"

Forty years ago, my mind was settled concerning the teachings of the Bible as to angels. Also, I might say, forty years ago, I began studying what the Bible said about demons, but I was never settled in my mind as to one point, until this past week. During the past seven days, I have become thoroughly convinced from the study of the Word of God concerning that one item, and accordingly, I preach to you this message on Demonology.

I often say that I like for my sermons to "soak" a little, before

I preach them. That is, I like for them to age in my mind, and in my heart, and I like to meditate on them for quite sometime, but I suspect that I can say that I have meditated and brooded over this one more than over any sermon that I have ever preached in all my life.

If you talk about demons today, there are quite a lot of people who will listen to you carefully, but up until just a few years ago, the Modernists, and all the infidels, and the Unitarians — in fact, the majority of people would give you the "horse laugh"

if you would even mention the word "demon."

They used to say that this belief as to demons was but a product of the thinking of ignorant and superstitious persons. I don't know how many times in my ministry preachers have told me that demons were just a product of the thinking of ignorant, superstitious people of days long gone by.

But that isn't true today. There is an awful lot of thought today concerning witchcraft, astrology, spiritualism, and demonology. In (Continued on page 2, column 1)

Advice As To How To Be A Strong, Happy Christian

A PASTOR is God's man on earth to act as an undershepherd for the Lord. He is a guide to lead you into spiritual truth so that you may grow strong and be a happy Christian.

May I show you a few helps at this important time of your Christian life?

1. Mark date of your conversion.
2. Prepare for Baptism by Immersion.
3. Become a member of a local Church.
4. Continue confessing Christ.
5. Daily read the Bible.
6. Daily pray.
7. Walk and work for your Lord.

Write the date and time, if you can, in a Bible. That is the moment you "became a child of God." John 1:12. You are saved from Hell and on your way to Heaven. Luke 12:5; John 14:1-3.

When you make mistakes, stumble, or get discouraged, Satan will come to cast doubts and try to make you think you are lost again! You do "have eternal life." John 3:16; Ephesians 4:30; I John 5:12. He can't destroy you but he will try to keep you defeated.

Keep "looking unto Jesus" Hebrews 12:2, who paid for your every sin by His blood shed on

the cross, and conquered your greatest enemy — death. I Peter 2:24; Hebrews 2:14,15.

If we sin, we are to "confess our sins (name them), and He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I John 1:9.

Be baptized by immersion as soon as possible. It is the immediate step of obedience. Acts 2:38; 8:36-39; 10:47. We are to identify ourselves with Christ by being "buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Start right by obeying your Lord's command. Matt. 28:19.

Join a "local church" that preaches Salvation such as you have, and teaches the Bible. You must have the fellowship of the saints, and a Pastor and Deacons to care for you spiritually. Ephesians 1:1; 4:11, 12; Hebrews 13:17. You need a "Storehouse" for your weekly tithe. I Corinthians 16:1,2. That means one tenth of what you earn belongs to God. Start right and don't rob God. Malachi 3:10. He who can't afford to tithe can't afford not to tithe.

"Local Churches" are God's instruments to conduct the ordinance of baptism. (Continued on page 8, column 3)

John R. Rice . . . Still The Heretic He's Always Been

THIRD INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

The third chapter of Rice's book is entitled, "Hyper-Calvinism is a Man-Made Philosophy, Not In The Scriptures"

Now we must keep in mind that throughout the book Rice is confused, and confusing, in his use of the terms Hyper-Calvinism and Calvinism. At times he uses one term for a doctrinal position and at times the other term. Actually Rice is calling that position which has historically been termed "Calvinism", by the name Hyper-Calvinism. Rice seeks to escape being called an Arminian. He desires to be known as a Calvinist, but without holding the doctrines that have gone by that name. I will use the term Calvinism as referring to the historic position summed up in the Five Points. I wish that Rice would

tell us how the position he admits was held by Calvin, is called Hyper-Calvinism.

In this chapter Rice endeavors to show that this doctrine was invented by Calvin, and is not a Bible doctrine. Calvinists are accused of perverting some Scriptures, misuse of others, and the total ignoring of others. Rice says,



JOE WILSON

"How strange that, after 1,400 years of Christianity, practically no one had understood the Bible to teach Calvin's doctrine of predestination." Now why does Rice persist in this unfair and dishonest way of dealing with the subject? It is a fact easily ascertained, and that has been published again and again, that the Waldensians who existed hundreds of years before Calvin, believed in, what is now called Calvinism. The Waldensian Confession of 1120 A.D. says:

"God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, or holiness" (Continued on page 6, column 4)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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"Demonology"

(Continued from page one)

fact, all through the years, we ought to know that demons have been in existence, for if you will go back to the early chapters of the Word of God, you will find that the Bible says:

"Thou shalt not suffer a witch to live."—Ex. 22:18.

This Scripture is in the very early chapters of God's Word, and certainly all down through the Bible, demonology, astrology, spiritualism and witchcraft, have been definitely condemned over and over again on the part of Almighty God. In fact, the Bible bears overly abundant testimony as to the reality and the personality of demons.

I

THERE IS JUST ONE DEVIL.

Thank God, there is only one Devil. That is enough.

I want to read you some Scriptures that I think should abundantly convince any person that there is a Devil.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."—Job 1:6, 7.

This is taken from the very first book of the Bible that was ever written—the Book of Job, and it tells us that the Devil's place of abode is here in this earth, and that he walks up and down in the earth.

Listen again:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—I Pet. 5:8.

The Apostle Paul also speaks about the Devil as to his existence, for we read:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works."—II Cor. 13:11.

Here are three passages of Scripture, all of which coincide to teach us that there is a Devil. Job 1:6, 7 says that his place of residence is here within the world. I Peter 5:8 says that as a roaring lion, he walketh up and down, seeking whom he may devour. II Corinthians 11:13-15 refers to the Devil as an angel of light, with plenty of ministers under him to carry out his work.

So I say to you, first of all,

THE BAPTIST EXAMINER
JUNE 5, 1971

PAGE TWO

that there is a Devil, and one is enough. Thank God, there isn't but one!

II

THERE ARE MANY DEMONS.

While there is just one Devil, there are many demons.

If you will turn through your Bible, especially the New Testament, you will find there are many instances where a word is translated "devils," which should be translated "demons." For example, we read:

"And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And all the devils besought him, saying, Send us into the swine, that we may enter into them."—Mark 1:9, 12.

You'll notice that the word is translated "devils," but it is actually the word for "demons," and that is true all through the Bible.

Notice again:

"And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep."—Luke 8:30, 31.

If you will read this very, very closely, you will find that it refers to them as "devils." But the word "devil," again I say, should be translated as "demon."

Notice another Scripture:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

The word "devil" here is the word for "demons." In fact, all through the Bible, you will find that there is just one Devil, but there are many, many demons; and whenever you read in the King James Version, the word "devils," you can just substitute the word "demons," because it is demons that are represented there, and not devils.

III

THE ORIGIN OF DEMONS.

May I say that the origin of demons is unknown. There is not one hint in the Word of God, in the Old Testament nor in the New Testament — as to where demons came from. Speculation is useless concerning the origin of demons. There are many preachers—good men, I am sure—who have speculated and ventured guesses as to the origin of demons, but I personally do not do so. I would say to you that the origin of demons is unknown, and I just prefer to pass it by and say that nobody knows where demons came from originally.

IV

DEMONS ARE NOT FALLEN ANGELS.

I would remind you that the demons are not the same as fallen angels. Listen:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1:6.

Notice, Jude is talking about fallen angels—not demons, but fallen angels. Demons are abroad within the world, but the fallen angels, God has reserved them in everlasting chains, awaiting the judgment of the great day.

Notice again:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—II Pet. 2:4.

So you can see that these two Scriptures, Jude 1:6 and II Peter 2:4, teach us that the fallen angels are reserved in chains unto the time of judgment. Therefore, when we find demons going out into the world, and when we learn how the demons live in hogs and in individuals, we know immediately that demons and fallen angels are not one and the same.

V

DEMONS ARE SPIRIT BEINGS.

When I say that demons are spirit beings, I mean by that that they are beings, and they are spirit. Listen:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."—Mt. 12:43-45.

You'll notice that this says that an individual may reform his life and put the unclean spirit, or the demon, out of his life, but if Jesus Christ doesn't come into his life, his house, the old body, is left empty, and by and by, that unclean spirit—that demon spirit—comes back, looks into his old house that he has been evicted from, and sees that it is all clean and swept and garnished, and that nobody is living there. So he goes and secures seven other spirits more wicked than himself, and they come back and enter in, and the last state of that man is worse than the first.

That is the picture. A fellow goes to a big revival meeting, gets all enthused, reforms, joins the church puts the Devil out of his

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life for two or three weeks' time until the Devil has a chance to recuperate, then he comes back, and the last state of that man is worse than the first.

You have seen this, and I have seen this, time after time, how that people join the church without Jesus Christ having saved their souls, that ultimately they are back in a worse condition than they were previously.

Beloved, this would show us then that demons are spirit beings. Just as we see here, the unclean spirit goes out, and the unclean spirit comes back and brings seven others with him. The result is, the last state of the man is worse than the first.

I say, then, that a demon is a spirit being.

VI

DEMONS ARE UNDER SATAN'S CONTROL.

We read:

"And if Satan cast out Satan, he is divided against himself; how shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out: therefore they shall be your judges."—Mt. 12:26, 27.

This would show us that demons are under Satan's control. Then that is why it is, and how it is, that the Devil has such ubiquitous power here within this world.

I have often marveled and I have often been amazed as I thought about the power that the Devil seemingly has in this world. I know that he is not omniscient. I know that he is not omnipresent. I know that the Devil is not all-powerful like God. I used to wonder, being the type person that he is, how he can control so many people in so many places all the time. Beloved, I'll tell you how it is. It is because that demons are under the control of the Devil, and they do his work.

VII

DEMONS ARE CAPABLE OF

CONTROLLING BOTH MEN AND BEASTS.

In Mark 5, we find that demons control both hogs and a man. Here is a man who was taken with an evil spirit. If you will read this story of this maniac of Gadara, you will find that this man had his dwelling place among the tombs. Nobody could bind him to tame him with chains. They had put fetters and, chains upon him; oftentimes he had broken them asunder, and night and day, he was out there in the mountains and the cemetery, crying and cutting himself. At the same time, nobody was able to do anything with him. He was a man whom the demons were in possession of.

Then we find, in the same chapter, that the demons were cast out of this man by the Lord Jesus Christ. And they asked that they might be able to go into the hogs—into a herd of swine. Accordingly, they entered into two thousand swine, who ran down into the sea and were choked thereby.

So you see, beloved, that demons are capable of controlling both man and beast.

Suppose you are driving along the highway. If you are a child of God, you are not possessed of a demon, for no child of God is demon-possessed. But suppose you are driving along, and a cow inadvertently walks out of a side road, and into the path of your automobile, and you strike that cow, and maybe you are killed thereby.

I tell you, demons work through beasts, as well as through unsaved people. They are capable of working through both men and beasts. May I cause you to realize that they are absolutely powerless for evil apart from embodiment. Unless demons have embodiment, either in beasts or in human beings, they are absolutely powerless. That is why it was that the demons cried out to Jesus when He was about to cast them out of this man in Mark 5 and asked that they be allowed to go into the swine. They would rather live in a hog than to be disembodied, because demons are powerless for evil without embodiment of some type.

VIII

DEMONS CONTROL WHATEVER THEY INHABIT.

Whether it is a human being or a hog, they control it. You can look at these hogs. The demons caused them to run down the hill, and into the sea, to

drown. You can look at this man. The Word of God would indicate that the demons controlled him to the extent that he lived there in the tombs. Nobody would have him around. The demons had driven him away from home, and always he was out there in the tombs, crying and cutting himself with stones. I tell you, demons control whatever they inhabit.

Now that brings up something that is very, very interesting. How many of you ever went to a spiritualistic meeting? To a seance? Some people laugh at it. They say, "That's foolish. There is no such thing as a spiritualistic medium. There is no such thing as a person being able to get in connection, or in touch with the other world."

Beloved, I believe with all my heart that spiritualism is a reality. I don't say that I believe in it, but I do believe that spiritualism is a reality. I am satisfied that there's many an individual who is a spiritualistic medium who is controlled by the demons and inhabited by the demons.

I think that could explain a lot of the actions of the Holy Rollers, too. I have gone to Holy Roller churches all through my early days as a boy, before I became a preacher, and have observed some of the things that they have done. I tell you, I believe that the things that the Holy Rollers do are inspired by the demons that actually live within those individuals. I have seen them when they have acted like maniacs. I have seen them when they have acted just plain goofy—when they got a crazy look in their eyes, and they acted just as goofy as they could.

Forty years ago, right here in Ashland, the Holiness were having a revival meeting. They had a great big center pole in the tent, and one night the pastor got into a trance.

His eyes went set, he got a goofy look on his face. He looked at that pole for a minute, and ran, and started up that pole, and said, "I want to go to Heaven!" One of the deacons in the church started running, and said, "I want to go, too!" There they were clinging to that center pole of that tent, as crazy maniacs. Beloved, nobody but a maniac would act like that. I tell you, I am thoroughly convinced that spiritualistic mediums and Holy Rollers and lots of other people as well, do what they do because they are controlled by demons, and the

(Continued on page 3, column 5)

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THEodosia ERNEST

(Continued from last week)

"The apostasy was not only begun, but matured, hundreds of years before Luther was born. It was not then a thing of yesterday. Luther was born under an apostate Church; he was baptized into an apostate Church, and made a priest of an apostate Church; and his companions were all of them baptized into an apostate Church, if they were baptized at all. The *only* baptism and the *only* ordination that he or any of them received, was that of a Church that had *not one single mark or feature* of the Church of Christ; and, consequently, their baptism and ordination was no better than if they had received it in a Mohammedan mosque, or a Mormon temple, or a Freemason's lodge. And since they could not give what they had not received, the so-called Churches which they set up have never had, and have not now, and never can have, the ordinances of a Church of Christ, until they receive them from a true and legal Church.

"But we need not forestall the results of our coming examination of their several claims. We have now done with that of the Church of Rome. We have first *'searched the Scriptures'*, and found what were there laid down as the peculiar characteristics of a true Church of Christ. We have tried to find if Rome possessed these characteristics, and discovered that she has not *one*."

"I have," said Mr. Percy, "busied myself, as we have gone along, in making a sort of picture, or diagram, of this Church. As we had nine marks, I divided this blank page into nine equal spaces, and writing the marks in the margin, determined, if she was found to possess any one of them, to leave a white space for it; if not, to make it black. And here you see it all black, in every space, from the top to the bottom."

"It is a good conception," said the Doctor; "and I hope you will give us a similar diagram of every Church whose claims may come before us. But we are tired now; let us adjourn; and when we meet to-morrow, take up the Church of England."

DIAGRAM OF THE ROMAN CATHOLIC CHURCH

SIGNS OR MARKS OF A TRUE CHURCH.	MARKS OF THE ROMAN CATHOLIC CHURCH.
1st. It consists only of professed believers in Christ.	It includes little children who cannot believe. See p. 187.
2d. Its members have been baptized upon a profession of their faith.	Its members were sprinkled in infancy. See pp. 188-194.
3d. It is a local organization, and independent of all others.	It is not a local, independent organization, but a vast hierarchy. See pp. 195-197.
4th. It has Christ alone for its King and Lawgiver, and recognizes no other authority above its own.	It has the Pope for its head and lawgiver, and receives Christ's law as subordinate to his. See p. 197.
5th. Its members have become such by their own voluntary act.	They were made members in childhood, without their knowledge or consent. See p. 198.
6th. It holds as articles of faith the fundamental doctrines of the gospel.	It denies the fundamental doctrine of salvation by faith, and makes it depend on works and sacraments. See p. 199.
7th. It began with Christ, and has continued to the present time.	Christ did not establish any hierarchy. The Roman Catholic Church began long after the apostles. See p. 199.
8th. It never persecutes for conscience's sake.	It has always and everywhere been a persecutor, when it had the power. See pp. 201-206.
9th. No apostate Church can be a Church of Christ.	If it was ever a true Church, it apostatized when it became a hierarchy, or a persecutor. See pp. 245-256.

SEVENTH DAY'S TRAVEL

"You will recollect," said the Doctor, at the commencement of the conversation this morning, "that there was one point suggested by your remarks yesterday, concerning which I desired some further information; not so much because I had any doubt of the correctness of your statements, as because I desire to know upon what sort of evidence you made assertions so very different from those I have been accustomed to hear."

"Certainly," replied Mr. Courtney; "I remember it perfectly. You have all your life been taught, as all Pedobaptists are, by preachers, and books, and pamphlets, and papers, that the baptism of babes dates from the time of Christ. And I asserted that it was introduced at a much later period. I do not love to make assertions without giving the proof, and am very glad that you are disposed to hear the testimony. I will make it as concise as possible, and it will be as convincing as you can possibly desire. I will set your mind at rest on this point at once and for ever.

"And I say, in the *first* place, if the baptism of babes was not practiced by Christ and the apostles, it *must* have been introduced afterwards. This is self-evident. But now, we have carefully examined the record of the sayings and doings of Christ and the apostles, from Matthew to Revelation; and though we have found the baptism of many thousands of men and women expressly mentioned, we have not discovered any account of, or any allusion to, the baptism of one solitary babe. We must therefore, if the record be not incomplete on this most important point of Christian faith and practice, admit

that *no infant was baptized*. At any rate, we must so decide, unless those who say that infant baptism was then practiced will show at least one plain, undoubted fact on which to base their assertion. But such a fact the most intelligent and candid Pedobaptists do not so much as *pretend* to have. They say, with their learned and zealous advocate, Professor Stuart, 'Commands, or plain and certain examples, in the New Testament relative to it I do not find.'

"No one ever investigated this subject with more laborious scrutiny than Dr. Wall, the author of the 'History of Infant Baptism;' yet he is forced to acknowledge that, 'Among all the persons that are recorded as having been baptized by the apostles, there is no express mention of any infant.'

"So Luther says, expressly, 'It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.'

"So the learned Erasmus, in his note on Romans v 14: 'Paul does not seem to treat about infants. It was not yet the custom for infants to be baptized.'

"So the Magdeburg Centuriators: 'Concerning the baptism of infants, there are no examples of which we read in the first century.'

"Bishop Burnet expressly declares, 'There is no express precept or rule given in the New Testament for the baptism of infants.'

"I might extend this catalogue indefinitely; but I need not do so. I will only add the testimony of the learned Limbroch, given in his System of Divinity: 'There is no express command for it in Scripture. Nay, all those passages wherein baptism is commanded, do immediately relate to adult persons, since they are ordered to be instructed, and faith is pre-requisite as a necessary qualification, which (things) are peculiar to the adult. There is no instance can be produced from whence it may indisputably be inferred that any child was baptized by the apostles. The necessity of Pedobaptism was never asserted by any council before that of Carthage, held in the year 418. We own that there is no precept nor undoubted instance in Scripture of infant baptism.'

"Now, since *we* have searched for it in the Record, and could not find it; and since these and others of the most learned, most industrious, and most zealous advocates of infant baptism admit that *they* have searched for it and cannot find it, it seems to me that we are fully justified in concluding *that it is not there*."

"But, Mr. Courtney, you say these men were themselves baptizers of infants. They were pious, conscientious men. How *could* they practice and commend that which had no Scripture authority?"

"That is a hard question, sir. If they were still alive, I would like to ask it of themselves. I suppose most of them, did they venture to speak out truly the real ground of their faith and practice, would give it somewhat in the language of Mr. Walker, in his modest plea for infant baptism: 'Where authority from the Scriptures fail, there *the custom of the Church* is to be held as law. It doth not follow that our Saviour gave no precept for the baptizing of infants because no such precept is particularly expressed in the Scriptures; for our Saviour spake many things to His disciples concerning the kingdom of God, both before His passion and after His resurrection, which are not written in the Scriptures. And who can say but that among those many unwritten sayings of His, there might be an express precept for infant baptism?'"

"Certainly," exclaimed Theodosia. "Who can say? And who can say that there was not among those unwritten sayings of His a complete description of purgatory? Who can say that there were not express directions concerning the consecration of monks and nuns? Who can say that all the mummery of Popery was not detailed in those unwritten conversations?"

"It seems very evident to me," said Dr Thinkwell, "that if He did give them such an express precept, they were very disobedient to His requirement; for all the thousands whom they actually baptized, we do not read that they ever baptized a single infant; and never in a single instance so much as intimated to those whom they received and organized into Churches, that it was their duty and their privilege to bring their infants in with them. If He gave them such a precept, I can only say, they must have forgotten all about it, and the Holy Spirit failed to bring it to their remembrance, as Jesus promised He should do concerning the things which He had told them."

"We have nothing at all to do," said Mr. Courtney, "with traditions on this or any other point of faith or practice. The custom of the Churches, except so far as that custom is recorded in the Book, is nothing to us; and yet I will show that the *custom* of the Churches was *not* to baptize infants for several generations after the apostles. I say, first, infant baptism was not commanded by Christ, or practiced by the apostles. It did not exist up to the time when the canon of Scripture was completed. This I take for granted from the simple fact, that neither we, nor its most diligent and capable and zealous advocates have been able to discover any trace of it in the Book.

"I will now prove to you that it did not exist in the century next after the apostles. What sort of testimony do you require? Will you have the statements of ecclesiastical historians? Wallafridus Strabo, a Catholic ecclesiastical historian of the ninth century, says, 'It should be observed, that in the primitive times, the grace of baptism was usually given to those *only* who were arrived at such maturity of body and mind that they

"Demonology"

(Continued from page two)

demons control whatever they inhabit. If a demon controls an unsaved Holy Roller, or an unsaved spiritualistic medium, you can be certain of one thing — that individual is going to do exactly what the demon wants him to do.

IX

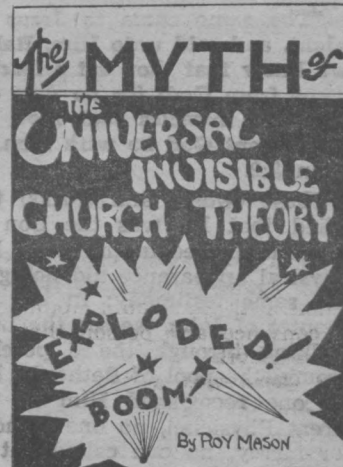
DEMONS BRING SICKNESS.

I am not saying that demons bring all sickness, but I am saying that demons bring sickness. Listen:

"Then was brought unto him one possessed with a devil (demon), blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."—Mt. 12:22.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil (demon); and he departed out of

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him; and the child was cured from that very hour." — Mt. 17:14-18.

Here was a father who was having trouble with his son. His son was taken with a demon. The result was that son was a lunatic, and was sore vexed. Ofttimes he would fall in the fire, and sometimes fall into the water, and the demon was responsible for it.

I say to you, beloved, demons bring sickness. I am not saying all sickness, but I am saying that demons bring sickness.

X

DEMONS MAKE PEOPLE MEAN AND DEVILISH.

If you look at Mark 5, you can see this thought comes out so plainly. Here is a fellow who is mean. There was no question about it. You can't help but see how mean and devilish he was. It says concerning him:

"And no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones."—Mark 5:3-5.

Notice, here is an individual who is mean and devilish, just be-

(Continued on page 5, column 1)

THE BAPTIST EXAMINER
JUNE 5, 1971

PAGE THREE

The Baptist Examiner FORUM

"Some of the pictures of Jesus show Him with long hair and a long beard, while others are different. Should Baptists use pictures of Jesus in any form?"

AUSTIN
FIELDS
PASTOR,
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True baptists should never disgrace the walls of their church house with pictures of Jesus for it is a definite fact that no one knows what His physical features were. The reason we see so many different portraits is that they are the imagination of a depraved mind. The Scriptures do not picture Him with handsome features as do the artists.

"For he shall grow up before Him as a tender plant, and as a root out of dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."—Isa. 53:2.

While Christ walked in the flesh, He had no physical features distinguishing Him from other men. That factor which distinguished Him as the Son of God was His works and words.

"The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him."—John 3:2.

These (words and works) testified that He was the Son of God manifested in the flesh. His physical appearance did not give the same testimony: In the 5th chapter of John, we see the Lord walking through the 5 porches around the pool of Bethesda, but no one recognized Him as the Great Physician, no one pleaded for mercy, no one called out to Him which, to me, is conclusive evidence that His physical features were no different than the average man. Thus, there was no beauty about Him (physically) which caused these people to desire Him or which would cause any other man or woman to be attracted to Him.

It is my belief that He did have long hair, but it was worn in that fashion to fulfill the types and shadows of Him in the Old Testament as a Nazarene, who was one who dedicated and consecrated his life to God. Perhaps there were many who wore the marks of a Nazarene in Christ's time, but He was not recognized as the one and only true Nazarene, who came into this world as the Great Physician, to seek and save that which was lost.

If I were to paint His (Jesus) picture, I would paint the description John gave while on the isle of Patmos. He pictures Him as the Mighty God able to do all things. His dress and physical features revealed an absolute sovereign:

"But he is in one mind, and who can turn Him? And what His soul desireth, even that He doeth. For He performeth the thing that is appointed for me: and many such things are with Him."—Job. 23:13-14.

Such a picture would not appeal to the natural man. His opposition to God's sovereignty is so great that he could see no beauty in it. Man, desiring to glory in his own strength and ability, paints Jesus as he thinks He should be rather than what

He actually was. This is not only true of painted portraits but word pictures as well. The picture they draw of Him in words reveals a stumbling, haltering failing Christ who is unable to perform His desires. Oh, what a contrast between man's word picture of Christ and the Bible.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9-10

Therefore, I believe that a true Baptist church would be in error to take man's imaginations of the physical features of Christ and hang it on the walls of the church building. We reject man's word picture of Christ, and we should also reject his canvass paintings as well. Rather, let us in our witnessing paint word pictures of Him as the Mighty God, saying with the prophets of old, "Ah, Lord God there is nothing too hard for thee."

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There are no pictures of Jesus that we could use. All of those so-called pictures that so many people have are not actual pictures. They are merely artists' conception of what they think is the picture. Their ideas are not based on any Scripture or on any positive foundation. It is said that one of them even used a prostitute to model certain features of the supposedly face of Jesus.

We are told very clearly in the Bible that we do not know what Jesus looks like.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—I John 3:2.

The question asks if we should use pictures of Jesus in any form. Of course, we cannot because we do not have any pictures of Jesus. Let me go on to say that if we did, we still should not use them. (I am speaking of painted, engraved, or carved pictures.)

We are told constantly in the word of God that we are not to use graven images or likenesses in our worship. In the Ten Commandments we are told:

"Thou shalt not make unto thee any graven image, OR ANY LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, or that is in the earth beneath, or that is in the water under the earth."—Exodus 20:4.

Deuteronomy 4:23, 25 warns us against such practices and tells us that we corrupt ourselves if we do.

"Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee.

"When thou shalt beget children, and children's children, and ye shall remain long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do

evil in the sight of the Lord thy God. . ."—Deuteronomy 4:23, 25.

Now my friends, if you have one of these so-called pictures in your home, get rid of it. You have no business keeping a reproduction of one of the pictures that the Roman Catholic church poured into the world. You are keeping what Satan has inspired before your eyes. If you have one of these pictures in your church you are defiling the sanctuary that has been set aside to glorify God—Get rid of it.

When you keep one of these so-called pictures on your walls you are placing an image before the eyes of your children. Every time they hear of Jesus they see this picture before them.

One more thing before I close. Most of these pictures show a person with long hair. Just let me quote one passage of Scripture:

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"—I Cor. 11:14.

E. G.
COOK

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BIBLE TEACHER
Philadelphia
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The reason these pictures differ is because they were painted by different painters, and each painter used his own imagination as to how Jesus looked. Not a one of these painters knew any more about how Jesus Christ looked than you do. But a great painter usually has a marvelous imagination to go along with his

painting ability. Therefore, they do not need to know anything about a certain person's features. They can manufacture features to their own liking.

Some years ago a missionary and his family from the Congo were visiting in our home. My wife and I carried them to see Vulcan, and other places of interest in our city. While going through the Art Museum we saw a picture of Bartholomew. He had black hair and a black beard. When we got around to the opposite side of the room we saw another picture of Bartholomew. In this picture he had blond hair and a blond beard, and his features were altogether different from the picture on the other side of the room. But they were both pictures of Bartholomew. We could tell that by the name underneath the pictures.

In 1967 I was in Salt Lake City and was privileged to go through some of the magnificent Mormon buildings there. On the wall of one of the rooms of those beautiful buildings I saw an array of pictures of great men of the past. The first one, of course, was that of Adam. His picture looked like a modern day portrait that was not more than a month old. I was tempted to ask if Eve took that picture.

These pictures of Jesus by Giotto, Leonardo, Memling, Holbein and others were painted primarily for Catholics and Catholic churches, but they have leaked over into Baptist churches and homes. Mormons and Catholics need these pictures. They must have something to worship. And GET something to worship. And though I hate to say it, many Baptists seem to need a tangible God to worship.

Born-again Baptists have no need of these pictures. They are well able to worship the one true

God in spirit and in truth. In fact, they not only have no need of these pictures, it is a grievous sin to have them. In Ex. 20:4 we read:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in earth beneath, or that is in the water under the earth."—Ex. 20:4.

God gave us the reason for all this in verse 3. There He says, "Thou shalt have no other gods before me." And in verse 5 He says, "For I the Lord thy God am a jealous God." Our great Almighty God is jealous of these little old hand made gods, so it behooves His people to leave them alone.

If you have been born again and you have one of these damnable gods in your church, or in your home, it just might be well for you to get rid of the thing, or else have a mighty good answer ready for our Lord when He says "Why did you put that other god before Me?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, pictures of Jesus show Him with a beard and long hair. Personally, I have never seen a picture of Jesus that was different. What is the matter with pictures of Jesus? The answer is they are LYING FORGERIES. There are no authentic pictures of Jesus on this earth. They are (Continued on page 5, column 1)

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The Forum

(Continued from page 4)

all imaginary. Shouldn't we expect Satan to produce something that would be utterly false and that would give the wrong impression of Jesus? That is exactly what he has done. Would the Holy Spirit inspire Paul to write: "If a man have long hair, it is a shame unto him"—I Cor. 11:14 when Jesus himself wore long hair? Of course not! Some of the "hippies" have tried to justify their long hair, by saying that they were wearing it like Jesus wore His. Such a statement grows out of ignorance. Pictures of Jesus are mainly of Catholic origin (with Satan in the background).

Sideburns, long hair and beards are in style today as men seek to be "in style." One often sees church members at church with hair hanging over the back of their collars, and with sideburns. Christian men ought to revolt against the dirty filthy styles of that dirty filthy clique — the "hippies."

Answering the question, "Should Baptists use pictures of Jesus in any form?" the answer is NO! NO! NO! A misrepresenting lie, in the form of a fictitious picture of Jesus, should have no place in a Christian home or on the walls of a Baptist church.



"Demonology"

(Continued from page three) cause there were many demon-spirits residing within him.

You have seen people that become exceedingly mad. I think mad fits on the part of unsaved people are nothing but the demons expressing themselves.

Charles Manson, I think, is a demon-possessed individual. I think he has done what he has done because he is demon-possessed. I have an idea that the things he has done are nothing but demon-possession on his part.

I have seen individuals who would get mad over practically nothing. I am satisfied it is nothing but demon-possession. They had a demon inside them, and that demon makes people to be mean and devilish, and causes them to have mad fits.

XI

DEMONS ARE BACK OF MUCH FALSE DOCTRINE.

This, to me, is the most serious revelation as far as God's Book is concerned. Listen:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—I Tim. 4:1-3.

The word "devil" again is the word for "demon." What does it say that men are going to do in latter times? They are going to depart from the faith, and they are going to give heed to seducing spirits and doctrines of demons.

What are the doctrines of demons? He tells us what they are. Speaking about the preachers, he says that they will speak lies with hypocrisy; they'll have their consciences seared with a hot iron; they'll forbid to marry; and they'll command to abstain from meats, which God has commanded that we which know the truth, are to receive with thanksgiving.

Does that call to mind any religious organization that you ever heard of? It says that they will forbid to marry. There is only one organization that forbids their preachers to marry. They'll command to abstain from meats. All my life I have heard how the Romanists do not want their preachers to be married, and how the Romanists forbid you to eat meat at certain times and on certain occasions.

I tell you, beloved, the Word of God says that these demon-spirits are back of much of the

false doctrine that is abroad with-in much of the world. Whenever you see anybody depart from the faith, it is a sign of demon possession.

XII

DEMONS RECOGNIZE JESUS AS TO HIS SUPREME AUTHORITY.

There is one thing that stands out that has always been an encouragement to me as I have studied this matter of demons through the years, and that is that demons recognize Jesus as to His supreme authority. We read:

"So the devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine."—Mt. 8:31.

Notice this, they said to Jesus, "If you are going to cast us out, let us go into this herd of swine." They recognize that He was supreme in His authority over them.

Notice again: "And there was in their synagogue a man with an unclean spirit; he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."—Mark 1:23, 24.

The demons recognized Jesus as "the Holy One of God." They recognized Jesus as God in the flesh. Beloved, they have a lot more sense than the modernistic preachers of today who deny that Jesus Christ was God. The demons recognized His supreme authority.

XIII

DEMONS KNOW THEIR ETERNAL FATE.

We read: "And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"—Mt. 8:29.

Demons know their fate. They know they are going to be tormented. They know Hell is their lot. They know they are ultimately going to Hell.

The demons tremble when they think about God. Listen:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."—James 2:19.

Unsaved friend, you are going to be in some company forever—throughout eternity! Through all eternity you are going to be in the company of demons. You are going to spend your eternity with demons.

The demons know their eternal fate. They know they are going to Hell, and they tremble when they think about it, yet you come to the house of God, you sit there carelessly and unconcerned, and you get up and walk out, thinking nothing at all about your eternal fate. I tell you, it is some company that the unsaved will be in throughout a never-ending eternity!

XIV

ALL UNBELIEVERS ARE OPEN TO DEMON POSSESSION.

We read: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

Unsaved people — unbelievers — are all open to demon possession, but thank God, no child of God is ever, or can ever, be demon-possessed.

There used to be a preacher here in Ashland who, in the main, was a good preacher. I listened to him one day as he preached a sermon on "Demon-possessed Christians," and I laughed out loud, right there in the church building, as he was preaching. To me, it was the most preposterous, impossible thing in this world. He said Christian people are demon-possessed.

Beloved, the Lord Jesus Christ came to put the demons out of people, and when the Lord Jesus Christ comes into your life, He puts demons out. Don't tell me that Christians are ever demon-possessed! Not in any sense of the word! A Christian may do many things that the Devil wants

him to do, and a Christian may allow the Devil to control his flesh to a great extent, but there is no demon-possession on the part of a child of God, for demons only work in unbelievers.

Consider the Holy Rollers, the Spiritualists, the Romanists and the unsaved Baptists. They have demons, but Christians don't have demons. Christians are not demon-possessed, but all unsaved unbelievers are open to demon possession.

Let me pause long enough to say that there are lots of Baptists that come in that class. I know many Baptists who have not been saved. They are church members, yes, but they have never been saved. Demons may take possession of them, but not of truly born-again believers.

You mean to tell me that a church is made up of saved people when their chief concern is basketball in the wintertime and baseball in the summer? You mean to tell me that when a church spends all of its time on teams of one kind or another, that such is an indication that church is made up of saved people? When a church's grocery bill runs ten times that of its missionary expenditures — groceries to keep the various organizations eating well during the week — do you mean to tell me that that kind of organization is made up of saved people?

No, no, beloved, I am saying

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this, that the people who are given over to such, that they themselves are unbelievers, and they can be subject to demon-possession.

XV

ONE OF THE AWFUL FEATURES WITH WHICH THIS AGE WILL END IS AN ERUPTION OF DEMONS OUT OF THE ABYSS.

We read: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

And the shapes of the locusts (Continued on page 6, column 3)

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PAGE FIVE

Theodosia Ernest

(Continued from page 8)

could understand what were the benefits of baptism; what was to be confessed and believed; and, finally what was to be observed by those who are regenerated in Christ.

"In fact, there is a canon of a Roman Catholic council, held at Paris in the year eight hundred and twenty-nine, which says the same thing: 'In the beginning of the Holy Church of God, no one was admitted to baptism unless he had before been instructed in the sacrament of faith and of baptism, which is proved by the words of St. Paul, Rom. vi. 3, 4.'

"Salmasius, an eminent French Roman Catholic, says, 'In the first two centuries no one was baptized except, being instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer, because of those words, "He that believeth and is baptized." Thence the order of catechumens in the Church. Then also it was the constant custom to give the Lord's Supper to those catechumens immediately after their baptism.'

"Ludovicus Vives declares, 'No one in former times was admitted to the sacred baptism except he was of age, understood what the mystical water meant, desired to be washed in it, and expressed that desire more than once, of which practice we have yet a faint resemblance in our baptism of infants; for an infant of only a day or two old is yet asked (in the Lutheran Church) whether he will be baptized; and this question is asked three times: in whose name the sponsors answer. He does desire it.'

"Curcellaeus says, 'The baptism of infants in the first two centuries after Christ was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and the following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears. It was introduced without the command of Christ; and therefore,' he says in another place, 'this rite is observed by us as an ancient custom, but not as an apostolical tradition.'

"To the same effect speak many of the most learned Europeans who have, with every possible facility for such investigations, made the customs of the ancient Church their study.

"Thus the Magdeburg Centurators concerning the first century say, 'In this age they baptized only the adult or aged, whether Jews or Gentiles; and as to the manner of baptizing, it was by dipping or plunging in the water, into the name of the Father, Son, and Holy Ghost.' Of the second century they say, 'It doth not appear from any approved authors that there was any mutation or change in respect to baptism from the first century.' Of the third they say, 'As to the rite of baptism in the Churches of Asia, we have no testimony of any alteration; but concerning the African Church, there were great corruptions, in opinion at least, if not in practice; and instance the introduction of the baptism of infants, which was opposed by Tertullian.'

"Dr. Mosheim says of the first century, 'No persons were admitted to baptism but such as had been previously instructed into the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions.' And of the second century, 'The persons to be baptized, after they had repeated the creed confessed, and renounced their sins, particularly the Devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation.'

"These authorities are none of them Baptists. They every one belong to Churches which consist of those baptized in infancy. They all have every motive to find infant baptism in the first Churches if they can. They none of them have any conceivable interest in advancing Baptist sentiments; and one would think the united testimony of such men, upon a question of ecclesiastical history, would be decisive. I would say, if I were talking on any other subject, that he who would without a careful personal examination of the evidences, venture to assert, in opposition to all this, that infant baptism existed in the first two centuries, was either a liar or a fool. But I know the force of religious prejudice, and will not use such language. I will on the contrary, suppose that even you and these good friends around me are not yet convinced I have given you the simple declarations of very learned and eminent men (themselves Pedobaptists) who before making those declarations had gone back into the musty records of antiquity, and made a careful and laborious search for the real facts. After such examination they expressly depose that the first and second centuries knew nothing of infant baptism. I can for my own part see no reason why any man should ask for further witnesses; but we have others, and I will bring them in, and they shall testify.

"There are witnesses which show that even to a much later day than this, infant baptism was the exception, and not, as now in Pedobaptist Churches, the general rule — I mean the baptistries. The Christians continued to baptize in streams, and pools, and baths until the middle of the third century. Justin Martyr says, the candidates "Were brought to a place where there was water." And Tertullian says, 'It made no difference whether it were the sea, or a pool, or a lake, a river or a bath.' But about the middle of the third century, shortly after infant baptism began to be rather proposed than practiced, the Churches began to build special places for baptism, especially in the towns and cities. These baptistries were outside the churches, and consisted of a large pool enclosed in a building, and covered by a cupola, or dome. Now, the most ancient of these baptistries were arranged at great cost for the immersion of adults. The pools were large enough and deep enough to swim in, and by the ancients were sometimes called swimming places. It was not until after the fifth century that the font was found in the

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

place of the pool, and not until the fourteenth that the basin took the place of the font. Now these, though silent, are most convincing witnesses. The first baptistries were contrived and fitted for the immersion of adults. The fonts, reduced in size, first to the standard of youths, and then to that of babes, show the gradual incoming of the immersion of infants; and the substitution of the basin shows the introduction of sprinkling.

"But, not to dwell on this, I wish to call your attention to another and a most conclusive fact. It is this. *All the ancient formularies of the baptismal service are arranged for adults*; or, at least, for those who could understand and answer the questions for themselves. In the *earliest* liturgies and rituals there is no provision made for infants. They are no more recognized as the proper subjects of baptism than are the worshippers of Jupiter."

"I do not see how you can prove that," said the Doctor, "unless you can give us the rituals to examine for ourselves, or show us the testimony of some competent and credible witness who has examined them."

"It is in my power to do both at the same time. I have in my trunk a work, recently published in London, which brings to light much that was not known before, and clears away the rubbish which defaced and concealed much that was partly understood concerning the faith and practice of the first Churches. No one, who will follow the learned author through all the various paths by which he has come to his final conclusions, will be disposed to doubt that he has at length discovered and brought to view the real picture of the ancient Church. I will get it, and show you what was the practice of that Church concerning baptism. The author, who is the learned Chevalier Bunsen, is not a Baptist. He has no object in advancing Baptist sentiments. He is a Pedobaptist scholar, who, by vast labor and research, has endeavored to discover beneath the rubbish which false learning had heaped upon it, the beautiful form of the apostolical Church. Not indeed, as it existed in the apostles' days; not as it was before it had been at all corrupted by false doctrine or unauthorized practices; but as it was from the second to the fifth century. This book is called 'HIPPOLYTUS AND HIS AGE.' It is based upon the discovery of a long-lost manuscript of that ancient bishop, who lived and wrote in the third century. But besides this manuscript, Bunsen, the translator of it, has brought together, from many and various sources, the most reliable and authentic accounts of the age when Hippolytus lived."

Mr. Courtney went to his state-room for the book, and pre-

(Continued on page eight, columns four and five)

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"Demonology"

(Continued from page 5)

were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.—Rev. 9:1-11.

Notice, it says that one of the awful features with which this age is going to come to an end will be with the eruption of demons out of the abyss. I think we are getting ready for it at a tremendously fast rate.

A Charleston, W. Va. paper

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

85c

this past week had two articles in it relative to demonology. You say, "Favorable?" Yes, to be sure, written from that standpoint.

In the Huntington Public Library they have six shelves of books on demonology, witchcraft, astrology, spiritualism, and the cults—probably 100 to 125 books on those shelves. You say, "Does anybody read them?" Here is the interesting thing: There's usually not ten of those books in. All of them are out practically all the time. People borrow them continuously.

Don't tell me there is no interest in witchcraft. Don't tell me there is no interest in demonology today. Beloved, in the last days, one of the terrible things that is going to happen will be that the world will be over run with demons. At the close of this age, when all the barriers between the bottomless pit and this earth are broken down, out from that bottomless pit will come demons, to the extent, that the whole earth will be covered with these demon personalities, under the control of the Devil himself.

CONCLUSION

I am glad that I am a child of God. I am glad I know Jesus as my Saviour. When I think how demons control men and women today, I say to you frankly, I

thank God that I am a child of His.

It will be a terrible day when demons are cast into Hell, and it is going to be a still more terrible day when unsaved people are cast into Hell.

There is only one way that you can escape this, and that is through Jesus. How did this man in Mark 5 get rid of his demons? He didn't. Jesus got rid of them for him, for Jesus cast the demons out of him.

I tell you, there was only one hope for this man in Mark 5, and that was Jesus Christ. There is only one hope for you, and that is the Lord Jesus Christ who died for your sins. His blood was spilled for your sins. May God help you to trust my Jesus, be saved, become a child of God and leave this place saying goodbye to demons and thanking God that they can never inhabit you again.

May God bless you!

John R. Rice

(Continued from page one)

that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice."

Now here is indisputable proof that there were those — and their number was legion — who believed what is now called Calvinism before the time of Calvin. Where did they get it? Certainly not from Calvin. So Rice is certainly wrong — and he either does or should know he is wrong — in trying to start this doctrine with Calvin. Brethren, these truths of sovereign grace come from the Word of God, and the man who cannot find them there is blind to the truths they contain. As one great writer said;

"The Bible not only teaches election, but makes it prominent — so prominent that we can only get rid of election by getting rid of the Bible."

Brethren, I marvel at the blindness of the man who year after year opposes these truths of God's Word. What does that verse mean, "My sheep hear my voice"? I tell you that it frightens me when men continue to refuse to hear the voice of the Word of God when it clearly and repeatedly teaches a subject.

The doctrines called Calvinism are not hidden away in some remote corner of the Bible, written in some obscure language. They shine forth like the noon-day sun in the blessed Bible. These truths, are taught again and again. Well, I should not complain. A man can only receive what God gives him to receive. I was once blind to these glorious truths, and read much in the Word of God without seeing them, but now with eyesight given by the Spirit of God, it seems to me that they are everywhere in Holy Writ.

Rice says, "It is true that He definitely ordained and determined SOME events ahead of time, and selected SOME individuals for His purposes." How kind of Rice to give God the privilege to select SOME people and ordain SOME events. What kind of God does this man serve? The Bible says: "Whatsoever his soul desireth, even that He doeth." "He doeth according to His will in the army of heaven, and among the inhabitants of earth." "He worketh all things after the counsel of His own will." How

much of the Bible shall we quote? A man refusing to be convinced by this much would not be convinced with more. But I assure you that Rice's God who ordains SOME events and the God of the Bible who worketh ALL events after the counsel of His own will are two DIFFERENT individuals. I marvel that a man of Rice's scholarship and long years in the ministry can make statements that so highly dishonor God and are so contrary to God's Word. Now, I admit to you that anyone who knows the Bible will be able to see the absurdity of Rice's position about SOME events and SOME individuals.

Rice again seeks to show Calvinism producing and appealing to pride. He says, "Those who know that they are saved forever feel superior to others whom, they think, are elected to be damned." Now why is Rice dealing with eternal security in this fashion? Does not Rice believe that we can know we are saved and saved forever? Now I want to know how believing we are saved apart from any merit or act of our own, promotes pride? When we know that we are totally depraved, that there is nothing in us but sin, that God saves us altogether by grace, that we had nothing to do with it — where is there anything in that to appeal to pride? Paul shows in I Cor. 4:7 that God's sovereignty in the bestowal of His gifts and Grace is the antidote to pride. It is Rice's doctrine that the difference is in man, that man makes the deciding difference, that appeals to pride and promotes pride. It is true beyond dispute that Calvinism tends to promote humility and that Rice's doctrines tend to promote pride. Read the history of the people of God. See if those who have been devout believers in sovereign grace have not, as a rule, been an humble people. Rice's doctrines are the product of human reasoning, they leave it up to man, they make a man's eternal destiny to depend upon what man does. They give man something, even in Heaven, to boast of. But the doctrines of sovereign grace, commonly called Calvinism strip man of every reason and ground of boasting and leave him glorying only in the Lord. Amen and Amen!

Again on p.22, Rice endeavors to get man out of the classification of Arminian without holding to the position of Calvinists. Let me clarify this matter once for all. Calvinism is that system of doctrine that makes the determining factor in man's salvation to be the work of God. Now this is only called Calvinism. It is the teaching of the Word of God, and it was Baptist doctrine long before Calvin was born. I would prefer to speak of the five points of Baptist doctrine, but I use the term Calvinism here, because it has become a nickname for this position, and because Rice uses it, and I am answering him. But let it be known once and for all that I consider these five points of the doctrines of sovereign grace to be Baptist doctrine. I contend that Calvin got them from Baptists. Baptists got them from their Head and Founder, the Lord Jesus Christ, through the Baptist book of theology, the Holy Bible. But this system of doctrine teaches that God makes the deciding difference in man's eternal destiny. Now any system that makes man's eternal destiny (Continued on page 7, column 1)

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JUNE 5, 1971

PAGE SIX

John R. Rice

(Continued from page 6)

to be determined by something man does or does not do is Arminian, I don't care what it chooses to call itself. And despite Rice's desperate efforts to find a place between the two, there is no such place. Men either believe that Salvation is all of the Lord — and that includes the determining factor — or they do not. If they do they are what is here called Calvinists, if not they are Arminian.

Rice says, "The Bible has no doctrine of reprobation, and the Bible does not use that word, nor any word like it, in reference to predestination." I do not know what Rice means by this statement, for the Bible certainly uses the word reprobate. The doctrine referred to by this word is certainly a Biblical doctrine.

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

"Who were before of old ordained to this condemnation." — Jude 4.

"Esau have I hated." — Rom. 9:13.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." — Rom. 9:18.

Reprobation is taught throughout the Bible. God in the exercise of His sovereignty passes by some of mankind, not electing them to be partakers of saving grace, and ordains them to eternal Hell for their sins. So the word is used in the Bible and the doctrine is taught therein.

I would pause here to say a word to those who believe in unconditional election, and still try to get around reprobation. You can't do it. Don't try it. If you believe in the sovereignty of God in electing some to salvation, you must, of necessity believe in the reprobation of others. The God who loved Jacob, hated Esau. Let us not hesitate to proclaim a double predestination: of some to everlasting life unconditionally, and of others to everlasting damnation for their sins.

Rice says: "The Bible never even hints that there are many people who have no ability to be saved . . . the idea that many men, women and children are totally unable to repent, and always have been; that they are unable to choose for Christ, unable to believe in Him, is not a Scriptural doctrine." — p. 24.

Jesus said: "No man can come to me except the Father, which sent me draw him." — John 6:44.

Jesus said: "Ye will not come to me that you might have life." — John 5:40.

Paul said: "The carnal mind is not subject to the law of God, neither indeed can be." — Rom. 8:7.

Now would you rather believe Rice, or believe the Word of God? Surely Rice's statements quoted just above are contrary to the Bible. The Bible teaches that man is totally unable, of himself, to come to Jesus Christ and believe on Christ. The Bible teaches that repentance and faith are gifts of God wrought in the elect by the effectual working of the Holy Spirit. Now why would they be called gifts, and why would they have to be wrought in man by the Holy Spirit, if man was able himself to produce them? The Bible tells us that we believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead. Read Eph. 1:19, 20. Why would it take the same miracle-working power to produce saving faith, as it did to raise Christ from the dead, if man can produce this faith himself? Rice has strayed far from the Word of God, and his statements are utterly opposed to the Bible. See to what lengths a man will go in his hatred to the truths of the Bible! Sound Baptists have always taught that repentance and faith are inseparable graces wrought in the heart by the regenerating work of the Holy Spirit. This certainly leaves John R.

Rice outside the ranks of sound Baptists.

Again on page 24 Rice accuses Calvinists of saying that election to Hell is unconditional. Again this is either inexcusable ignorance or a deliberate lie. Calvinists believe that men go to Hell because of their sins. Election does not send any man to Hell. Election leaves the non-elect exactly where it finds them. They would go to Hell if there were no election. Election guarantees the salvation of a great multitude that no man can number and leaves the remainder of mankind to go to the Hell they would have gone to anyway.

Here is a good one from Rice on p. 24. "God, in mercy, elects some men to do certain tasks, since He knows that they will obey Him in these matters."

Read that one again. It seems hard to believe that even Rice would go that far. Where, in all the writings of men, is there a statement more contrary to the Bible, and more inclined to pro-

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duce pride and to appeal to pride? This is leaving it all up to man, and giving man room for great boasting. This takes the crown from the head of our Sovereign God and puts it on the head of man. If it is all up to man and God elects because He knows that "good old man" will obey Him, why use the word "mercy"? That is not mercy. It is God giving man what man has earned by His own works.

Rice says, "Calvinism represents grace as the irresistible act of God compelling a man to be saved, who does not want to be saved. Why does this man refuse misrepresentation. We teach that God makes His people willing in the day of His power. That God gives His elect the desire to be saved. Why does this man refuse to be honest in his discussion? The Bible, observation, and experience, and Calvinists teach that man, by nature, has no desire to be saved, and nothing wherewith to produce that desire — and that God gives that desire to His elect and thus causes them to be saved. I appeal to your experience. How was it with you when you came to know the Lord? Did you do it all by yourself, or was there a sweet and blessed work of the Holy Spirit that caused you to come to Christ? A true experience of saving grace bears testimony to the truthfulness of sovereign grace.

Rice says, "Why not just be a Bible Christian instead of being an Arminian or a Calvinist?" Now this sounds real good, but, in fact, it is saying nothing definite at all. All heretics claim to be Bible Christians. We must use language that more sharply defines what we believe. And the fact of the matter is, that a man must either believe that salvation is altogether of the Lord, or that man has some part, more or less, in it. The first is a Calvinist and the second is an Arminian no matter what they may, or may not, call themselves. This is just a pious platitude that says nothing.

Rice thinks that we get the doctrine of reprobation generally from Rom. 9:10-18. Well, it is there, but it is also throughout the Word of God. I have already given a few of the many verses where it is taught. Rice quotes a comment by Warfield on this passage which (Continued on page 8, column 3)

The Hereafter

(Continued from page one)

er out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable

words, which it is not lawful for a man to utter."

I believe that when Jesus said, "Today shalt thou be with me in paradise," He meant exactly what He said, that he would be with Him in the third heaven — not in the heart of the earth.

Certainly God's children who have departed the body have gone to be with the Lord. Paul says in I Thessalonians 4:13-18 that when He comes, He is going to bring with Him the souls of those who sleep in Jesus. Bodies will be brought forth from the grave — glorified bodies fashioned like unto His glorious body, and the saints which are living on earth will be caught up to meet Him in the air. Those living saints will be changed in a moment, in the twinkling of an eye. They, too, must be changed from this old sinful, corrupt, defiled body. And we'll be caught up to meet Him in the air, to ever be with the Lord.

I tell you, there is comfort in these words, to know that those who have gone on before us are now at home with the Lord, and that when Jesus comes, He is going to bring the souls with Him, and soul and body will be united to enjoy eternal bliss with Him.

I do not mean to imply that all of the children of God, or even the church, the Bride, the Jews, will be all the same, because there will be differences. I do not mean to imply that they will all be rewarded alike. But I speak of the blessings of God to the saved in general.

We read of these blessings in the Word of God. Peter says in I Peter 1:3-5:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

I tell you, we have an inheritance that is ours. It is incorruptible and undefiled. All the things in this earth are corruptible and defiled, but we have one that is incorruptible and undefiled, that fadeth not away, reserved in Heaven for us. I thank God that I have a reservation in Heaven because of what Jesus Christ did for me.

John, speaking concerning the new heaven and new earth which he saw, said in Revelation 21:1-4:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

I thank God that the day is coming when there will be no more pain, there will be no death, and God will wipe the tears from the eyes of His children.

I think about my own children, how they cry sometimes, just as you think about your children and how you dry their tears from their eyes. But those tears will come back again as they go through life. There will be more tears, but thank God, the mighty hand of God will wipe the tears from the eyes of His children and they will never come again. There will be no more death; there will be no more sorrow; there will be no more crying; there will be no sickness. The former things are passed away. John says in Revelation 22:1-5:

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, which have twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

I thank God that in the place where the curse is — the curse that was placed in the Garden of Eden upon man, that in the sweat of his face he would eat bread, till he returned unto the ground; the curse that was placed upon woman that in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee; the curse that was placed upon earth, that it would bring forth thorns and thistles — thank God, one day that curse will be lifted. In the place of that curse will be the throne of God and of the Lamb, and all of these blessings shall be ours.

What a bright future we have! Many times as we go through life, the clouds hang low. I have seen times when it looked like the sun would never shine again. But I had that hope in knowing that there was something better out in the future, knowing that after this there is something far better.

Job realized this when he had all of his possessions taken, and his family taken, and he sat on the ash heap afflicted with boils from the top of his head to the sole of his feet, yet in that condition he said in Job 19:23-26:

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

Paul had this hope when he talked about being an heir and a joint-heir with Christ. He said in Romans 8:18-23:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirits, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Paul was looking forward to this time when he cried out in Romans 7:23-25, saying:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

That is why David said in Psalm 23:4:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."

That confidence is stressed through both the Old and New Testament saints, for John said in I John 3:2:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear,

we shall be like him; for we shall see Him as he is."

Heaven is a reality. Heaven is a place where all the children of God are going one day, and we are going to be with the Lord forever.

Even though Heaven is a reality, Hell is also a reality, for "the rich man lifted up his eyes in hell." I am told that the word "hell" here is translated "hades." As I said, I don't know much about Greek, but I believe he lifted up his eyes, being in torments. He was conscious of what was going on. He could see. He had his senses. He could see Lazarus in Abraham's bosom, and he prayed, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

The rich man had no use for Lazarus in this life, but now he wanted Lazarus, that he might cool his tongue.

I tell you, when the soul of the wicked departs this life, I believe that it goes into torment, and I believe the bodies will be brought out of the grave at the resurrection of the wicked. Revelation 20:12-15 says:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The body that is referred to as the dead, and the soul which is brought out of hades will be united together, and they will be cast into gehenna, the lake of fire, to burn with fire and brimstone.

Also, I must say that this will be forever and ever. They'll not suffer for a little while and get out. They'll not be there just for a short time, but it will be forever and ever.

We read concerning the worshippers of the Anti-Christ and those who receive his mark upon their forehead and in their hand that their doom is sealed, for Revelation 14:10,11 says:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

As I stated, I know that natural reasoning cannot comprehend this. We cannot comprehend how a body will suffer forever in Hell, but we take it by faith that God will give an indestructible body. I believe if God could preserve the bodies of Shadrach Meshach, and Abednego in the lake of fire, that God can give indestructible bodies to those who will suffer forever in Hell.

In closing, I want to say that it is not because that we are so much different from anybody else, and it is not because we are better than anyone else that God showed His love on us. But thank God, it was through His sovereign choice, and the reason why I am going to Heaven when I die, is because Jesus Christ, God's Son, bore my Hell on Calvary's Cross. I won't have to suffer in Hell because Christ bore it for me. My sins have gone before to judgment — they were judged in my Substitute on Calvary's Cross.

This "Badger" Likes Us . . .

I very much appreciate THE BAPTIST EXAMINER and the great doctrinal truths



for which it stands. I believe there is no comparable publication in the United States. It is a very real source of inspiration and information for me, and it has been since I first received it in 1959.

Here is a list of thirty names and addresses of people who should receive this great publication. I pray it will become as much a blessing to them as it has been to me.

Eld. Dale Fisher
Fennimore, Wisconsin

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GIVE US READERS
We Will Give Them The Truth

John R. Rice

(Continued from page seven)
is a very good and true comment. Then Rice says that the passage had nothing to do with salvation. He tries to go around the sovereignty of God in salvation in Romans 9 by the old Arminian dodge that it is referring to nations and to national privileges. Well if it is wrong to elect an individual, it would certainly be more wrong to elect a nation. But, you read Romans 9 for yourself and see if it does not refer to salvation. Verse 13 speaks of the love and hatred of God for Jacob and Esau. Surely love speaks of salvation and hatred speaks of damnation. How could language be plainer? The verses go on to speak of mercy, compassion, hardening, and destruction. If these words do not refer to God's salvation on one hand, and to eternal damnation on the other, then language has lost all meaning. Verses 22, 23 tell us of the wrath of God on some vessels fitted to destruction and of riches of glory on vessels of mercy which he afore prepared to glory. Now Rice says that this does not refer to salvation and damnation. Pray tell me to what it does refer. Verses 24 speaks of those who are called and Rom. 8:30 tells us that whom He called, them He also justified. Now friends, surely you can see that Rice, in trying to make this Scripture deal with national and outward privilege, and not with salvation, has missed completely the teaching of these verses. I tell you that only a mind blinded to the truth and deliberately determined to resist the truth could come up with such an interpretation. Rice even tells us later that Esau may have been saved. What! the object of the hatred of the unchanging God of the Bible and yet a saved man. How utterly foolish. Read Romans 9 for yourself and see if it does not teach the absolute sovereignty of God in the salvation and damnation of man. God willing, we will continue this look at Rice's book. God bless you all.

Advice

(Continued from page one)
nances (Baptism and the Lord's Table), preach the Bible, and send out servants.

Keep telling others about Christ, your Saviour. Matthew 10:32,33; Acts 1:8 "... after that the Holy Spirit is come upon you, ye shall be my witnesses." You did receive the Holy Spirit when you were saved, or you are not yet a child of God. Romans 8:16; I Corinthians 6:19,20; Acts 19:2.

Daily read the Bible to grow strong on the food of God's Word. God talks to you through it. Take a few minutes daily, and plan time for periods of Bible study. I Peter 2:2; John 15:7; Ephesians 6:17.

Speak often with the Lord. Pray daily. Your God is as close as your heart inside you. Talk to Him first in the morning and last at night. Tell Him your cares and joys, and ask His advice and guidance. God is your Father, so come "boldly to the throne of grace." Hebrews 4:16; 10:19; Matthew 7:7-11; I Thessalonians 5:17.

Now, go to work for Him and walk with Him. We are "Servants of Jesus Christ." Romans 1:1; Ephesians 2:10. When you stand before God you will be judged by your works and then rewarded. I Corinthians 3:11-17.

God bless your NEW LIFE.
Pastor R. Kenneth Smelser
Medina, Ohio

Ed. Note:

This is a splendid article. It ought to be a blessing to every one who reads it. Be sure you get into a good sound Baptist Church and let your life glorify God thereby.

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JUNE 5, 1971
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Theodosia Ernest

(Continued from page six)

sently returned with the third volume, containing what purports to be the "Church and House Book of the Ancient Christians."

"We will not have time," said he, "to read this book today. I will merely call your attention to the fact recorded on the fifth page, that those who would be baptized must first be brought to the minister to be instructed. On the eighth page, we learn that the course of instruction ordinarily continued three years, though this depended on their course of life. After this they were examined, the correctness of their lives duly certified by those who had brought them for instruction; and after fasting, bathing, exorcism, etc., they were divested of their clothing and immersed in water. (Pp. 18-22.) Then, after baptism, they go up out of the water, are anointed with oil, signed with the sign of the cross, clothed in white garments, and so return to the Church, where the Lord's Supper is at once administered to them.

"We see, therefore, that all these fooleries of exorcism, unction, and chrism, together with the sign of the cross, which have no Scriptural authority, had come into use long before infant baptism; and if the usage of the ancient Church can establish any thing not commanded in Scripture, these things stand on better ground than it does. But, although they had so far departed from the simplicity of the gospel as to introduce this senseless mumery, they had not yet learned to make one a Christian without his own consent. And Mr. Bunsen, on page 179, makes a very plain summing up of the whole matter. I will read it to you: 'The Church adhered rigidly to the principle as constituting the true import of the baptism ordained by Christ, that no one can be a member of the communion of saints but by his own free act and deed, his own solemn vow, made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water and admitted as a brother upon his confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of St. Peter, iii. 21, not as being a mere bodily purification, but as a vow made to God, with a good conscience, through faith in Jesus Christ. This vow was preceded by a confession of faith, made in the face of the Church, in which the catechumen expressed that faith in Christ, and in the sufficiency of the salvation offered by him. It was a vow to live for the time to come to God, and for his neighbor—not to the world and for self; a vow of faith in his becoming a child of God, through the communion with his only-begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the Church. Its infringement entailed repentance or excommunication. All Church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. How could such a vow be received without examination? How could such examination be passed without instruction and observation?

"As a general rule, the ancient Church fixed three years as the period for this preparation; supposing the candidate, whether a heathen or a Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. *Pedobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, WAS UTTERLY UNKNOWN TO THE EARLY CHURCH, not only down to the end of the second, but indeed to the middle of the third century. We shall show, in a subsequent page, how this practice originated in the baptism of children of a more advanced age.*"

Mr. Courtney then turned to page 186, and read,

"THE EXAMINATION.—In the third and last year of the preparation, the catechumens were called *competentes*, or candidates, as they had been called hearers in the second. Before they were set apart from the rest, in immediate preparation for their baptism, an examination was made as to their life and conduct during the period of probation. . . . It is unnecessary to say that this examination was a public one. The congregation [the ekklesia] was, and continued to be, the supreme judge. . . . If the candidates passed this ordeal, they were first bathed and pronounced personally clean. They fasted on Friday, and met together solemnly on Saturday. Thereupon they were commanded to pray. They knelt down and received the bishop's blessing, who exorcised every unclean spirit. . . . The bishop breathed upon each of them, as the Lord did upon his disciples, and then sealed them (as the text-book expresses) on the forehead, ears, and lips—doubtless with the sign of the cross. . . . At the dawn on Sunday, the baptismal font was filled, accompanied by a blessing, which corresponds exactly with the prayers [which they] used in consecrating the elements used for the Lord's Supper. The deacons assisted the men, and the deaconesses the women, to take off their ornaments and put on the baptismal dress. They were then presented to one of the presbyters, who called solemnly on each of them to renounce Satan and all his services and all his works. . . . After this solemn renunciation he was anointed by the presbyter with the oil of exorcism. . . . The deacon and deaconess accompanied the neophytes into the water, and made each of them, in turn, repeat after them a confession of faith in the Father, Son, and Holy Ghost, or respond to it with the words, I believe. . . . The confession was three times repeated, being uttered before each of the three immersions. . . . After that followed the true baptismal unction with the precious oil, the so-called chrism. . . . The ceremony concluded with the Christian kiss. . . . After this, the baptized persons were clothed in white and conducted into the church. When, after repeating the Lord's prayer in the name of the whole congregation, to show that each one was now a priest, 'They partook of the Lord's Supper, in which milk and honey were set before them, as well as bread and wine, doubtless as symbols of their being, as it were, newly born.'

(To be continued next week, D. V.)