

The Baptist Examiner

The Paper With a National Circulation

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

Devoted to Evangelism, Missions and Bible Doctrines.

"Go ye into all the world and preach the Gospel!"

WHOLE NO. 416

RUSSELL, KENTUCKY, SATURDAY, APRIL 20, 1946

VOLUME 15, NO. 12

The Reign Of Grace From Its Rise To Its Glorious Consummation

Among the various blessings which flow from sovereign goodness, and are dispensed by reigning grace, that of election deservedly claims our first regard. It is in the decree of election that the grace of our infinite Sovereign did first appear, in choosing Christ as the Head, and in Him, His members, all that should ever be saved. Election, therefore, is the first link in the golden chain of our salvation, and the cornerstone in the amazing fabric of human happiness.

As Jehovah is the former of the universal nature, the supporter and governor of all worlds; and it is not consistent with the perfection of an infinite Agent to act without the highest and noblest design, so the adored Creator, before He imparted existence, time commenced, proposed and appointed an end worthy of Himself in all He determined to do. This was His own glory. This was His grand design in all the various ranks of existence to which His almighty fiat gave birth. Not a single creature in the vast scale of dependent being but is connected with this as its ultimate end. The loftiest seraph that surmounts the throne, and the meanest insect that crawls in the dust, have the same original Parent, and are designed, in different ways, to answer the same exalted end. To deny this, or to suppose that the most perfect Agent should not act for the most worthy purpose, is highly derogatory to the dignity of the First Cause.

How conspicuously among the various orders of animate and inanimate existence in this lower creation was man, when first formed and then recent from the hands of his Maker. Man, therefore, as bearing the lively impress of his great Creator's image; possessing such elevated faculties and large capacities for operation and enjoyment, was designed in a peculiar manner to answer the highest of all purposes. Nor was the entrance of sin subversive of the grand design, but made subservient to it in various ways. It was impossible such an event should bring confusion into that stupendous plan of Divine operation which consummate wisdom had formed. For "Known

THREE TIMERS

Don't be a "Three-Timer: Christmas, Easter nad Funerals." the church is good enough to be buried from, it is good enough to worship in while alive. There are a great many people, who, if they were suddenly made alive they would run out of the church at their own funeral. They are not at home, for they were not at home during their life time. One should be buried from the church — that was the cause of their death, and that is where they seemed to want to go. Others should be buried from a lodge party, that is where they seemed to feel at home. Old Barm cried, "Oh, that I might die the death of the righteous." Then he will have to live the life of the righteous; go to church.

—Watchman.

unto (the omniscient) God are all His works (and all events) from the beginning of the world" (Acts 15:18). All that is comprehended in what men call "contingent" is absolute certainty with Him who is perfect in knowledge. The entrance of sin, therefore, among moral agents, whether angels or men, could not possibly frustrate Jehovah's purpose, or render His original designs abortive. The counsel of the Lord "shall stand, and He will do all His pleasure" (Isa. 46:10). Though the entrance of moral evil among mankind was an awful event; though Adam, and every individual of his nature (the omniscient) God are all His works (and all events) from the beginning of the world" (Acts 15:18). All that is comprehended in what men call "contingent" is absolute certainty with Him who is perfect in knowledge. The entrance of sin, therefore, among moral agents, whether angels or men, could not possibly frustrate Jehovah's purpose, or render His original designs abortive. The counsel of the Lord "shall stand, and He will do all His pleasure" (Isa. 46:10). Though the entrance of moral evil among mankind was an awful event; though Adam, and every individual of his nature

(Continued on page four)

OUR READERS SAY

Salem, Ky.

Dear Bro. Gilpin:

Am enclosing a small check (\$30.00) which I hope is according to Gods will and if so it will be for His glory.

Sincerely yours,

J. O. PIERCE.

Gainesville, Florida.

Dear Bro. Gilpin:

Your letter of March 9 has been received. Am enclosing check for \$25.00. Since I am rushed for time I will let the check speak for me for the present.

—ZACH SAVAGE

(Continued On Page Four)

Important Letter From Pastor Eastep To Senator Barkley As To 18 Year Draft

Covington, Kentucky
March 20, 1946

Dear Sir:

As a citizen of our great Commonwealth of Kentucky and of our great nation, and as a spiritual and moral leader, I am writing you in regard to extending the period of draft for eighteen-year-old boys.

I believe that you will have the courage to vote against such extension when the time comes for you to register your decision. Not only are church groups opposed to this measure, but I am glad to say that there are educational and labor groups that

hold the same opinion. As a minister of the Gospel, I am opposed to drafting eighteen-year-old boys for the following reasons:

First, if not legally unconstitutional, it is morally so, for a citizen who is not allowed to vote in a country to be forced to fight for that country.

Second, when there are thousands of young men who have made preparation to enter college, it is wrong to thrust them in military service. How can it be right to make these young men forfeit their college training when there are millions of other men beyond the age of twenty-one years in this country who are idle, and many others who were deferred previously because of essential war work?

Third, I am opposed to it because of the ungodly and immoral conditions which reportedly exist in our armed forces. Just today, in one of the leading news magazines of our nation, on page 23, I saw a picture of armed soldiers entitled "Leaving for War, 1942." This picture shows men leaving the port of embarkation and over the portal are these words: "Through these portals pass the best damn soldiers in the world." No one who dons the uniform of our country should be called a "damn soldier," and our government is sinning against God and these men to designate them as such. It is a sad thought that these should be the last words to our men before leaving their country to face the enemy and death. There have been cases called to our attention where immorality, though not sponsored by the leaders in the armed forces, was surely condoned and upheld. As honest, moral and righteous people in this country, we do not want to place our boys in such an atmosphere. It is bad enough for older men, but to put teen-age boys in such environment is nothing less than criminal, and I am wondering if it is not inspired by subversive forces in our nation. It always has been true, now is, and always will be true that "righteousness exalteth a nation, but sin is a reproach to any people." (Proverbs 14:34).

Fourth, and the main reason, (Continued On Page Four)

FALSE PROMISES

The demon of strong drink was returned to legal status by the overthrow of the Eighteenth Amendment by false promises. Here are some of the promises that were made to the people to induce them to vote for the return of the legalized liquor traffic:

1. That the saloon should never return under any guise.
2. That the evils that accompanied drinking and drunkenness under prohibition would be reduced to an appreciable extent.
3. That drinking among the youth would be greatly reduced from that as going on under Prohibition.

The first promise was proven false by the fact that there are 177,000 saloons closed by Prohibition, but at the close of the very first year after the repeal of (Continued on page four)

How To Be Perfectly Miserable

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.



13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the lookout for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

The receipt is guaranteed to be infallible.—Gospel Herald

Do The Scriptures Teach Foot-Washing?

Those who quote the expression, "Cleanliness is next to godliness" would probably say "yes" to the above question. But the above quotation is not in the Bible. However, it is not far from the truth. Christianity and soap are not at all incompatible.

Yes—foot-washing should be practiced. But not as a church ordinance.

THE BACKGROUND OF FOOT-WASHING IN THE BIBLE

It was a social custom to wash feet, due to the sandy country and the wearing of sandals. This was an act of courtesy and hospitality. For examples see Genesis 18:1-5 and Samuel 25:41. This background is necessary to the understanding of why Christ washed the disciples' feet.

REASONS WHY THIS WAS NEVER DESIGNED TO BE CHURCH ORDINANCE

Christ utters no word to indicate that he designed this to be an ordinance. He tells the disciples to do so—as an act of humble service — but says nothing about it as to be observed in his CHURCH as such.

Foot-washing is not mentioned one time in the Church Epistles. These were written to instruct the churches in their behavior, but no teaching is given concerning foot-washing.

There is no record where any

Mused Uncle Mose

We'en a man git too busy fo' God, he gittin' too busy.

New Testament church ever practised foot-washing. The Book of Acts—the history of the early churches, does not mention this practice although mention is made of baptism and the Lord's Supper.

The only time foot-washing is mentioned outside of the Gospels, it is plainly not connected with the church as an ordinance. Here is the one lone reference. (I Tim. 5:10).

Also, foot-washing does not symbolize any spiritual truth—like baptism or the Lord's Supper. The way it is usually carried on—it certainly does not show "humility" as sometimes claimed.

The early history of Christianity reveals that such was not practised as a church ordinance. (Continued on page four)

-- The First Baptist Pulpit --

"Why Baptists Do Not Receive Anything But Baptist Baptism"

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and he saw the spirit of God descending like a dove, and lighting upon Him.

"And lo, a voice from heaven, saying, this is my beloved Son, in whom am well pleased."—Matthew 3:13-17.

On last Sunday morning I preached to you on the subject of "Baptism." At that time, I tried to show you from the scriptures that in order to have valid baptism, there must be a proper subject, a proper mode, and a proper purpose. I declare today as I did then that the only proper subject for baptism is a believer in Jesus (Continued on Page Two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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BROTHER EASTEP SPEAKS OUT

In this issue is a letter from Pastor D. B. Eastep to Senator Alben Barkley relative to the draft of 18 year old lads.

Read and re-read this splendid letter and then register your protest with the officials at Washington without delay.



Wattensaw, Ark.

Dear Bro. Gilpin:

Please renew my subscription to the best paper I know of. Am enclosing \$5.00. You may use as you see fit.

A sister in Christ,
DICA FERGUSON.

McLeansboro, Ill.

Kind Friends:

We are sending you a small offering to help along with your good work. Please find enclosed \$3.00. I like your paper so much. It is crammed full of good reading.

MRS. NELLIE MOORE.

I Should Like To Know. . . .

1. Is the Scofield Bible and the Scofield Bible Course to be trusted?

No, there are plenty of errors in them, as follows:

The universal church.

The invisible church.

The Pentecostal origin of the church.

The Bride of Christ being composed of all the saved.

Two kinds of churches — local and universal.

The branch church theory.

Open communion.

The notes of the church in Ephesians and Revelation.

Scofield denies the New Testament origin of Baptist Churches.

He denies the perpetuity of Baptist Churches.

In these, and possibly in other instances, Scofield, the Scofield Bible, and all who follow him are just as rotten as the Devil.

2. Is it right for a church to take money out of its treasury to buy the pastor a Christmas gift?

So far as I am concerned, Christmas is sacrilegious and an abomination to God. A church that observes it in any form, or who gives her pastor a "Christmas present" shows that she has not been taught much as to the origin of Christmas, or much of the Word of God either. One might as well observe April Fool Day or erect an altar to some other mythological God. In fact, the followers of Baal were no worse than the Baptists of today who observe Christmas and Easter.

3. Is there any definite Scripture showing that an infant who dies is saved?

Yes, positively so. Job 3:11-14.

4. When a Baptist preacher is sick, is it right for him to have a Methodist, Episcopal or Presbyterian preacher to fill his pulpit?

A thousand times no! Amos 3:3; Rom. 16:17; II Thes. 3:6,14; II Tim. 3:5; II John 1:9-11. I'd just as soon have a modernist who denies the virgin birth and deity of Christ as to have either of the aforesaid "so-called" preachers in the pulpit where I am pastor. All three deny salvation by grace, the security of the saved, and justification by faith. All teach open communion, infant baptism and sprinkling. All three are as great "whittlers of the Word" as the modernists.

Incidentally, a Baptist preacher who will expose his flock to that kind of preaching doesn't love the Word of God nor the souls of his people. He is a traitor to the Truth and an enemy to our Baptist position.

5. Does responsive reading of an entire church violate Paul's teaching about women keeping silent in church?

No, it would not be usurping authority, she would be helpmate with him. However, I do not think that the rumbling and roaring of an entire church trying to read together, some fast and some slow till no one can understand, can be done to the edifying of the body and Paul tells us in I Cor. 16:26, "Let all things be done to the edifying of the body."



Big Clifty, Ky.

Dear Bro. Gilpin:

We think a lot of Baptist Examiner and would rather support it than any Baptist paper I know of. The Harvester comes next. The Western Recorder is not as good as in former days and I don't like for \$825.00 per month to be paid to them out of money which I think should go to missions. Enclosed small donation—(\$10.00).

A sinner saved by grace,

W. H. MORRISON.

Our Debt

Reported last week -----\$1160.00

Received this week:

L. Edward Burgess,

Mounds, Okla.-----

7.00

Mrs. John C. West, Atlanta

Georgia-----

.50

A Friend, Worthington,

Minn.-----

1.00

\$8.50

Debt Today

\$1151.50

In sending his contribution toward this debt, Bro. Burgess said, "I am enclosing \$7.00—\$1.00 for each year of your seven year anniversary."

Isn't there a Scripture which says, "Go thou and do likewise."



Vanceburg, Ky.

Dear Bro. Gilpin:

It is a pleasure to mail this small amount (\$5.00) to you to use in the good work that you are doing. May you grow stronger as time goes by.

Your brother in Christ,

D. G. DIAMOND.



Better renew your subscription today. If your time has expired, this will be your last issue.



"WHY BAPTISTS DO NOT RECEIVE ANYTHING BUT BAPTIST BAPTISM."

(Continued from page one)

Christ—not an unconscious infant nor an unbeliever. Further, the proper mode can only be immersion. From the example of Jesus, the practice of the early church, the method of John, the Baptist, and the meaning of the Greek word which is translated "baptize," there can be no other scriptural mode but immersion. As to proper purpose: This is not for salvation, but to declare in picture the fact of our salvation. It thus states to the world that the be-

liever has died to sin, and he is now alive unto God, and he is now walking in newness of life.

On last Sunday morning I not have time to complete message on baptism, and therefore, this morning I am talking to you concerning the proper administrator of baptism.

Some have the idea that anyone calling himself a minister and any organization calling self a church has the authority to administer this ordinance, very much surprised they ask: "Does it make any difference as to the administrator Christ must have thought it a great difference or else would never have traveled miles over dusty roads to Nazareth to Jordan to be baptized of John.

Well do I remember on occasions when as a lad I was swimming. I would baptize others and was myself baptized many times, even repeating the tismal formula over the friend whom I might have been baptizing. Certainly no one would say that this was valid baptism.

Any order is worthless has no one to carry it out. Law is null and void which has no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance, it is void and not binding upon us.

I NOW CHRIST IN GIVING THE COMMAND TO BAPTISM. DESIGNATED THE ONE WHO WAS TO PERFORM THIS ORDINANCE. That authority was upon the church and upon the church alone. It was to the church that Jesus gave the ordinance. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age." (Matt. 28:20). He did not give this commission to individuals, but to the church. In this we are assured in view of the fact that Christ said, "And I am with you all the way." (Continued on page three)

How They Prayed

George Whitefield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Henry Martyn, missionary, kneeling on India's coral strands, cried, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

Thomas A. Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls, or I die."

Mrs. Comestock, a missionary in India, a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee." — Wesley Methodist.

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- 36 Plain Sheets
- 36 Bordered Envelopes

The Baptist Examiner
Russell, Kentucky

SPECIAL
\$1.00
a box

Question: Is there anything



we can do to
save this
baby from
fighting in
another war

when he reaches the age of 21?

It is true that Jesus said, "Ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass."—Mt. 24:6.

You can't have peace without the Prince of Peace—the Lord Jesus Christ.

YET in spite of this Scripture, which clearly speaks of war, may we as His people enthrone Him in our hearts and crown Him King of Kings today!

WHY BAPTISTS DO NOT RECEIVE ANYTHING BUT BAPTIST BAPTISM.

(Continued from page two)

unto the end of the age." Christ could not be with His disciples to the end of the age. As individuals, they would not live that long. Hence, He gave the ordinance not to them as individuals, but He gave it to them as a church of the Lord Jesus Christ. So it is upon the church and not the individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church for anybody else knowing aught of it. I refused for two reasons: First, the man expected his baptism to save him, and second, I have no authority to administer the ordinance since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church, and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptized in order to save, whereas the Baptist Churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism, to you or to the church?" That ended the conversation, for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

II
SINCE THE AUTHORITY TO BAPTIZE WAS GIVEN TO THE CHURCH, THEN ONLY THAT CHURCH WHICH CHRIST ESTABLISHED HAS THE AUTHORITY TO BAPTIZE.

B. H. Carroll used to tell of a Welshman, who, desiring to be naturalized, went to an Irish friend for information. The Irishman, wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact

soon accept the baptism of the Red Cross or the W. P. A. as that of the Campbellites or any other heretical organization. Look at it from the standpoint of our United States currency. Since I own a printing plant and have paper and ink at my disposal, wouldn't it be alright for me to print some paper money? I might be able to do just as good a job as that done at Washington. To all appearances, what I might print would be just as good as that which might be printed under government supervision. Yet, I have not the authority to do so. The government would declare that I was counterfeiting. In view of this, beloved, I declare that anything but Baptist baptism is counterfeit and is as worthless in the realm of baptism as the counterfeit dollar is in the realm of United States currency.

IV
"BUT," SAYS THE OBJECTOR, "ARE YOU SURE THAT BAPTIST CHURCHES HAVE THE RIGHT TO ADMINISTER THIS ORDINANCE?" If I did not believe that the Baptist Churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matthew 16:18), I would at once leave the Baptist Church and search for the New Testament Church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

That Baptists have been in existence throughout all ages of the past twenty centuries can easily be seen by hastily noting a few historical quotations.

John Clark Ridpath, doubtless the greatest historian of all ages, who was a member of a Methodist Church, was asked one day if there were a Baptist Church as early as 100 A. D. He replied, "I should not readily admit that there was a Baptist Church as far back as A. D. 100 though without doubt there were Baptists then, as all Christians then were Baptists."

Mosheim, a Lutheran historian, likewise has said, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists." Mosheim then as a Lutheran historian, declares that Baptists are not Protestants, but have existed long before the rise of Protestantism.

Baptists never had anyone hate them quite like Alexander Campbell, yet even Mr. Campbell says, "From the apostolic age to the present time, the sentiments of Baptists ever had a continued chain of advocates, and public monuments to their existence in every century can be produced."

You will thus note that each of these historians quoted was not a Baptist, but rather, they were Methodists, Lutherans, and Campbellites. If time might permit, I might offer historians representing all the so-called creeds of Christendom, who would present the same testimony — namely, that Baptists have been in existence for twenty centuries.

But you may say, "How do we know that Jesus gave the ordinance of baptism unto Baptists?" John the Baptist was the first Missionary Baptist preacher. His ministry was authorized by God, in that he was sent from Heaven.

"There was a man sent from God, whose name was John." — John 1:6.

He was sent for the purpose of instituting baptism.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." — John 1:33.

Thus, beloved, Baptist baptism, beginning with John the Baptist and continuing with an unbroken chain of advocates through the centuries, came from heaven, and carries with it the approbation of God the Father, for on the day that Jesus was baptized by the first Missionary Baptist preacher the world ever saw, the Father spoke from Heaven and said, "I am well pleased." — Matt. 3:17.

V
I recognize that in our audience there are many who do not have Baptist baptism. Although they may have been immersed, they have what I choose to call "alien immersion." It may be that someone this morning says, "If I were to be baptized a second time, wouldn't I be making a mock to baptism?" Not at all, beloved, for you haven't been baptized the first time yet. Acts 19:1-5 tells of twelve who were immersed the second time since their first immersion had been by a faulty administrator. Someone over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all, had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time.

Or to put it in another way: if you have been passing counterfeit dollars and you decide to spend only honest dollars in the future, would it be a mockery for you to cease spending counterfeit ones and begin spending only those that are genuine? The same holds true with baptism. To leave the heretodoxical church of which you may be a member, and to become a member of a true church which was instituted by the Lord Jesus in the days of His flesh, and which has its authority to baptize from Heaven; is just to leave a counterfeit organization, which, along with its baptism, is worthless as a counterfeit dollar.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist Churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of Baptist Churches of the north, while hoped for by all, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty

centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

Logically, my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world, there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and of mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask: "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voice of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the whitecap of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." "But wherein does the water give hope of a resurrection?" you ask. Listen to Paul:

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection." — Rom. 6:4,5.

Will you hear Peter? "... when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." — I Peter 3:20, 21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them you saw its symbolism and heard its forecast when you last saw Baptist baptism administered. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

DIFFICULT TO GET AWAY FROM

It is very difficult for an individual who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life. — Woodrow Wilson.

IMPORTANT LETTER FROM
EASTEP TO BARKLEY

(Continued from page one)
the Bible, which is the Word of God, surely does not indorse such a procedure. In Old Testament times, a man had to be twenty years of age before he went into military service. "Take ye the sum of all the congregation of the children of Israel . . . every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel." (Numbers 1:2-3).

After a young man has reached maturity and has had the opportunity to finish his college education, I am not opposed to drafting him for military service if his country is in jeopardy. But I, and millions of others, are opposed to drafting the eighteen-year-old lads.

As a representative of the people of this Commonwealth, I trust that you will voice the real sentiments of the populace and cast your vote in favor of thousands of these lads who have the free and American right to secure an education. The eyes of our nation are watching our representatives to see what they are going to do in this matter.

With every good wish, I am

Yours sincerely,

D. B. Eastep, Pastor
Calvary Baptist Church
DBE:WS

FALSE PROMISES

(Continued from Page One)
Prohibition, official records show there were 400,000 and the number has been multiplied since that time.

According to the Juvenile Protective Association of Chicago, more liquor is being sold to the youth than during the days of Prohibition. Drinking and drunkenness have greatly increased since the repeal. Thus the second promise was false also.

The third promise is shown to be false by a testimony by the New York Times: "The old saloon had its faults, but at its worst there never was any chance that you would have to fight your way through school girls to get to the bar."

And, then, there was the fourth promise: "That bootlegging would automatically vanish." Facts and figures show that more bootleg liquor is now sold than under Prohibition. The liquor traffic is one of our major social problems. We should fight to the bitter end.

REIGN OF GRACE

(Continued from page one)

merous offspring were contaminated, injured and ruined by it, yet it appears from Divine revelation that He who "declares the end from the beginning" not only foresaw it, but from eternity determined to display His perfections and promote His glory by it. His determination was to glorify Himself in the complete salvation and endless felicity of some of the apostate race, and in the righteous condemnation of others; so that a revenue of glory shall arise to the great Supreme from all mankind. This glory shall arise, as well from that haughty Egyptian monarch, who renounced God's dominion and said, "Who is the Lord that I should obey His voice?" (Ex. 5:2) as from the king of Israel whose exalted character is "A man after God's own heart." As well from a traitorous Judas, who sold his Master's blood, as from a faithful Paul who counted not his very life so that he might finish his course with joy and promote the Saviour's honor. These shall be the monuments of sovereign grace; those of righteous vengeance, and both to the glory of God to all eternity. Nor is anything more agreeable to right season, or the sacred Scriptures, than to conclude that as Jehovah is the first Cause so He should be the last End; and that He should be at the most perfect liberty to dispose of His offending creatures in what way He pleases for His own glory. To dispute this is to deny His Divine supremacy and, with Pharaoh, to renounce His eternal dominion . . .

Such being the final cause of the creation in general, and of mankind in particular, that Sovereign Being who has an absolute right to do what He will with His own, having determined to create man and to leave him to the freedom of his own will, foreseeing he would certainly fall; of His free distinguishing love, chose a certain number out of the apostate race of Adam, and ordained them to a participation of grace here and to the enjoyment of glory hereafter. In the execution of which purpose, by means every way becoming Himself, He determined to glorify all His infinite excellencies. Such is that immanent act of God which is commonly called election, and is the subject of this chapter . . .

That those who in the Volume of Inspiration are called the "elect" are a people distinguished from others, and that mankind

are not included under this denomination, are so apparent as hardly to need any proof. These things are so obvious from the allowed significance of the term, and the tenor of Divine revelation as to leave no room for dispute. From the signification of the term: Because where all, whether persons or things, are equally accepted there is no preference given; there is no choice made; there are none left. For to elect and to choose are the same thing. Where any are chosen others must be refused. From the tenor of Divine revelation: As it is written, "I speak not of you all: I know whom I have chosen" (John 13:18). "I have chosen you out of the world" (John 15:19). "The election hath obtained it, and the rest were blinded" (Rom. 11:7) . . .

But is there any reason assignable why the elect were chosen to life and glory while others were left in their sins to perish under the stroke of Divine justice? None, in the creature. For all mankind, considered in themselves, were viewed as in the same situation and on a perfect level. Notwithstanding the great Author of all things and Lord of the world condescends to assign the reason when He says, "I will have mercy on whom I will have mercy" (Rom. 9:15). In this the adored Redeemer perfectly acquiesced, as appears from those remarkable words, "Even so, Father; for so it seemed good in thy sight" (Matt. 11:26). In this the penetrating judgment of that wonderful man who was caught up to the third heaven rested completely satisfied, and in the same reason of the Divine procedure we all ought to rest without a murmuring word or an opposing thought. Nor can we rebel against the sovereign determinations of the Most High without incurring flagrant guilt, or persist in so doing and escape with impunity.

Election depends on the mere good pleasure of God, without any motive in us to influence the Divine will. No other cause is assigned by Paul when stating and defending the doctrine . . . For Paul teaches and proves that our election to eternal glory must be either entirely of grace, or entirely of works; grace and works being directly opposite. They cannot, therefore, unite in producing the same effect, or in promoting the same end . . . Will any one dare to conclude that there is unrighteousness with God because He dispenses or withholds His favors according to His own sovereign pleasure? Far be it! Such a consequence will be held in the utmost abhorrence by all who revere their Maker . . .

As there is no remission without the shedding of blood, so, without holiness, "no man shall see the Lord." As none shall be condemned to final perdition but those who did such things as were "worthy of death," so none shall enjoy the inheritance of glory but those whom impartial justice shall entirely acquit, and immaculate holiness completely approve. And as none of the damned shall ever be able to assign any other cause of their infinite punishment but that sin which they freely committed, so all the elect shall ascribe their salvation to the grace of God and the work of Immanuel . . .

Does my reader profess to believe and embrace this Divine truth. . . This doctrine informs him whence his happiness flows, and to whom the glory is due. Hence he learns that grace is an absolute sovereign . . . This doctrine presents you with grace on the throne . . . none but those that

"If the son
shall make
you free, ye
shall be free
indeed."

John-3:36

were chosen to life and happiness are born of God or believe in Christ. If then you espouse the doctrine, you should not be satisfied with merely avowing the sentiment as an article of your belief, but should consider it as a truth according to godliness and seek the advantage resulting from it. . . Are you, on Divine authority, not only convinced that the doctrine is true, but also persuaded of your interest in the love it reveals? Remember the exalted privileges to which you are chosen . . . Regeneration, justification, adoption, sanctification, and perseverance in faith . . . Surely, then, with such blessings in hand, and such prospect in view, it is but reasonable that you should be entirely devoted to God, and live His obedient servant. Henceforth the glory of God and the honour of that adorable Person, by whose mediation you come to enjoy these wonderful favours, should be your main concern and the end of all your actions. — From "The Reign of Grace" by Abraham Booth (1734-1806).

FOOT-WASHING

(Continued from page one)
It was not until the fourth century that we find any mention of such. Baptists of the early and later centuries never had such a practice. Only in the past hundred years have SOME groups practised such.

WHAT WAS CHRIST'S ACT
DESIGNED TO SHOW?

In other words, why did Christ wash the feet of the disciples?

To teach humility and lowly service. (Luke 22:24-27). Remember the wrangling of the disciples over who was the greatest, and this act was an object lesson.

The lesson of greatness through service. (See again Luke 22:24-27). This was a lesson against pride—and that real greatness must be obtained through serving others.

Our feet are defiled by sin daily and therefore need daily cleansing. Our feet symbolize—in their walk—our daily living. (Psa. 1:1; 37:23; and Romans 10:15).

Make a study of John 13:1-17.

Verse 7. Peter didn't understand that he would deny Christ,

and would need to be restored to fellowship.

Verse 10. Two Greek words used here—one is "nipto" which means to wash part of the body. The other is "louo" which means to bathe the whole body. The meaning is this: "He that is washed completely in the 'bath of regeneration' doesn't need anything but 'nipto'—to have his feet washed. The kinds of cleansing are referred to—the cleansing of regeneration and the daily cleansing of the feet from the defilement of walking the ways of the world. Jesus seems to have clearly had the two things in mind when he spoke to Peter as He did.

OUR READERS SAY

(Continued From Page One)

Grand Rivers,

Dear Bro. Gilpin:

I am still thankful to receive the B. E. Reading it gives me courage, besides the many lessons otherwise. Find enclosed \$5.00 to use it to the glory of God in whatever way you see fit. Pray for me down here as the spirit leads. Truly your bro. in Christ,
F. E. SCOTT

Chickasaw,

Dear Bro. Gilpin:

For several years I have read The Baptist Examiner, regularly and as an humble layman, wishing to personally thank you for being so loyal to God's Word. Wish that all my Baptist brothers were true to the only authoritative book ever written, as you have been. May God continue to greatly bless you.

Your bro. because of Jesus
T. W. BARKLEY

Route 1, Kenova, W. Va.

Dear Bro. Gilpin:

I am sending you ten dollars for Baptist Examiner.
MRS. VIRGIN THOMPSON

Sciotoville,

Dear Bro. Gilpin:

Inclosed you will find some tithe money (\$7.00).
Mr. and Mrs. David Power

He Keeps The Key

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light;
He keeps the key.

Is there some door, closed by the Father's hand,
Which widely opened you had wished to see?
Trust God and wait—for when He shuts the door
He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered not as you had thought 'twould be?
God will make clear His purpose by-and-by;
He keeps the key.

Have patience with your God; your patient God,
All-wise, all-loving, no long tarrier He,
And of the door of all your future life
He keeps the key.

— Author Unknown