

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. 470

RUSSELL, KENTUCKY, SATURDAY, MAY 10, 1947

Volume 16, No. 15

## Why I Am A Missionary Baptist And Not A Roman Catholic

BY WM. M. NEVINS

"Know the truth and the truth shall make you free."—Jesus Christ.  
The answer to this question hangs upon two or three propositions which I shall proceed to state.

### FIRST PROPOSITION

When Christ was upon earth, He set up a visible church, organized, officered, with authority to receive and exclude members. "Upon this rock I will build my church."—Matt. 16:18.

"If thy brother shall neglect to hear thee tell it to the church; let him be unto thee as a heathen man and a publican."—Matt. 18:17.

Many make the mistake of confounding the church and the kingdom. The Saints, as they call themselves, or Church of God, have no church roll and no organization. The followers of Alexander Campbell insist that when

a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church, and a person can be in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth he set up a visible church with officers, organization and the power to receive and exclude members.

### SECOND PROPOSITION

Christ gave to his visible church the ordinances to administer and to keep till He comes again.

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordin-

ances as I delivered them unto you."—I Cor. 11:2. The church is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

### THIRD PROPOSITION

This visible church that Christ established has come on down through the ages, is in the world today, and will continue till Jesus comes.

Look again at Matt. 16:18. "On this rock I will build My church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this

point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

Now, then, we have the three propositions before us:

I. Christ set up a visible church.

II. He gave to this church the ordinances to administer and keep.

III. This church is in the world today.

The question is, therefore:

Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

### First Method Of Proof

The first method of proof is the method of historical elimination. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of them, showing their human origin and the date of their birth:

Christian Science — Mrs. Eddy 1879.  
Mormons — Joe Smith — 1830  
Christians — Alexander Campbell — 1827.  
Methodists — The Wesleys — 1730.  
Episcopalians — Henry VIII — 1538.  
Presbyterians — John Calvin — 1532.  
Lutherans — Martin Luther — 1521.

These are the principal ones, and thus we could do with the (Continued on page four)

## Here Is One Title Not To Be Used When Addressing A Preacher

A few days ago we read in a daily paper that a certain high church official was installed in a nearby state, and in speaking of this man they called him "The Most Reverend". We were staggered by such blasphemy, for yet we know that this, and a hundred expressions, are commonplace in the modern religious world. Some words are used in the Bible in various ways, but this word "reverend" is used only once (Psalm 111:1): "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend in his name." There

can be no question as to whom this Scripture refers. It is to God Himself. For any man to place himself, or be placed by others in equality with God is blasphemy of the highest order, but to give man a place above God, "most reverend", is blasphemy beyond description. Such is the depravity and wickedness of the present age that such practice hardly gets a raise from the eyebrows of many people. It is the accepted thing in almost all so-called Christian circles to call preachers by the title of "reverend". Whatever may be the density of ignorance prevailing among those who use the term, it is high time for all those who know the truth to be done with such idolatry.—THE CLARION

### NOT FOR VOTING

It is reported at the General Assembly of the Presbyterian Church in the U. S. A., to be held in Grand Rapids, Mich., in May, one of the matters to come up for discussion, and upon which a vote is to be taken, is the proposal brought up in last year's General Assembly that "women be ordained to the ministry in the Presbyterian Church."

This ought not be a matter for voting, for one should not be obliged to decide upon an issue concerning which definite and unmistakable command is given in the Scriptures. "But I suffer not a woman to teach, nor to usurp authority over the" (Continued on page four)

### Mused Uncle Mose

"De mish'nary society han' out a lot a nice baskits fo' de po' Chris'mus day, but seem lak dey was awful sho't on de Bread ob Life."

## Read This If You Want To Know The Cause Of Much Fruitlessness

J. S. THOMPSON

I think this Parable, Luke 13: 6-9 refers primarily to the nation and people of the Jews.

God chose them for His own, made them a people near His heart, gave them advantages of knowing and serving Him above all other people of the earth, but instead of honoring Him they have been a reproach; He has not failed them but they have failed Him; but for all this He will not cast them off forever.

But this Parable I think is designed to arouse all them that are 'At ease in Zion', to arouse all the "Do-nothings" in the churches of Christ today.

I take it that The Certain Man in the parable refers to the Lord — The Dresser of the Vineyard, to the Holy Spirit and The Fruitless Fig Tree refers to those whom the Lord has planted in His vineyard, who are idle and

doing nothing for Him. Notice:

### THE CERTAIN MAN

The Lord Himself chose and plants His trees in His vineyard—He speaks of them as "Trees of righteousness, the planting of the Lord."—Isa. 61:3.

While this is true, not all the trees one sees growing and flourishing in this world, and in the churches, are His trees;

Someone says, I don't like your Calvinism, because it says, There are few elected and that nobody except the elect can be saved;

Calvinism does not say, There are but few elected, chosen, it (Continued on page two)

### "BLESSED ARE THE DEAD"

By ZACH SAVAGE  
Gainesville, Fla.

Those who have died in the Lord are asleep in Christ, comforted, and are present with the Lord. "For if we believe that Jesus died and rose again, even so them also WHICH SLEEP IN JESUS will God bring with him." I Thessalonians 4:14. "But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but NOW HE IS COMFORTED, and thou art tormented." Luke 16: 25. "We are confident, I say, and willing rather to be absent from the body, and TO BE PRESENT WITH THE LORD." II Corinthians 5:8. "For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST; which is far better." Philippians 1:23. "And Jesus said unto him, Verily I say unto thee, TODAY SHALT THOU BE WITH ME IN PARADISE." Luke 23:43. "Father, I will that they also, whom thou hast given me, .. with me where" (Continued on page two)

## -- The First Baptist Pulpit --

### "I WAS SPARED"

(Anniversary sermon of Pastor Gilpin, preached Sunday morning, April 20, at the beginning of his 19th year as pastor of the First Baptist Church of Russell, Ky.)

"I was left."—Ezek. 9:8.

This day marks another milestone in my life and in the history of this church. Eighteen full years of my pastorate are finished, and today we begin the 19th year of our association together as pastor and people. Ere I forget it later, let me say that I'm happier today than I was nineteen years ago when I began my pastorate in this church.

As I think this morning in terms of the future, I am reminded of the words of the poet when he said:

"Yes, the future lies before me And I know not where I'll be; But wherever my path may lead me, Saviour keep me close to Thee."

Surely this morning that ought to be the prayer of everyone of God's people who are assembled within this sanctuary—"Saviour, keep me close to Thee."

Since this is my anniversary, I have chosen for a text that which seems to me to be quite appropriate—the words of Ezekiel when he said, "I was left" or literally, "I was spared." As

you may have noticed from the reading of this chapter, this text is taken from one of the early chapters of Ezekiel's experiences. This chapter shows the terrible retribution that the Lord brought upon the guilty Jewish nations, beginning at Jerusalem. If you noticed as I read it to you, you saw the very things Ezekiel saw and recorded. Ezekiel saw the slaughter men proceed through the city beginning with the sanctuary in Jerusalem, to kill, to slay, and to spare none save those who had been marked with the writer's ink horn on their brow. All about him were those who were slain—those (Continued on page two)

"I SHOULD LIKE TO KNOW"

1. Is there a difference in the Holy Ghost and the Holy Spirit? Absolutely none. They are one and the same and the terms are used interchangeably.
2. Was Judas present when Christ instituted the Memorial Supper?

This is a much controverted question. The best of Bible scholars are divided in their opinion here. Personally I do not think he was present. It doesn't make any difference whether he was or wasn't, since we have many unsaved people who observe the Lord's Supper. Of course none but the children should partake of the elements representing our Lord's body, yet many do so.

3. My Sunday School teacher taught us on last Sunday that a pastor was called to our church or a teacher was elected to our class we were to take heed they said whether we believed it or not, and that each individual had a right to his own belief. Is this so?

No man has a right to his own (Continued on page two)



THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c  
(Domestic and Foreign)

Send Remittances to Russell, Ky.  
Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"BLESSED ARE THE DEAD"

(Continued from page one)

I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world." John 17:24.

Christ is in Heaven at the present time. "And it came to pass, while he blessed them, he was parted from them, and CARRIED UP INTO HEAVEN." Luke 24:51. "This same Jesus, which IS TAKEN UP FROM YOU INTO HEAVEN, shall so come in like manner as ye have seen him go into Heaven. Acts 1:11. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but INTO HEAVEN ITSELF, now to appear in the presence of God for us." Heb. 9:24. "Who (Christ) is gone INTO HEAVEN, and is on the right hand of God; angels and authorities and powers being made subject to him." I Peter 3:22.

Christ knows all things at all times. "Now we are sure that thou knowest ALL THINGS, and needeth not that any man should ask thee: by this we believe that thou comest forth from God." John 16:30. "He saith unto him the third time, Simon, son of Jonah, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, LORD, THOU KNOWEST ALL THINGS; thou knowest that I love thee. Jesus said unto him, Feed my sheep." John 21:17.

Since Christ knows all about those living or dead, and since those who are asleep in Him are comforted and are present with the Lord, it does not appear to be presuming too much to believe that one who has died knows or is conscious of those left behind on this earth, either directly himself, or through being present with the omniscient Christ. The rich man in hell knew that his five brothers were still living and had not accepted Christ as their Saviour. "Then he said, I pray thee therefore, father, that thou wouldest send him (Lazarus) to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Luke 16:27-28.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him, for he careth for you . . . To him be glory and dominion for ever and ever. Amen." I Peter 5:6-7,11.

I SHOULD LIKE TO KNOW

(Continued from page one)

belief. We are to take what God says in His Word as final and are to bring our beliefs in harmony with what He says. Remember God's Word is final. Cf. Numbers 22:18; Deut. 12:32; Proverbs 30:5,6; Is. 8:20; Rev. 22:18,19.

As for accepting what a pastor or a Sunday School teacher says, we should accept nothing which differs from the Word of God. God's Book is final and even though one may be a teacher or preacher if what he says is not according to God's Word we should reject it.

4. Will we know our loved ones in Heaven?

Of this I am definitely positive. The answer is emphatically yes. If with our finite knowledge we know each other on earth, surely with infinite knowledge we will know each other in Heaven.

Yet in this respect as in all others, let God's Word be final. Paul said, "But then shall I know even as also I am known." I Cor. 13:12. When David's baby died, he comforted himself that he would see this child again, thus indicating heavenly recognition. Cf. II Samuel 12:23. Of Isaac it was said when he died that he was "gathered unto his people." Cf. Genesis 35:29. This means nothing if it does not mean heavenly recognition.

5. Do the saved who have died know that which is going on here on earth or are they asleep and unconscious?

There is nothing taught in God's Word more emphatically than the truth of the consciousness of the believing dead. Beyond any shadow of a doubt they are conscious of that which takes place here on earth. They know what we do who are still living. Read Heb. 12:1. The word "witness" is literally the word for "spectator." It refers back to the preceding chapter which discusses the many heroes of faith. It indicates that these and all those that have died in Christ are now heavenly spectators observing our Christian race.

6. Do those who have died in their sins know that which is going on here on earth?

Jesus said that they did. He told of a rich man who in Hell knew that his five brothers were on the road to Hell. Cf. Luke 16:28. In the light of this I am sure that every unsaved man is likewise conscious of that which is going on here on earth.

7. If the fire of Hell is literal, will it not completely reduce our bodies to nothingness and will we not be eventually and totally consumed?

Such a question indicates that one has been listening to the Russellites who preach annihilation. In the days of Daniel three Jews were cast into a fiery furnace. Despite its heat the flames thereof did not touch them. If God could give these Christian men imperishable bodies within natural flames, certainly God can give indestructible bodies to the unsaved in Hell. Read II Thes. 1:7-9; Rev. 14:10,11.



ALCOHOL

Alcohol never, under any condition, increases the vital energy of the body. On the contrary, decreases it in a marked and uniform manner through its poisonous influence upon the living cells.

Alcohol is never a tonic or a stimulant. It is always a narcotic interfering with bodily functions and lessening the nerve tonic and vital energy.

FRUITLESSNESS

(Continued from page one)

says They are a multitude which no man can number;

I am saying that Christ made the sacrifice for all, but He made the Atonement for His own, and only for His own.

Paul says: "We trust in the living God, who is the Saviour of all men, especially of those that believe." I Tim. 4:10.

Jesus said: "All that the Father hath given Me shall come to Me, and Him that cometh to Me, I will in nowise cast out." John 6:37.

But, will all of the race come

Before



Above you see how your editor looked eighteen years ago when he first became pastor in Russell. Below you see how he looks after eighteen years as pastor of the church. Yes, we say with Paul, "By the grace of God, I am what I am."

After



to Jesus and be saved—you say No, and certainly you are right, but one thing I know and that is, every one of the race that the Father has given Him will come and be eternally saved, because Jesus says so.

I know that every one whom, "God has chosen to salvation"—2 Thess. 2:13,14) will come, or have come!

Paul says: "We see Jesus who has made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the grace of God should taste death for every man."—Heb. 2:9.

John the Baptist cried out, "Behold the Lamb of God which taketh away the SIN of the world."—John 1:29.

On the cross Jesus paid for the SIN of Adam and tasted death on that cross for every man—but

He went into the "presence of God with His own blood."—Heb. 9:23-28—and made the "ATONEMENT" for every one which "The Father had given Him" and for none others.

He died for all, but if He also made the Atonement for all, then all shall be saved—(Universalism)—If He made the Atonement for all and all are not saved, then He poured out much of His precious blood for nothing—But did He?

Not one of the race whom the Father has given Him will ever go to hell for Jesus said so. —John 6:37.

I know that God has not given His Son all the race for Jesus Himself said to some "And ye will not come unto Me that ye might have life."—John 5:40.

Now you notice the Fig tree; It did not just happen to come up and grow in that Certain Man's vinyard, and certainly it did not plant itself there;

Jesus said: "many widows were in Israel in the days of Elias . . . but unto NONE of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman that was a widow; and many lepers were in Israel in the time of Elesius the prophet, and NONE of them was cleansed saving Naaman the Syrian."—Luke 4:25,26,27.

At this preaching the religious folk we are told: "were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built that they might cast Him down headlong."—Luke 4:28,29.

Human nature hasn't changed a whit since the days of Jesus—many get angry when they hear God's Electing, Predestinating Grace preached today.

It is the religious folk who usually do not like such preaching today.

To those who got mad at Paul when he preached "Sound Doctrine" he said: "Do I yet seek to please men—if I yet pleased men I should not be the servant of Christ."—Gal. 1:10.

C. H. Spurgeon said, "I would rather believe in a Limited Atonement that is sufficient for all for whom it is intended, than to believe in a Universal atonement, that is sufficient for nobody except the will of man is joined with it,"—so would I.

Besides, the Bible teaches a Limited Atonement, but certainly it says nothing about a Universal Atonement.

But someone asks, Do you know the limit of the Atonement which Christ made—I do not—no one does, but we do know that "By His Death" He took away the SIN of the world, so that no man is lost because Adam sinned—every man is responsible for his own sins and not for Adam's sin.

We know that "by His blood" He made atonement for all "The Elect according to the foreknowledge of God" which are "a multitude which no man can number of all nations, and kindreds, and people, and tongues." I Peter 1:2; Heb. 10:23-26; Rev. 7:9.

Salvation is of the Lord—all of it is of the Lord.—Psa. 37:39.

You say, Christ died for our sins, but we must do something in addition to what He did, if we are to be saved; you are saying that in addition to what Christ has already done, it takes your merits, your righteousness, your works to be saved; Gal. 2:21 certainly forever kills your "Works for Salvation".

God says, Not by works of righteousness which we have done, but according to His Mercy, He saved us."—Titus 3:5.

Again, For by grace are ye saved through faith; and that

"I WAS SPARED"

(Continued from page one)

who were falling — young and old, maids and babes—all about Ezekiel were those who were dying as a result of these individuals who were commissioned specifically of God to slay all the population of Jerusalem. In the midst of this slaughter—Ezekiel himself stood alone—himself spared in the midst of universal carnage. As the carcasses fell all about his feet—Ezekiel said, "I was left" or "I was spared." In other words—Ezekiel survived in the midst of universal destruction because previously he had served God in the midst of universal depravity. Because he had thus served God he stood when others fell.

I With that as a basis, beloved, this text calls to mind A SOLID EMN RETROSPECT. Each of us who are here this morning can say that we are alive today exactly as could Ezekiel, and like Ezekiel, we can thus say (Continued on page three)

not of yourselves; it is the gift of God; not of works lest any man should boast,"—Eph. 2:8,9. God allows no man to boast anything to do IN his own right except to RECEIVE it. A humbled beggar receives a morsel of bread as a free gift. If we had anything to do in our own salvation, certainly there'd be a good deal of boasting on our part.

Notice:

THE DRESSER OF THE VINYARD

I take it the Holy Spirit is the Dresser or Care-taker of the Lord's vinyard;

God chose, "the trees of the vinyard" even "before the world began. . . not according to their works, but according to His own purpose and grace which was given us in Christ Jesus . . . "—Tim. 1:9.

Jesus said, Ye have not chosen Me, but I have chosen you.—John 15:16.

Before the world was—before the first star sent forth its rays of light across the Heavens, God CHOSE from the mass of humanity, for His OWN "a multitude which no man can number, of all nations, and kindreds, and people, and tongues."—2 Tim. 1:9; Rev. 7:9.

When Christ came, He "by His own blood" made atonement for all those whom the Father had chosen and given Him;

The Holy Spirit, by the Word of the Gospel, over-came all the opposition of the "Elect of God" and brought them to Lord; He Christ as Saviour and Lord; He will keep faithfully on till His Ministry to the Elect of God is finished and every one of God's chosen, shall have been made complete in Christ Jesus.

But more, the Holy Spirit enriches these, "trees of the vinyard" so that they shall be "Neither barren or unfruitful."—2 Peter 1:8.

Such experience is always hard for the "tree" but if the Holy Spirit cannot make it fruitful, He turns it over to the "Lord of the Vinyard" that He may "cut it down."—John 15:1-6; Luke 13:6-9.

When one sees the barrenness and unfruitfulness of some churchmembers he wonders why the Lord does not cut them down—the only reason—if these are really saved—the Holy Spirit pleads for one more effort to make such a Christian fruitful. Luke 13:9.

(Continued on page four)



MAY 10 1947

THE BAPTIST EXAMINER

PAGE THREE

## "I WAS SPARED"

(Continued from page two)

"I was spared." There isn't a person in this house this morning but what can retrospectively look back down the avenues of time through which you have come and can say this morning, "I was spared." Certainly, beloved, that is true of this your pastor. I was looking a few days ago at a picture of the ministerial students that was made when I was a student in Cumberland College in 1922. On that picture, there are thirty-one individuals preparing for special service in the name of the Lord. As I looked at that picture just a few days ago, it dawned on me that only two of us are now preaching God's Word. Out of thirty-one who posed then for this picture of the students of the mission band of Cumberland College, only two of us are today in the ministry. All the balance have either quit the ministry or else have died and are now with the Lord. As I looked at that picture, the words of my text came to me—"I was spared."

Why, in His sovereign mercy, God has seen fit that twenty-nine of those thirty-one individuals have fallen by the wayside and that I and only one other are yet in the ministry, I know not. Yet, beloved, it comes with undue force to me this morning as I think of that group of individuals with whom I was associated in college—the words of my text—"I was spared."

When I was in Georgetown College, a young man, the son of a preacher, was stricken with appendicitis and died. Another young preacher and myself were appointed to draw up a memorial resolutions of respect in bed. We did so. A few weeks later, this young man who had served with me in drafting these resolutions of respect, was likewise stricken with appendicitis, and he too died. Hardly had he been buried when I was stricken with appendicitis. I was operated upon, and this morning when I think of an experience like this, wherein three of us were stricken with the same malady, two dying while I survived, I am reminded of the words of my text when Ezekiel said, "I was left" or "I was spared."

A little better than eighteen years ago, you extended me a call to become pastor of this church, and, feeling definitely I became your pastor. In 1931 I spent five months ill with a heart condition, unable to preach for five long months. In 1934 I was stricken with encephalitis the years that have passed since I became your pastor, these two have been mine. In addition, I have been lied upon countless times. Many are the enemies Satan has raised up against me. I have had the glorious privilege of having the positive assurance that the daily press was against me. Time and again we have gone through deep waters. The road has been rough and the load has been heavy, but as I look back this morning, I can say with Ezekiel, "I was spared."

I have seen over twenty preachers called churches in this town come and go. Over twenty of these individuals have moved here and then moved away, and as I think of this, I am reminded of my text, "I was spared."

The same surely is true of you, for some of you were here when

I became your pastor. You have been spared as well. Some of you young folk have never known any other preacher for a pastor than the individual who stands before you. Some of you young men this morning who were in the service can look back on your experience in the army, and while others of your comrades died in battle, you survived; you have come home, and you too can say this morning, "I was spared."

That has not been true of all. My mind goes back this morning retrospectively and I think of many faces that used to be seen here on the Lord's Day. I think this morning of that noble man and his wife bent with years and well whitened with the snows of many winters who used to always be in the services when I first became pastor here, who, many many times have left the house of God to shake hands with me and in going away have said, "Brother Gilpin, the Baptists and dog-fennel are going to take this town yet." I speak this morning of Grandpa and Grandma Stennett. They meant so much to me in the days when I first became pastor of this church. I think this morning of many others who cannot say today as I say, "I was spared."—Brother S. V. Weldon, Brother and Sister A. M. Rudd, Brother and Sister John Ricks, Brother Arthur Ward—I think of others, younger ones—Brother Phillip Roby, Sister Reba Robinson—they can't say this morning, "I was spared." I think of Brother Sam Huffman, Brother C. M. Davis, Sister Jim Melvin, and Sister Trezona who used to worship with us—these can't say this morning, "I was spared." However, every one of you who are here this morning can look backward across your experiences and say with me, using our text, "I was spared."

Now, why God spared you and why you and I have survived and why we are left this morning, I can't say. In the inscrutable providence of God, He has seen fit though to deal with us thus, and we can say this morning, scripturally speaking, "I was spared."

## II

A question comes to me as I think of this text. WHY HAVE I BEEN SPARED? Sinner friend, let me ask you this morning that same question: Why have you been spared—while others died and you have lived? While in the army you saw other of your friends die, yet you are alive this morning; sinner friend, I ask you, why have you been spared? Is it, do you suppose that mercy might yet visit you? Is it that the grace of God might still renew your heart? Do you suppose that you have been spared that you might even at the eleventh hour, be saved? I have a definite conviction this morning that there are unsaved people within this house of God who are God's elect and who some day will be saved. Evidently, sinner friend, God has spared you that His grace might yet be given you.

I remember a man who was saved here in this place a number of years ago. After he had had come to a saving knowledge of the Lord Jesus, I talked with him, and he said: "Brother Gilpin, I see now why I am in Russell. I saw two of my friends at various times killed in railroad shops in Richmond. I have seen many of my loved ones die. I myself was laid off over in Richmond and came here to Russell to work. The Lord, while He took others, spared me that I might be saved."

I dare say that there are un-

saved folk here in this house of God this morning who some day will say the same—"Thank God He has spared me that I might be saved."

While I ask this question to the sinner, I will ask it to the backslider here this morning—Why have you been spared? Do I speak to someone whose heart is not warmed today as it was yesterday by the Spirit of the Lord? Do I speak to someone who is cold in his service for God; you will admit that you don't love Him like you once loved Him—you are backslidden in your spiritual condition—I ask you this morning, backslider, Why has God spared you? Do you suppose that it could be that God has spared you to this hour that you might confess your sins and that you might make restitution unto the Lord who has spared you? Do you suppose today He has spared you in your backslidden estate that you might come today into the house of God and be warmed by the Spirit to go out to let your life count for Him?

Samson was a great man of God in the Old Testament though he allowed his flesh to control his life. Yet, in his latter days Samson confessed his sin to God, he renounced his backsliding and in the last act of his life he accomplished more for God than in all the balance of his life put together. It may be there is a Samson here today.

David confessed his sin when he had previously erred in the sight of God and came back to write the sweetest psalms of his life when he wrote that 51st Psalm and the 32nd Psalm after his experience in backsliding, and other Psalms which he wrote afterward which bore indelibly the testimony that God had restored him. It may be that there is a David here this morning.

Simon Peter denied his Lord and punctuated his denial with profanity in order to make it emphatic. Yet when Simon Peter saw his Lord looking at him, he went out and wept bitterly, repenting of his sins, and on the day of Pentecost a few weeks later, his life and his testimony and his influence so counted for God that better than three thousand were saved in that one day's time. It is true he backslid, but he came back to God. It may be there is a Simon Peter here this morning. I ask you then, backslidden Christian friend, why has God spared you?

While I address this question to the sinner and to the backslider, let me also ask that individual who is genuinely walking with the Lord this morning—you who are saved and who are trying to the best of your ability to let your life count for God every hour of every passing day—I ask you this morning—Why has God spared you this long? Why is it that you can stand up and say with me in the words of our text, "I was spared?" Why has God spared you to this hour? I ask you, Christian, do you suppose it is that God has something more for you to do? Do you imagine this morning that your life's work and your life's span is yet incomplete? Is it this morning that God has some witness for you to bear that He has spared you? Listen:

"And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we

are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:18-20.

Do you suppose this morning that God has spared you that you might be His ambassador to reconcile men to God? I rather have in mind today that God has spared us in order that we might tell the story of God's grace to our children and our children's children that they might know the God of grace and the grace of God.

I often think of that great man of God of other days, Richard Weaver, who had a serious illness in his middle age. In that illness he dreamed he was led by an angel around the battlements of Heaven and as they looked down, the angel said, "Now what do you see?" They would move a little farther and the angel would say, "Now what do you see?" Mr. Weaver said, "I see men who are blindfolded and they are hurrying toward a pit which seems dark, and I see those individuals who are thus hurrying toward this pit, falling into it by the thousands and there seems to be no one to warn them." Then the angel said to Richard Weaver, "Will you spend eternity with us now, or will you go back and undo those bandages from those blinded eyes?" Richard Weaver said, "I'll go back", and the greatest period of his ministry was the last years of his ministry.

It may be that God has spared you to undo blinded eyes and to tell the story of His grace.

## III

WHILE IT IS INTERESTING TO LOOK AT THIS TEXT FROM THE STANDPOINT OF OUR RETROSPECT, THERE IS A STILL MORE SOLEMN PROSPECT AS TO THE FUTURE. Ezekiel said, "I was spared." Let's look out toward the future. Brother Justice this morning chose, surely led of the Lord, a song for us to sing—"There's A Great Day Coming." There is a solemn prospect as to the future, and when that judgment of the great white throne comes, beloved, our Lord Jesus Christ is going to gather together all the tares into bundles to burn them. The reapers are going to come out with sharp sickles which they have been grinding upon the mill-stone of God's longsuffering. They are going to thrust in those sickles and mow down the nations. I can see them as they gather a bundle of tares—liars, idolaters, and the vilest of this earth to carry them and throw them upon a blazing fire. Look at them in your imagination as they blaze in unutterable torments of Hell itself.

If our retrospect makes us solemn this morning when we consider that God for some good reason has spared us, how much more should our prospect for the future bring a sense of solemnity to us when we think of that day of judgment when the tares shall be burned, but when all others can still say in the words of my text, "I was spared."

In Ezekiel's day who was spared? Those whose forehead was marked by the man with the ink horn by his side. No others were spared except those who were thus marked. In the day of this solemn prospect of the future, when the tares of all ages shall be burned and destroyed, who is going to be spared? Those who have been marked in the blood of the Lord Jesus Christ. Turn back to that night of memory for every Jew when all the hearts of Jewry were wondering as to what God's plan

might be. On the first memorable Passover, our Lord had said, "Put the blood on the door posts and the lintel above the door." Who was spared in that night? All those where the homes were marked with the blood. Our Lord said,

"And when I see the blood, I will pass over you."—Ex. 12:13

The only ones that were spared then were those that were marked in the blood. Out yonder at the judgment when lost sinners shall be consumed in the flames of hell, the only ones that will be spared will be those who have been marked with the blood. I insist this morning, that regardless of how religious you are, irrespective of how righteous you may be, and despite all your morality and your goodness, unless you are marked in the blood and with the blood, you shall be burned forever and ever. The only ones that shall be spared are those who are marked by the blood.

## IV

Ere I bring this message to a close though, may I make a personal APPLICATION. The retrospect is solemn, the future is solemn, but let's make a still more solemn personal application. As a church we have been spared. You and I and others of our flock who are providentially kept away today, have been spared. May we say this morning in view of that fact, since God has spared us down to this hour for some purpose best known to Him, and known only to Him, then by God's grace and with His help we will move forward for His glory. I like the words of Paul in this respect when he said:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:13, 14.

May God help us this morning as His people, knowing that we have been spared, to press on toward the mark of the prize of the high calling of God in Christ Jesus.

It came back to my mind this morning after I came into the service of that time in the history of our country when the Revolutionary War was drawing to a close, that General Washington called for someone to volunteer to lead a detachment of soldiers up Stoney Point, after having said to those of his lieutenants, captains and generals that the war would never be ended until Stoney Point was captured. When he asked for volunteers, no one made any move, and then General Washington said, "I'll help lay the plans for any man who is willing to lead a detachment of soldiers up that Point." Immediately a young man named Anthony Wayne, later destined in history to be known as "Mad Anthony Wayne," stepped forward and said, "General Washington, if you lay the plans, I would storm Hell."

Beloved, our God has already given us the plans. Within His Word we have all the plans we need. Every plan we need for the carrying on the work of this church here and unto the ends of the earth are given us right here within His Word. Since He has given them, may we stand to salute Him this morning to say, "Lord Jesus, since you have laid the plans and spared me thus far, give me grace to storm hell."

May God bless you!



## WHY I AM A BAPTIST

(Continued from page one)

Now, by this method of historical elimination, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are lost in the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Catholics were quarreling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic Church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid Roman Catholic baptism, saying they had no authority to baptize, and insisting in baptizing all that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (rebaptizers) and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful without the bishop (pastor) either to baptize or celebrate a love feast, but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and valid."—Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, because it is not the same: a baptism which, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not had."—Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, in speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one."—Neander, Vol. 1, pp. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these Christian bodies go back, and are lost in the dark period of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set

up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the process of identity.

## Second Method of Proof

The second method of proof, therefore, is the process of identity. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances.

Let us take the church at Jerusalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

Characteristics of the Jerusalem Church:

## 1. A Holy Spirit Church.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost \*\*\* Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls."—Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in in infancy, and confirmed when they have reached the age of accountability.

## 2. A Church Where Believers Only are Baptized.

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized."—Acts 2:41.

There is no record here, nor anywhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Philip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

## 3. Baptism Was Administered by Immersion Only.

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "The Faith of Our Fathers," pp. 316 and 317, which is Catholic authority.

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into the church. Hence baptism is as essential for the infant as for the full grown man. Unbaptized in-

fant are excluded from the kingdom of heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ.

John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all of the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

## 4. Only Baptized Believers Came to the Lord's Table.

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's table.

As you draw near to the end of this wonderfully illuminating study, does not your heart burn within you for more knowledge of this subject? If so, then order the author's larger book, "Alien Baptism and the Baptists" from Wm. Nevins, 311 Ridgeway Road, Lexington, Ky. It will be a tonic and a spiritual blessing to your soul. The cost is \$1.25. It is worth every cent too.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the \*\*\* breaking of bread from house to house." This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. A chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's table. For Christ's sake they have stood by this scriptural truth, although to do so meant to be misunderstood, and be called selfish and narrow by other denominations.

## 5. The Jerusalem Church was a Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. 1 Peter 2:25: Titus 1:7. 1 Tim. 3:1-2. Phil 1:1. The Jerusalem Church elected their own officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is not in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and to it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith has as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With them has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's table

We affirm that this question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptists who are continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show, and these facts are attested by the facts of history that Christ set up a visible church; committed to it the ordinances; that this church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the life-giving water, imperfect though it is, so this imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist church receive Baptist baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

"My Lord, I find that nothing else will do, But follow where Thou leadest, sit at thy feet, And when I find Thee not, still run to meet. Roses are scentless, hopeless are the morn, Rest is but labor, laughing crackling thorns, If Thou the truth do not make them the true. Thou art my life, O Christ, and nothing else will do."

## FRUITLESSNESS

(Continued from page two)

## NOTICE THE FRUITLESS TREE

If the Lord demands anything of the "trees of His planting" it is fruit; and we wonder sometimes how that any one who enjoys the blessings of salvation, does nothing for Christ Jesus who saved him.

What heartaches some must bring to their Lord, when He sees no fruit bearing in his life.

This fig tree which had been planted in this Vinyard, not only bore no fruit, but it actually did hurt to the ground, and evidently to the fruitful trees about it.

This is always true of those who do no good, they always do evil, there is no exception.

The Christian who grieves the Lord and hurts the church by his unfruitful life, certainly gives the Devil a lot of comfort;

We saw again, All the growing flourishing tree some sees today are not the "Trees of the Lord's planting."

Jesus says: "Every plant which My Heavenly Father hath

not planted, shall be rooted up." Matt. 15:13.

If we are able to tell them, "by their fruits" there are a lot of such trees in the churches which the Devil has planted there, like he "sowed the tares among the wheat."—Matt. 13:24,25..

You have a big, knotty, crooked tree growing in your field which looks as if it is good for nothing but the fire; you cut it down, haul it to the mill and the sawyer cuts about four big slabs from it and you think it looks like a fairly decent piece of timber, but the truth of the matter is the sawyer didn't touch the heart, and that heart is as crooked as ever; and so it is with many church folk, who have never been given New Hearts—they get cut down, shaken up, with lots of the bark knocked off, by then they get slabbled off by the Mill of God's Inexorable Law, but their hearts are still crooked and "desperately wicked."—Jer. 17:9.

They got shaken up by the thundering of the Law, cut down, and in their desperation, joined the church—that is the Devil's work.

Having your bad habits 'slashed off' won't save you—won't give you a New Heart—it won't cleanse your lives.

That is one reason why so many churchmembers today, "Long for the flesh-pots of Egypt"—for the things of the "Old man—the beer joints, the road houses, the movies and all the evils that go with these! God awake the sleeping Do-nothing Christians today!

## NOT A VOTING MATTER

(Continued from page one)

man, but to be in silence" (1 Tim. 2:12). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34. So why vote the question; in fact, why is there any question?—Our Hope

## THE FUTURE

Here is something else for the unsaved to cogitate. We are told that the next atom bomb that will be used in war will be many, many times more powerful than the one that was dropped on Nagasaki. It will kill, maim, or destroy almost everything within an area of 400 square miles. A single bomb of such potency would end practically all life within the area of a city such as New York. And that is just one bomb that can be carried by a one plane! Suppose a hundred or more planes, or a thousand, would attack the United States as the Japs struck Pearl Harbor, without formal declaration of war. Even if ninety percent of the attacking force could be intercepted and shot down, there would still be tremendous havoc wrought. This might be one way of eliminating the Western Hemisphere from any part in a Revived Roman Empire!

No wonder fear is struck in the hearts of men! But for those who know Christ, Superstition does it make? Suppose such an attack does come, even before the coming of the Lord for His own! In an instant all believers so slain will be in His presence, which is far better.—OUR HOPE