

"THE MORE A MAN DENIES HIMSELF THE MORE SHALL HE OBTAIN FROM GOD."

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

"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).

WHOLE NO. 444

RUSSELL, KENTUCKY, SATURDAY, NOV. 2, 1946

VOLUME 15, NO. 40

## Won't You Say "Yes" To The Master Now, Through Definite Earnest Importuning Prayer?

DR. W. D. LESTER  
Many, La.

"Nevertheless when the Son of man cometh, shall he find faith on the earth?"

The above Scripture (Luke 18:8) was uttered by the Master, as the closing sentence of his strongest parable on IMPORTUNING PRAYER.

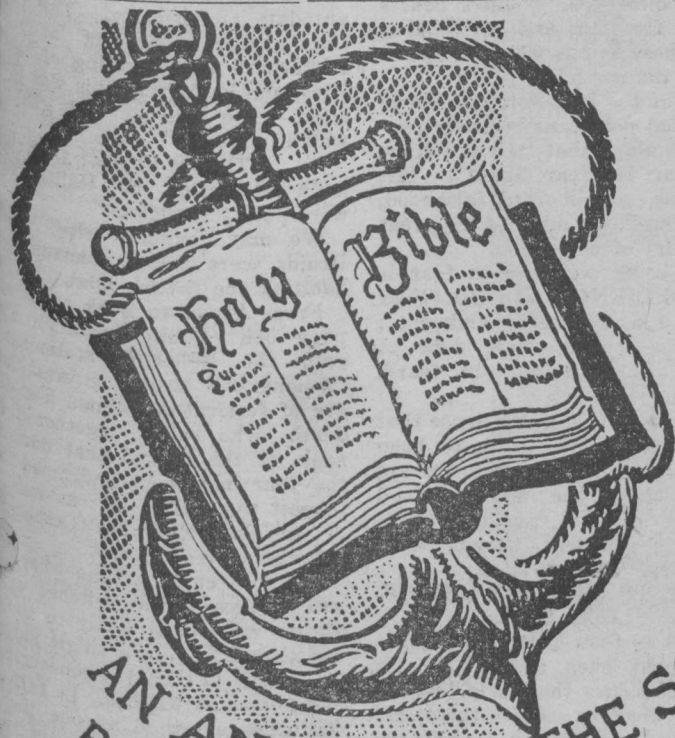
The inspired writer of Luke's Gospel introduces the reader to this parable in verse one: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Thus this parable, tells of a fearless city judge and an importuning widow who persisted in her request that the judge "Avenge me of mine adversary," until he yielded to her IMPORTUNING. Then follows the Master's application: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will 'avenge them speedily. Thus far the Master is speaking to all men of all time, teaching them the unmerited; but nevertheless GREAT, worth of persistent IMPORTUNING PRAYER.

And after making this his strongest possible plea to all men continue in persistent IMPORTUNING PRAYER, the Master looks down through the coming centuries, and sees clearly what faith will be exercised in his blessed Word by those of us who are living in the end times of the Gospel Dispensation. The spectacle was not a bright one as you and I know too well. All BELIEVING students of the Bible are agreed that we are now living in the END-TIMES. Daniel 12:9-10 reads, "And he said, Go thy way, Daniel; for the words are closed up and sealed, till the time of the end—and none of the

(Continued on page two)

### Mused Uncle Mose

"De Lawd don' fill nobody's mouf w'en he preaches: He jes' tell He preachers to fill dey heads an' dey hearts wid de Word, an' He let de Sperit push hit out dey moufs."



AN ANCHOR OF THE SOUL  
BOTH SURE AND STEADFAST

### When You Know The Author, You Can, And Will Enjoy His Book

Dr. Howard W. Pope tells the story of a young lady who read a book, and having completed it remarked that it was the dulllest book she had read in many a day. Not long after this experience she met a young man, and in the course of time their friendship ripened into love and they became engaged. During a visit in the home of his fiancée one evening, she said to him, "I have a book in my library which was written by a man whose name and even initials are precisely the same as yours. Is not that a singular coincidence?" "I do not think so," he replied. "Why not, I pray?"

"For the simple reason that I wrote the book."

Dr. Pope concludes the story by remarking that the young lady sat up until the early morning hours to read the book again, and when it was completed it seemed to her the most interesting book she had ever read. It wasn't dull at all. She found it fascinating. The secret? She knew and loved the author!

You will enjoy the greatest of all books, the Bible, God's Word, if you love the Author. "We love Him because He first loved us." —Seek.

### LOOKING UNTO JESUS

The cost of discipleship very often lies in turning the eye from the better to the best. Dr. Henry Jowett once described how, at the coronation of Edward VII, he sat in Westminster Abbey and watched the honorable assembling of princes, princesses, earls, dukes, and so on. He said: "There was much bowing and respect shown as these people of high degree entered, but when the king arrived all eyes left the people of lesser rank and were fastened on the king. So," said Dr. Jowett, "literature, music, art and science hold our respectful attention, but when Jesus Christ comes into our heart and our life, He must be King, and all lesser subjects must take a lesser place.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." —Mark 16:15,16.

I've got a reason for the message I'm preaching today. I have a friend here in town who is a Campbellite. He doesn't call himself a "Christian". He doesn't say, "I'm a member of the Church of Christ." He doesn't say, "I'm a member of the Diciples"; rather, he says, I'm a Campbellite and I believe that you have either got to be dipped or be damned." In this conversation, he said, "I've got a text in the Bible that you nor any other Baptist preacher would ever dare preach from," and the text that I have read you just now is the one he quoted.

After I had this conversation with this dear man, I was talking with a Baptist preacher friend, and I said to him, "Do you know, one of Alexander Campbell's disciples dared me to preach on Mark 16:15,16, and I have accepted his dare. I also have a subject to go along with this text." This preacher friend asked me as to what the subject was, and I said, "A Baptist Sermon From A Baptist Text that the Campbellites have mutilated." This preacher friend replied, "Brother Gilpin, tell me, are you going to preach from the whole Bible, for there isn't a text they have put their hands nor tongues to, that they have not mutilated."

Well, this morning I want us (Continued on page three)

### OUR HOPE

A shout!  
A trumpet note!  
A glorious Presence in the azure sky!  
A gasp,  
A thrill of joy,  
And we are with Him in the twinkling of an eye!

A glance,  
An upward look,  
Caught up to be with Christ forevermore!  
The dead alive!  
The living glorified!  
Fulfilled are all His promises that came before!

His face!  
His joy supreme!  
Our souls find rapture only at His feet!  
Blameless!  
Without a spot!  
We enter into heaven's joy complete!

Strike harps,  
Oh, sound His praise . . .  
We know Him as we never knew before!  
God's love!  
God's matchless grace!  
'Twill take eternity to tell while we adore!

### Where In The Bible Do You Find Any Reference To Hallowe'en?

ROY MASON  
Tampa, Florida

This is a question that may be very quickly and correctly answered. The answer is—We do not find it in the Bible. Yet it is a day that is observed by nearly every church to be found anywhere. And it is a piece of wickedness for any church to observe Hallowe'en in any way, shape, form or fashion. This statement will be hotly resented, but it is so just the same, and there is no way of denying or getting out of it.

### WHY IS IT WRONG TO OBSERVE HALLOWE'EN?

Because it is an unscriptural observance. "To the Word and the testimony" (See Isaiah 8:20) The Bible is supposed to be our guide, and why have something that has no slightest mention in the Scripture? Christianity is cluttered up with all sorts of things that have no Bible warrant.

Because Day Observance—With a Multiplicity of "Days" is taught against in the New Testament. (See Galatians 4:10) Heathenism and Catholicism, both have lots of "days" to observe. True Christianity makes little of "days."

Because Hallowe'en Was Established by the Catholic Church as a Church "Day".

In Kelley's "Book of Hallowe'en" (from public library) page 29, we read: "A day in May was chosen by Pope Boniface IV (Continued on page two)

## -- The First Baptist Pulpit --

### "A Sermon From A Text The Campbellites Have Mutilated"

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." —Mark 16:15,16.

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### BIBLE'S INFLUENCE

A man in Ireland, who came in contact with a Bible colporteur, at first repulsed him. Finally he was persuaded to take a Bible and later he said: "I read a wee bit out of the New Testament every day, and I pray to God every night and every morning." When asked if it helped him to read God's Word and to pray he answered: "Indade it does. When I go to do anything wrong, I just say to myself, 'Pat, you'll be talking to God tonight.' That keeps me from doing it."



# THE BAPTIST EXAMINER

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## WON'T YOU SAY YES TO THE MASTER NOW?

(Continued from page one) wicked shall understand: but the wise (God's chosen servants) shall understand. In other words, at the time of the end, God's chosen servants shall understand the prophecies relative to the Second Coming. Therefore, when believers are united in their opinion that we are approaching the time of the Lord's Second Coming, it behoves each and every one of us to "WATCH."

Let us keep in mind that this one important question which the Lord asked and left unanswered, was purposely left for you and for me to answer, in these end-times. Had the Master answered his own question, as was his usual custom, relative to our exercise of the particular faith of which he was speaking, we could have claimed his answer a prophecy, which we might not be expected to attempt nullifying. But he left us with no excuse. What is your answer? WON'T YOU SAY YES TO THE MASTER NOW? THROUGH IMPORTUNING PRAYER.

## OF WHAT FAITH WAS THE MASTER SPEAKING?

Certainly He was not speaking of faith in the historical fact

of His earthly life, for in no previous period of history were there more people in the world who exercised this historical faith in Him than there are at the present time. Many of this group never make a public profession of faith in Him, as an exemplary character, who lived in the long ago.

But the larger percent affiliate themselves with some church group, and though unconverted and ignorant of saving faith in Christ, their names remain on some church roll, and a conservative estimate concedes that this latter group of unsaved people constitute more than half the total membership of our modern churches.

We believe he was not speaking of saving faith, because saving faith is essential to the New Birth, and to entrance into the Body of Christ; the true Church, which he has promised to preserve until his Second Coming. Therefore, he would not question the final preservation of this faith.

Our leading interpreters of the Word tell us that the Master was referring, not to personal faith, but to belief in the whole body of revealed truth. And certainly this must be true. However:

We little people may take a very simple and purely personal interpretation of the parable. The Master chose only two individuals to portray his parable on importuning prayer. They were the helpless and powerless widow and the supreme and all powerful judge. The widow clearly represents the powerless importuning; and the more trusting, Christian, while the judge represents God. Like the widow we have no power within ourselves, no worthy merits, no prestige. We only have the ASSURANCE, clearly expressed in this parable, that God will hear our IMPORTUNING PRAYER, NOT FOR ANY AND EVERY WISH OF OURS, but for deliverance from the dominion and power over our lives of the great adversary of our souls, the Devil.

NOW WHAT ARE WE WAITING FOR CHRISTIAN FRIEND. The sands of time are fastly running out. Let us begin now to practice regular and earnest prayer, every day and every night, praying God to keep us truly humble, thankful, and wor-

shipful before Him. Confessing our sins, and asking His blessings and guidance in all we do.

Let us fail not to often listen to the Spirit's call to us: While we keep our conquered spirits quiet, our lips closed, our tongues hushed, as we listen to the Holy Spirit's still small voice, which will come to be to us THE POWER OF PRAYER, THE VOICE OF WISDOM, THE CALL OF DUTY, AND GOD'S ANSWER TO ALL OUR PERPLEXING QUESTIONS AND DIFFICULT PROBLEMS.

## THE REWARDS FOR IMPORTUNING PRAYER

On the authority of the Word of God, which cannot lie, and the testimony of all who have conscientiously lived this life, we can affirm without reservation that the rewards are "God will soon avenge them of their adversary". And as the day of God's grace draws to a close, and all the deluded world about you is being swept into the endless night of eternity, it is a most sublime blessing from God to have the assurance that you are to be kept in perfect peace and security unto the end of life's day. And in thus living you have a foretaste of what Heaven will be. "Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of trouble."—Heb. 4:16.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? And what communion hath light with darkness? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? FOR YE ARE THE TEMPLE OF THE LIVING God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;

and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 6:14-18 and 7:1

## GRACE TO LIVE FEARLESSLY

The whole modern world is torn by strife turmoil and hatred. The devil so thoroughly controls all world powers we can clearly see Rev. 16:13-14 being fulfilled before our eyes. "Men's hearts failing for fear, and for looking after those things which are coming on the earth."

One of the late would be world renowned politicians recently proclaimed aloud that "All We Have To Fear Is Fear Itself". But this was a deliberate falsehood, conceived in the mind of the great adversary of our souls.

The thing we have to fear is DISOBEDIENCE TO GOD. "Fear God and keep his commandments: for this is the whole duty of man." Love casteth out fear".—I John 4:18.

If we fear God in the sense that we respect him enough to keep his commandments, then we are living above the anxiety and turmoil of this world. God's grace is sufficient, if you trust and obey.

## GRACE TO LIVE THE CHRIST-LIKE LIFE:

"And as thou hast sent me into the world, even so have I also sent them into the world."—John 17:18. He sent us into the world to live as Christ lived while on earth, not that we can be entirely like Him, for Christ was divine, as well as human, but we can make the earthly life he lived our ideal, and strive to become more and more like him every day. And when our salvation is complete in heaven "we shall be like Him."

And what are some of the things Christ did while on earth? Matt. II:5—"The blind received their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Likewise, we can administer to those who are sick and in want, we can get the

(Continued On Page Four)

## WHERE IN THE BIBLE DO WE FIND HALLOWE'EN?

(Continued From Page One)

in 610 for consecrating the Pantheon, the old Roman temple to the gods, to the Virgin and the saints and martyrs. . . . The day was changed from May to November." We merely traced along after Catholicism when we have anything to do with Halloween.

Because Hallowe'en—Adopted by Catholicism—Came Straight From the Blackness of rank, heathenism. Proof: Encyclopædia Britannica, says: "Hallowe'en and attendant ceremonies antedate Christianity. The chief characteristics of ancient Hallowe'en were lighting of fires, and belief that this was the night when witches and ghosts walked abroad."

"... Thus it is clear that the main celebration of Hallowe'en were purely Druidical."

We may explain that Druids were ancient pagans, inhabiting the British Isles.

From American Book of Days, page 538 (Public Library) which gain the following statement: "Among the Druids, it was the eve of festival of Saman, lord of death, who called together the souls of the wicked that during the year had been condemned to inhabit the bodies of animals. . . the early Christian (Catholic) church adopted the day."

"Hallowe'en is a time when it was supposed that witches and ghosts were most likely to wander abroad." "... a single judge, in Nancy (France) condemned 800 women as witches. In Tolon: 400 were executed at one time. At Treves 7,000 were put to death."

Thus we can see that Hallowe'en was connected with belief in witchcraft, and this belief brought about the wholesale butchery of thousands. Why should we perpetuate a thing that has had such an unsavory history?

## Because The Things Connected With Hallowe'en Are Anti-Christian.

Such as: (1) Fortune telling, (2) Witches, (3) Ghosts. In Old Testament times fortune telling was punished with death. True, the Hallowe'en celebration presents a tinge of this in jest, but it is wrong to join about these things of such serious moment.

## Because It Is Attended With Vandalism and Hoodlumism.

Wanton destruction of property occurs at this time. We have known of whole towns turned topsy turvy at this time.

But the worst thing is for churches to fall in line with some thing that has no shred of Christianity—something entirely from evil paganism—and to feature it. It is an inexcusable compromise. Christianity ought to be clean and free of everything of heathenism. Christians shall have to answer before God for turning their churches into places of spooks and goblins and witches and fortune telling. It is desecration of holy things, and belittling Christianity. Let us stay clear of it.

New York City

Dear Brother Gilpin: I have been receiving your most helpful paper, "The Baptist Examiner" for over twenty years as a gift from a very godly business man I met on the train in the south, do not remember his name, wish you could, however, I wish you to know it has been a great blessing to me. I have been going through a spiritual depression but your ways your paper came at the right time with the right message. Mrs. O. H. Davidsmeyer

## A HELPER TO THE TRUTH



P. R. Whitfield, Sr.  
White Plains, Ky.

## Favorite Verse

"Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts, we shall be satisfied with the goodness of thy house, even of thy holy temple."—Psalm 65: 4.



I certainly enjoy your paper. It is the best paper I have ever read. I appreciate it most because it proclaims the Word and stands for the truth even if everyone doesn't agree with what it says. I love what it teaches about election, saving grace, and the security of the saved.



# A BAPTIST SERMON FROM A TEXT THE CAMPBELLITES HAVE MUTILATED

(Continued from page one)

to study one of the most misunderstood and one of the most perverted texts in all the New Testament—"He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

I LET ME SAY IN THE VERY OUTSET THAT THIS TEXT ASSUMES MAN'S UTTER DEPRAVITY.

What's the use in talking about salvation if a man isn't depraved and doesn't need salvation? Certainly this text assumes that men of blood need to be saved. And that, beloved, is in keeping with all the balance of the Word of God. Listen:

"I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:5.

"Marvel not that I said unto thee, Ye must be born again."—John 3:7.

In the light of these two texts which so emphatically demand repentance and so emphatically declare that one must be born again—in the light of these two scriptures, I say, beloved, that man needs to be saved. That's what our text says, and that's what all the rest of the Word of God teaches. Surely no text in the Bible assumes man's utter depravity one bit more than this text I have just read.

If you will read through the Bible, you find that man's will is in a depraved condition. Listen:

"And ye will not come to me, that ye might have life."—John 6:40.

The word "will" is a past participle and literally says, "And ye have definitely willed not to come to me." I say, beloved, since man's will is depraved, he would a man definitely will against Jesus Christ.

Not only is man's will depraved, but even his affections are depraved to the extent that he loves things he ought to hate and hates things he ought to love.

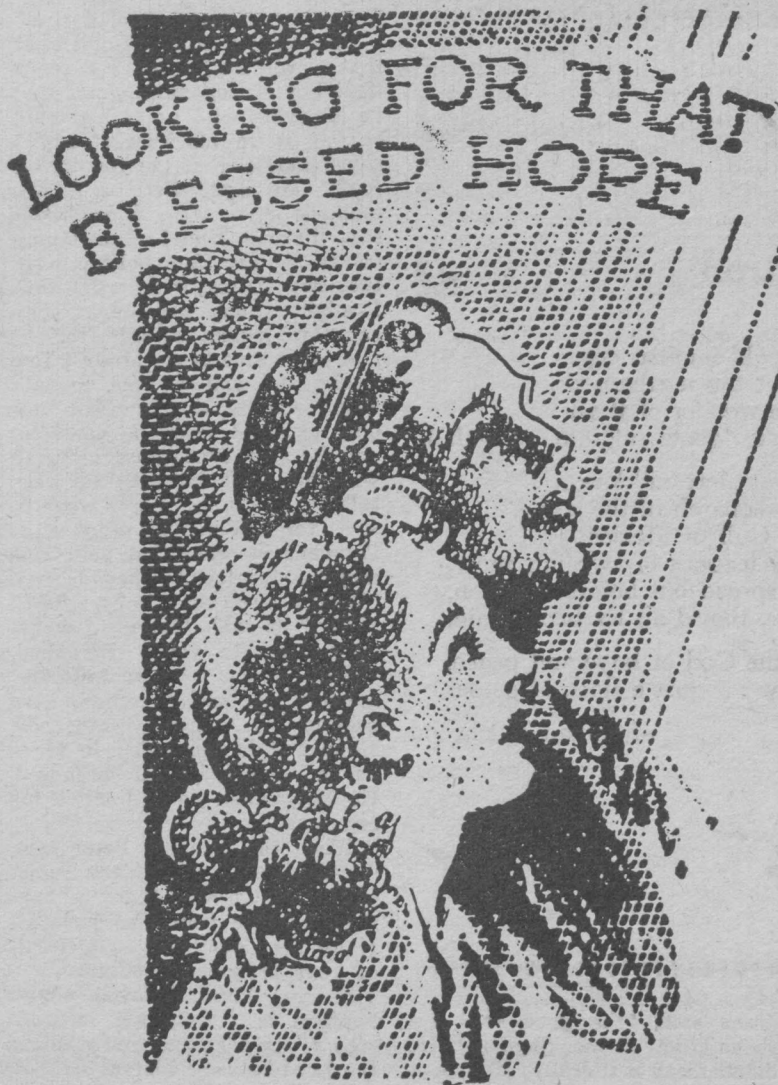
And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

This tells us, beloved, that man's affections are in a depraved state. If they were not, men would love the Lord and hate the devil. Men would love that which is good and hate that which is evil. Men would love that which is right and hate that which is wrong. But in actuality, we find the reverse. Men love evil, they hate the devil, they love wrong; they hate God, they hate good, thereby showing that man's affections are depraved.

Not only is the will power and the affections depraved, but even man's conscience is in a depraved state.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Titus 1:15.

This Scripture declares that the depraved man's conscience is in a depraved condition. How many times have you heard someone say that he was letting his conscience be his guide. My brother, you can trust your conscience to say "amen" to any sin you may want to commit. You can train your conscience to the extent that it will give mental assent to whatever kind of life you may want to live. Conscience is a defiled, defiled part of the human being, and I say to you, it, like the affections and the will, is badly



ly depraved and spiritually vitiated.

I wish you would notice that even man's understanding is depraved. Listen:

"There is none that understandeth, there is none that seeketh after God."—Rom. 3:11.

Why, my brother, there isn't a man in all this world, apart from the work of the Holy Spirit, that understands God. The unsaved man can understand anything naturally, but he can understand nothing spiritual apart from the work of the Lord. You can tell an unsaved man how he can advance his wealth, and he can understand that. You may talk to him about how he can gratify the lusts of his flesh, and he can understand that. You can talk to him about material things and he can understand that. You can talk to him about the things of the world, and it will be no difficulty at all for him to grasp what you are saying. However, you talk to him about spiritual things and you will find the words of Romans 3:11 to be true. Very shortly after you begin to talk in the realm of spiritual things, he will say, "I just don't know anything at all about these things." Of course, he doesn't, for his understanding is depraved.

Man is not only depraved as to his will, his affections, his conscience and his understanding, but beloved, he is so depraved that no man could ever come to God unless God were to draw him. If it remained for you to turn to the Lord in your own strength, you would die and go to hell before you would ever think about turning to the Lord Jesus Christ. Only as the Lord God works in the hearts of men, and only as God draws men by the power of His Spirit, then and then only will unsaved men think about God and turn to him. They must be drawn by the Spirit of the Lord. Listen:

"No man can come to me, except the Father which hath sent me to draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every

man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 6:44,45

I tell you, beloved, no man in all the world, unless the Holy Spirit draws him, will ever turn to Jesus Christ. Now in the light of the fact that man's will is depraved, man's affections are depraved, man's conscience is depraved, man's understanding is depraved, and the whole being is so vitiated spiritually that no man would ever come to God unless the Holy Spirit were to draw him, in view of that fact, I say that all the teachings of the Word of God is that man is a totally depraved human being, and our text assumes this very fact.

II  
NOT ONLY DOES OUR TEXT ASSUME THAT MAN IS UTTERLY DEPRAVED, IT LIKEWISE TELLS US THAT SOME OF THOSE WHO ARE DEPRAVED WILL BE DAMNED, FOR IT SAYS, "HE THAT BELIEVETH NOT SHALL BE DAMNED." You will notice that it doesn't say, "He that isn't baptized will be damned," and it doesn't say, "he that doesn't live up to the Ten Commandments will be damned." It doesn't say, "he that doesn't join the church will be damned." It doesn't say, "he that doesn't make the good confession shall be damned"; rather, it says, "he that believeth not shall be damned." I say then, my brother, here is a text that not only tells us of the depravity of man in God's sight, but tells us that the final destiny of that individual is that he shall be damned throughout eternity.

However, that's nothing new, for the Word of God from beginning to end teaches us the same truth. In its entirety the Bible is a Book of judgment and damnation, and all the way through this Word of God we are given reference after reference telling us that men who die in their lost condition shall come to the judgment bar of God and shall be judged and cast into Hell, and throughout eternity shall continue in Hell in their depraved

and unsaved state. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

"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."—Rev. 14:10,11.

My brother, you can't read that without realizing that there is a hell awaiting the unsaved as his destiny, just as our text says, "he that believeth not shall be damned."

Notice again:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Beloved, I say to you of all the texts in the Bible, there is none that is more conducive to teaching the truth of the Word of God than is this text that our Campbellite friends have mutilated. This verse tells us of man's depravity and of the final destiny of that man who dies without Jesus Christ, for it says, "he that believeth not shall be damned."

III  
THIS TEXT ALSO TELLS US HOW WE ARE SAVED. It says, "he that believeth and is baptized shall be saved." Now does that mean that a man has to be baptized in order to be saved? I say this morning, "he that believeth and eats his breakfast shall be saved," but only a nitwit would think that eating his breakfast would have anything to do with his salvation. I say also, "he that believeth and joins the church will be saved," but that doesn't mean to say that joining the church has anything to do with his salvation. I say, "he that believes and walks down the street will be saved," but that doesn't mean to say that walking down the street has anything to do with his salvation. When our Lord says, "he that believeth and is baptized shall be saved," He didn't mean to say that baptism has one thing whatsoever to do with the individual's salvation. If our Lord meant that, He would have conflicted every Scripture of the Word of God and contradicted every statement of God's blessed Word.

There is only one direct question as to how to be saved in all the Bible. Listen:

"Sirs, what must I do to be saved? (Acts 16:30) And in answer to that direct question, you must have a direct answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31) Not one word is said about baptism in that text. Listen again:

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."—I Cor. 1:17.

Now if baptism had anything at all to do with salvation, you see the utter inconsistency of Paul's statement here when he said, "Christ didn't send me to baptize, but to preach the gospel." That in itself would show that baptism is not one part of

the gospel, but rather, it is entirely separate and distinct from salvation. In fact, the Apostle Paul goes right along in this same connection to say:

"I thank God that I baptized none of you but Crispus and Gaius."—I Cor. 1:14.

If baptism had anything at all to do with salvation, the Apostle Paul was thanking God that he didn't have anything to do with anybody's salvation in Corinth except Crispus and Gaius. Such philosophy is unthinkable in the light of the Christian character of the Apostle Paul.

Listen again:

"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 also should walk in newness of life."—Rom. 6:4.

Paul refers to baptism as a burial not a birth. Those who believe that you are saved by being baptized say that baptism is the Saviour and is therefore the birth, but Paul says it is a burial. Now which, this morning, will you believe—that individual who says that we are saved by baptism, or Paul? Paul does not say we are born when we are baptized, but rather, he says we are buried with Christ in baptism.

Notice again:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples.)"—John 4:1,2.

The making of disciples is one thing, and the baptizing of them is something different. When the Lord Jesus was here on this earth, He never baptized one single person. This text says, "he baptized not, but his disciples." The disciples did the baptizing. If baptism has anything at all to do with a man's salvation, then beloved, Jesus Christ didn't save one single person when He was here in the days of His flesh.

I remember one of the brethren of our church, twelve years ago I guess, went to a so-called church near by. The preacher took a man and stood him on one side of the baptism and said, "Here you see an unsaved man." Then he took him down into the water and baptized him, or at least so he said. After this was done, he said, "Now you see a man who is saved; and do you want to see his Saviour?" He then pointed back to the baptism and said, "There's his Saviour." To me, that's not much short of blasphemy. Beloved, the Lord Jesus Christ in the days of His flesh, never baptized even one individual. If baptism had anything whatsoever to do with salvation, then Jesus Christ never saved one single soul, and, my brother, He is not our Saviour today. If I were depending upon baptism for salvation, I couldn't sing these old hymns that talk about being saved by the blood. I couldn't call upon Him in prayer and refer to Him as my Saviour. I couldn't testify for Him as my Saviour if I were depending upon the water for my Salvation.

One passage of Scripture above all others that kills once and for all the fact that baptism could save any individual, is that which grows out of the experience of Jesus in His dying hours, and when on the cross, a thief turned to Him and said, "Lord, remember me when thou comest into thy kingdom." Here's a man that never was baptized in any way at all. Yet, beloved, though he was never baptized, Jesus said he was in paradise that day with Him.

I remember several years ago (Continued on page four)



WON'T YOU SAY "YES" ?

(Continued from page two)

gospel of life out to those who are dead in sin, and we can preach the gospel to the poor.

James 1:28—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jesus lived up to this fine definition of pure religion undefiled, and he wants us to follow Him.

These and many other scriptures, teach us what Christ our example, as well as our redeemer did while on earth. And as he was about to be caught up into heaven he said, Mat. 28:18-20—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Almost fifty years ago some early teen-age youngsters were converted, duly baptized, and in the Spiritual fervor and enthusiasm of their newly found life, covenanted together to take literally and believe God's promise to answer united prayer petitions, as revealed in Mt. 18:19—"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." They prayed that God would give the Christian world grace and faith to fulfill his great commission of carrying the gospel to all the world during their life time.

Now if you will carefully examine the histories and records of conditions fifty years ago you will find that so very little had been done to send the gospel to all parts of the world, communication and transportation was so poor, compared to our present day methods, that it must have appeared humanely impossible; and indeed it was humanely impossible, for those youngsters' prayers to come true. But some of them are very much alive today, and are utterly astonished to see how nearly their united prayers have already been answered. "This is the Lord's doing; it is marvelous in our eyes."—Psalms 118:23.

If you ask how much these boys have contributed, in a material way, to missions during the fifty years? The answer is, very little indeed.

If you ask what changes did their prayers bring about? The answer is as difficult as is the doctrine of predestination and foreordination.

What we are very sure of however, is the proven fact that those who are truly consecrated and believing will be led of the Holy Spirit to pray along lines acceptable with God.—"If ye abide in me, and my words abide in you, YE SHALL ASK WHAT YE WILL, and it shall be done unto you."—John 15:7.

We are not to attempt to change or alter God's plans through prayer, but we may be led of the Spirit to ask for what God is pleased to give.

Now My Dear Consecrated Christian Reader:—Over and above your importuning prayers for personal victory over the great adversary, the Master is asking if you will exercise faith in his revealed Word to an extent which will lead you to importune in prayer day and night for not only yourself, but for all the Church, the Body of Christ, to be eternally avenged of the great adversary. Through the Second Coming of our blessed Redeemer.

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## Migration



There came a distant honking, an old familiar cry; A V-like chain appearing from out the northern sky. I spoke of how it thrilled me, the wonder of it all. "That's nothing," said my comrade, "geese migrate every fall."

I saw that old gray gander, his eyes alert and keen; A bold and dauntless leader, the monarch of the scene. I saw those far-flung waters, the Gulf of Mexico; The mighty frozen Northland, its leagues of swirling snow. The springtime and the autumn spread out before me then, I saw the time when, sure as fate, they'd all fly back again.

I saw the God who made them, the God of hope and peace, And yet my friends beside me saw . . . just a flock of geese!

—Stillman J. Elwood



"And shall not God avenge his own elect, which cry day and night unto him though he bear long with them? I TELL YOU THAT HE WILL AVENGE THEM SPEEDILY."

And you will covenant with other readers, to "Say Yes to The Master Now, Through Importuning Prayer.—Won't You?"

1 Thessalonians 5:16-25.—"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth out, who also will do it." Brethren, pray for us.

## A BAPTIST SERMON

(Continued From Page Three)

in debating with Campbellite J. W. West, here in town, that I cited this passage of Scripture, and for an answer or a rebuttal, Mr. West said, "Well, if you want to be saved like a thief, that's all right," and that's the only answer he had to make. Beloved, let me say to you, I only trust when the hour comes for my departure, I shall have as glorious an entrance into heaven as that thief had, escorted there by the Lord Jesus Christ Himself, and apart from any and all baptism.

However, I'm sure that there are those who say, "Now Brother Gilpin, it's all right to read these Scriptures, but aren't there other passages where baptism is spoken of as indicating that maybe it would have something to do with one's salvation? Let's see: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

Notice: "Arise and be baptized, and wash away thy sins." Why it's a figurative expression just as we read in Matthew 13:38 when Jesus said "the field is the world." He didn't mean that field He was talking about was actually the world, rather, He meant it represented the world. When

Jesus said, "the good seed are the children of the kingdom," He didn't mean it literally; He meant the good seed represented the children of the kingdom. When He said, "the tares are the children of the wicked one," He didn't actually mean this; rather, He meant the tares represented the children of the devil.

When our Lord took the bread and the wine at the time He instituted the Lord's Supper, He said, "This is my body, and this is my blood." He didn't mean it was His literal body and blood. He didn't mean that the individuals who take the Lord's Supper eat the literal flesh and blood of our Lord, He meant the wine and the bread represented His body and His flesh.

My brother, when Paul was told "arise and be baptized and wash away thy sins," it was a figurative expression, which pictured that which actually took place in the heart. Whenever you see a person baptized, it says to the world that he has died to sin and we are raising him to walk in newness of life. When you see that individual baptized, you get the outward picture of what has taken place inwardly, for the heart has been washed by the blood, and the washing of the water on the body pictures what has taken place in the heart.

It would seem unduly strange to me that if water were necessary and essential for salvation—it would seem unduly strange to me that Paul never told anybody to be saved in that manner. When Ananias said, "arise and be baptized," it was a figure of speech saying to the world that Paul had been saved. If Ananias meant otherwise, and if he meant water was to literally wash his sins away, isn't it strange that when Paul became a preacher he never told anybody to be baptized to wash away their sins, but rather, he said, "For by grace are ye saved through faith, and that not of yourselves: It is the gift of God, not of works, lest any man should boast." (Eph. 2:8,9).

But there are others who say, "But doesn't the Bible say in Acts 2:38 something about baptism putting away one's sins?" Listen:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins."

Did you ever stop to think what that word "for" means? I see a little boy sitting nursing his toe; he is crying with great big tears running down his cheeks, and I say, "Buddy, what are you crying for?" He says, "Because I have stumped my toe." He doesn't say, "In order that I might stump my toe." The Campbellites have that boy saying, "In order that I might stump my toe." They say "for" means "in order to."

A man came to my study a few weeks ago and wanted to talk about Acts 2:38. He was unduly agitated when he came in, and he was even more agitated when he went out. As we were talking, he said, "Why, when it says for the remission of sins, it means in order that your sins may be forgiven." Then I said, "What did you come in here for?" "Why," he said, "because I wanted to talk to you." I replied, "What does the word 'for' mean?" He said, "I came in here because I . . .", and brother, he stopped right then when he knew he had used the word "because." He knew then he had killed his argument.

When the Apostle Peter said, "be baptized . . . for the remission of sins," he meant "be baptized because your sins have already been remitted as a result of your previous repentance."

Do you know, beloved, that baptism is merely an outward sign of the fact that you received the Lord Jesus? Listen:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:26,27.

Now what does this mean? Get an illustration: Here's a lad who joins the army. Just as soon as that boy signs his name on the dotted line, he is right then subject to the U. S. Army. It may be several days before he is inducted and into uniform, but he is already a member of the U. S. Army. His family and friends know that he has joined the army, but the world at large doesn't know it until he puts on the uniform, and the day he puts on his uniform and walks down the street, everybody said, "What, he has joined the army," when, in reality, he had joined several days before. The day a man believes in Jesus Christ in his heart, he is saved, and the day he is baptized, the world says, "that man has been saved." The world sees that which outwardly signifies what has already taken place in the heart.

In the light of this, I say that our text states exactly what the rest of the Word of God teaches, namely, it is faith that saves and baptism has nothing whatsoever to do with any individual's salvation. I don't sing this morning, "There is a fountain filled with water,

Drawn from the city's mains, And sinners, plunged beneath that flood, Lose all their guilty stains."

Rather, I sing, "There is a fountain filled with blood,

Drawn from Immanuel's veins, And sinners plunged beneath that flood,

Lose all their guilty stains." I don't point out this morning to a man standing waist deep in the water and say to you, "There's our Saviour," but I point to the Lord Jesus Christ dying on Calvary's cross, and I say to you in the words of John, "Behold the Lamb of God, which taketh away the sins of the world."

## IV

But beloved, my text doesn't stop there. My friend here in town dared me to preach from

this text of Scripture, and I said, "I'll go you one in that text never heard of." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I said, "You don't believe that. You say a man believes and is baptized maybe he'll get to heaven," our text says, "He that believeth and is baptized shall be saved."

There isn't a text in all the Bible that a Campbellite is more scared of than this text if it will run it down to its final end for this verse teaches unquestionably the absolute security of the believer. Here's a text that says that a child of God is absolutely saved, for Jesus said, "he that believeth and is baptized shall be saved." Oh, how it thrills my heart to read this, and then to other Scriptures and hear Jesus say:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:28-30.

Thank God, if a man believes and is baptized, he shall be saved, and may be, not perhaps, and if he holds out faithful to the end—if he believes, he shall be saved. Beloved, I'm on a good ground when I read a positive declaration of Jesus when he declares that if a man believes he shall be saved, positively saved and shall not lose his salvation.

I often think of Andrew Carnegie when he was just about ready to shuffle off the coil of mortal life. It was then he said, "I'm worth two hundred million dollars, and I'd give it all up for life for ten years." My brother, listen to me: I can tell you something better. I can tell you how to get a lease—even absolute possession of Heaven itself—it won't cost two hundred million dollars, it won't cost a dime, all it costs is faith in the Lord Jesus Christ as your Saviour.

"In my hand no price I bring, Simply to Thy cross I cling." "He that believeth and is baptized shall be saved," and that comes to Jesus Christ and believes in Him and receives Him as his Saviour, that man shall be saved. How do we know it? Jesus Christ said, so, I'll take His word against the word of the whole world.

In just a moment you'll go through with this sermon through with it until the morning of the judgment, but ere close, may I remind you of other Scripture.

"Behold, now is the acceptable time; behold, now is the day of salvation."—2 Cor. 6:2.

Oh, may this be the day of salvation so far as you are concerned. I have been very deeply impressed of recent days our study of the sacrificial system of the Jews of the Old Testament. On their brazen altar they offered their sacrifices, and as that sacrifice was offered unto God, would stand there and look up and say, "That represents me, My brother, listen to me this morning, I stand and look up and I see Jesus Christ dying there as my sacrifice, and I look up and see Him, I say, 'He represents me—He is dying in my stead.' When I get to Heaven, I'll get there not because anything I have done, but I'll be there because Jesus Christ died in my stead."

Thank God for this great truth—"He that believeth and is baptized shall be saved." May we believe in Him and be saved.