

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).

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Heaven, Our Home

D. M. PANTON

these distressing days.

No Temple

First we see some things which are not in heaven. Perhaps the most striking is that there is no temple: "I saw no temple therein" (Rev. 21:22). What is a temple? It is God's foothold on a sin-cursed earth; it is one burning spot of holy light in a world of darkness. A temple is the place where blood is shed, sin atoned for, and a sinful race approaches a holy God: but in heaven there is no sinful race. No sin is to be atoned for; no blood is to be shed; no fallen race is to be reconciled to God. The very need for a temple is gone. The dangerous fires of Deity play harmlessly among sinless men. There is no more striking proof of the holiness of heaven.

No Defilement

Again, there is no defilement: "And there shall in no wise

enter in any thing that defileth, or he that maketh an abomination or a lie." God once made a perfect world; but what happened? A liar entered into it with a lie; and sin is a leprosy which does not stop with one sin: the leprosy of that one lie leavened the whole world. So therefore what does God do? If you drop arsenic into a fountain it flings up waters of death: if you wish the water kept unpolluted, you must guard the fountain. God allows no poison to touch the river of the water of life. Nothing shall enter that defileth, or he that maketh a lie. There will be no temptation. The door is locked forever against any tempter and temptress the universe has ever known. There will be no temptation outside us, and no answering temptation within. It is not said that defilement does not exist or they that make an abomination or a lie; but that they "shall in

(Continued on page two)

"HE EVER LIVETH TO MAKE INTERCESSION"

Hebrews 7:25

How could I walk faintheartedly
With Thee, O Christ, when Thou hast prayed,
"Keep them which Thou hast given me?"
Lord, I walk unafraid!

How could I fail to lift Thee up
Or cease Thy Gospel to proclaim,
When Thou hast drunk my bitter cup?
I will exalt Thy Name!

How could the vain world permeate
My thoughts and actions as a flood,
When Thou alone, my Advocate,
Hast cleansed me in Thy blood?

How could I let a single care
O'ershadow heaven's mercy seat,
When Thou art interceding there?
Lord, I am at Thy feet!

—Blanche Stewart

MILLENNIAL TRUTH NOTHING NEW

It is surprising how many are opposed to advent and millennial teaching these days, to make their followers believe these are new fangled truths. Let us call but a few witnesses:

Joseph Smith says: "The prevailing opinion that Christ was to come and reign a thousand years among men before the dissolution of the world, met no opposition till the time of Origen."

Dr. H. Bonar says: "Millennialism prevailed universally during the first three centuries. It is now an assured fact and is supposed that chiliasm was the article of the apostolic faith."

Angel wrote: "The early church fully believed that the coming of Christ would be, or usher in, the thousand years of His reign with the saints."

Dean Alford said: "Those who lived next to the apostles, the whole Church for three hundred years, understood them in the words of Rev. xx, 1-6) in a plain and literal sense, and it is a strange sight in these days to see expositors... cast aside the most cogent evidence of unanimity which primitive antiquity presents."

—Prophecy



PRAYER

A surgeon was once asked the question of his marvelous power over the world. Pointing to the altar of the Metropolitan Tabernacle, he said, "In the room of death, you will find three praying Christians. Every time I preach they gather there and uphold my hands in continuous prayer and supplications. It is in that room that you find the secret of the power of a preacher is but a servant of the Christ is the Master; a

(Continued on page two)

WHY RESTRICT THE LORD'S SUPPER

ROY MASON
Tampa, Florida

One of the biggest objections to Baptists is what is commonly called "Close Com-mew-nion." I just can't stand your close com-mew-nion," people often say. Several things need to be said, as follows:

1. It is not really "Com-mew-nion." That carries with it the idea that the main thing is communion with each other. It ought to be called "The Lord's Supper."

2. We Baptists are not nearly as "close" as some of the denominations that charge us with closeness. Catholics (the priests) are "close" enough that they drink all the wine, and don't pretend to pass it to the people. (Jesus said, "all of you drink it.") Methodists at

some of their conference meetings restrict the ordinance to the preachers only, and shut out the other believers.

3. We Baptists are no more "close" than our Lord. We have no right to invite those whom he has invited not. Nowhere does the New Testament intimate that the Lord's Supper should be observed by those who are unbaptized or unchurched. Those who have not been Scripturally immersed ARE unbaptized. Those who belong to some man-founded

Mused Uncle Mose

Pahson Jim'son say de deacons is de "unseen fo'ce behin' de pulpit", an' Sist' Sally yell out an' say: "La', is dat wha' dem deacons 's been?"

church are unchurched. (Sounds "narrow," but all truth is narrow).

WHY DO BAPTISTS RESTRICT THE LORD'S SUPPER?

I. Because the Bible teaches that where there is open division there can be no real observance of the Lord's Supper. Where does it so teach? Answer: I Cor. 11:18-20 (Revised Version or Scofield Bible margin). There in the church at Corinth was division—at least four divisions existed. If they couldn't partake because of this, how in the name of common sense can different denominations, hopelessly divided, Scripturally partake? They can't. And such sin when they pretend to do so.

II. Because we are told not (Continued on page two)

PREPARING FOR SUNDAY SERMONS

Dr. Maltbie Babcock was once invited to attend a banquet on Saturday evening. He declined explaining that when a surgeon is about to perform an operation, he takes great pains to make himself aseptic, so he might carry no germs to his patient. "Sunday morning I am to preach the Word," he said. I am to be a physician of souls. I must not allow the possibility of carrying to those to whom I minister, anything that might vitiate my ministry or lessen its effect." Saturday evenings were always spent in praying and study. One wonders how many ministers and teachers of the Word these days takes such pains to prepare for their messages.

NOTE: The above reminds us of the preacher who made it his custom to spend his Saturday nights in the picture show. He made the excuse, "I must relax after working on my sermons." Some of his members said that his congregation "relaxed" while he preached his sermons—some of them even drifting off into dreamland.

—Faith and Life



THE CORNCRIB

A man prayed fervently every morning at family worship for the poor in the community, but he was never known to give anything to the poor. One morning at the conclusion of the family worship, after the usual prayer had been offered for the poor and destitute, his little son said, "Father, I wish I had your corncrib."

"Why, my son?" asked the father.

"Why, because then I would answer your prayer myself."—Selected

-- The First Baptist Pulpit --

"Ought Pastor Gilpin Be Ashamed Of What He Preaches?"

"Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcisions: Whose mouths must be stopped.—Titus 1:9-11.

In the course of my ministry I have much correspondence. By far, the preponderant bulk is that which would encourage and cheer the heart of any of God's servants. However, occasionally we receive a letter of bitter, vituperious sarcasm. Of recent date such a letter was received, and in it, among other things, the writer declared that I ought to be ashamed of what

I preached.

As I read this letter, immediately I thought of several Scriptures. I remembered the words of Peter, when he said:

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I Peter 3:15.

I remembered the words of Paul when he wrote to young Timothy.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—II Tim. 4:2.

Then I likewise remembered the injunction of Jude, when he said:

"Beloved, when I gave all

diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

Our brother who wrote me seemed to think I had committed some great offense through my preaching and that I should be ashamed of it. Well, beloved, I am not. I am ashamed of a lot of things about my life. I am ashamed of the way in which I live. I am also ashamed of the way in which you live. However, I am not ashamed of what I preach. For over eighteen years I have been your pastor, and I count it a joy to know that mine has been a Bib-

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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PRAYER

(Continued from page one) preacher is but a member while Christ is the Head; a preacher is but an herald while Christ is the King; a preacher is but a star while Christ is the Sun.

HEAVEN

(Continued from page one) no wise enter" the Holy City. Where are they? "Without (the city) are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie" (Rev. 22:15)—"without," "in the lake that burneth with fire and brimstone." The firebrands are kept in the fire, lest they again ignite the whole universe.

No Tears

There is another lovely absence in our eternal home. There shall be no tears. God "shall wipe away every tear from their eyes." Do we re-

member one exquisite promise to Israel? "The people shall dwell in Zion at Jerusalem: thou shalt weep no more" (Isa. 30:19). There is one thing we shall never see in heaven: a white, shrunken face, that we loved more than anything on earth, between four boards. There is one thing we shall never hear in heaven: a sob. In all the teeming millions of the new heaven and the new earth there will not be heard a single sob. Why? To cut off the sources of sin is to block the fountains of sorrow. Sin—sorrow—sobs—that is the invariable order. Cut off the root, sin, and you dry up the fountain, tears. No death—therefore no funeral tears; no sorrow—therefore no workhouse tears; no crying—therefore no hospital tears. God so cures the sin that He absolutely annihilates all sorrow.

A New Creation

Now we see some things that will be in heaven. There will be a new creation. "And he that sitteth on the throne said, Behold, I make all things new." How laborious is the love of God! First a new spirit—that is regeneration; then, a new body—that is resurrection; then a new creation—that is the home for the renewed man. All this is for us who have sinned. God's love creates a new universe that His children may be perfectly happy.

A New Society

Next, there will be a new society. They "only" shall enter "which are written in the Lamb's book of life." All high characters, all noble dispositions, all heroic hearts will be our companions in heaven. How is this? Souls left to their own will at last rot away from even the appearance of goodness; but the blood of the Lamb liberates captive manhood. A man is not really a man until he is a Christian. Grace takes the ground-design of manhood, as God meant it to be, and builds on it the palace God originally planned, and these perfected souls are to be our companions forever. Imagine what such a society will be! Perfect knowledge—for we shall know as we are known; perfect love—for God is love, and we shall

be like Him; perfect concord—for the work of one Spirit will be finished in us all; and perfect righteousness—for they only enter "which are written in the Lamb's book of life." What a glorious companionship in which to spend our eternity!

The Face of God

Many other things will be in heaven; we can name only one more—the best and the last. God himself shall be with them, and be their God." This overwhelms all comment. "They shall see his face" (22:4). God, not in the human person of His Son, but absolute Deity, will be visible, present before our eyes, whereas now no man can see God and live. What is the secret of a heavenly life now? Here are the words of Fletcher of Madeley: "Whatever you do or say, especially in the things of God, do or say it as if Christ was before, behind and on every side of you. Make your conscience maintain a sense of His blessed presence all the day long, and then, all the day long you will have a continual feast! For can you conceive anything more delightful than to be always at the fountain of love, beauty and joy; at the spring of power, wisdom, goodness and truth?"

The Water of Life

We observe one thing more. In the midst of the description of heaven is planted one of the loveliest invitations to it ever uttered. It is planted right in the middle of the picture, as a glowing ruby is set in a gold ring. Here it is. "And he saith: Write"—for it was not only for living ears, but for millions of ears not yet born—"I will give unto him that is athirst of the fountain of the water of life freely." There is the lovely Gospel message ringing out of the heart of heaven. Who says it? "I am Alpha and Omega... the Lord God, which is, and which was, and which is to come, the Almighty." What does He give? Water of life—a well of water springing up into everlasting life. To whom does He give it? To "him that is athirst"—thirst, a desire for eternal life, is the only condition of the gift. On what terms does He give it? "The water of life freely"—that is without cost. It is a deep solemnity that if we go to hell after receiving this invitation it is our own undying responsibility.

Heaven Or Hell

Which is it to be—heaven or hell? When Dr. Robert G. Lee was a lad, he heard, one morning, a sermon on "Heaven." In the sermon the preacher asked, "If the gates of heaven were opened, would you enter?" Robert knew that he could not enter heaven because he was not a Christian. That night he heard the preacher preach on the verse "What shall I do then with Jesus which is called Christ?" The preacher said that to accept Christ as Saviour meant hell. Robert went home with a bad feeling. That night he could not sleep. The next morning at the breakfast table Robert's mother said, "Son, you look as if you did not sleep much last night." "No, Mother" he said, "I didn't." "What is the matter, son?" Said he, "I feel awful sinful." Robert had to plough that day. As he ploughed, his heart was filled with misery. Finally, when he came to the end of a long row, he dropped the plough. He knelt in the fence corner and

FERVENCY IN PRAYER

It is not the arithmetic of our prayers, how many they are; not the rhetoric, how eloquent they be; not the geometry, how long they be; not even the divinity, how exact the doctrine may be, that God calls for, but the fervency of the spirit is that which availeth much.

told God that he felt awfully sinful and that he wanted to be saved. He prayed, "If one must accept Jessu to be saved, then I accept Him." That night, at the church, after the sermon, Robert walked down the aisle to let it be known that the Lord had saved him. "I will give unto him that is athirst of the fountain of the water of life freely."

CLOSE COMMUNION

(Continued from page one) to "eat" with those who are guilty of outbreking sins. (See I Cor. 6:4-13). This naturally restricts the ordinance to those over whom a church has the power of discipline. (Incidentally it does away with inter-communion between Baptist churches).

III. Because of the example of Jesus. When he instituted the Supper he didn't call in the master of the house, or any other friends from the city—he observed it with his disciples—the little church in its beginning. We believe that Judas had gone out before the observance.

WHY DO PEOPLE OBJECT TO OUR WAY?

I. Through ignorance of the Word of God. No person can really understand what is so plainly said in I Cor. 11:18-20 and ever again contend that all professed Christians should partake of the Lord's Supper together. There's no escape from the truth that division makes impossible the Scriptural observance of the Supper.

II Through sentiment that sacrifices truth. "If I were a member of your church I couldn't com-mewne with my dear old mother who is a good Methodist," says an objector. Who said that you are supposed to com-mewne with your dear mother? The fellow who talks this sentimental gush is a spiritual Andy Gump, who doesn't realize that the Lord's Supper is not something to honor mother, or to show courtesy to someone. Jesus said, "This do in remembrance of me"—not mother. The person who partakes, as communion with mother, is drinking condemnation to himself not discerning the Lord's body. (I Cor. 11:29).

III Folks say, "You are to examine yourself" and if you feel like partaking you are to do so. In other words, you are to be the sole judge. In answer we say fiddlesticks, nonsense, tomfoolery, piffle, and stuff! What wicked perversion of the Word of God. That "examine yourself" (I Cor. 11:26-32) doesn't have reference to general fitness, but to one thing specifically—The manner of partaking. "Let a man examine himself to make sure that he is really eating in a worthy manner, actually remembering the Lord Jesus." That's the sense of it.

IV Through deliberate desire to prejudice. Many raise objec-

tion on the score of our restrictions, when they don't care a snap for the Lord's Supper. They just want something to grumble about. Personally we are tired of that old sentimental, ignoramus complaint about "close com-mewnion."

Please send me a few back numbers of THE BAPTIST EXAMINER. I want to give them out to people I think would appreciate them. I am sure they would be a lot of help to any one who reads them.

Mrs. Ellen D. Coxon
Evansville, Ind.

OUGHT I BE ASHAMED

(Continued from page one) lical ministry through these years.

I OUGHT I BE ASHAMED TO SAY THAT CHRIST ESTABLISHED ONLY A BAPTIST CHURCH? If I were to be ashamed of this, then I would be ashamed of that concerning which historians have not been ashamed. There is no historian of any reputation who has been ashamed to say that Christ established only a Baptist church. In fact, many of them have done so.

Maybe it might be well for us to pause that we might see just what historians have said as to the origin of Baptist churches and others.

The Catholic church was established by Gregory the Great in Rome about 590 A. D.

The Lutheran church was established by Martin Luther in Germany in 1520.

The Episcopal church was established by Henry VIII in England in 1534.

The Presbyterian church was established by John Calvin in Switzerland in 1536.

The Congregationalist church was established by Robert Brown in England in 1540.

The Methodist church was established by the Wesleys in England in 1740.

The Campbellite church was established by Alexander Campbell in America in 1827.

The Mormon church was established by Joseph Smith in America in 1830.

The Christian Science church was established by Mrs. Eddy in America in 1879.

In the days of his flesh our Lord spoke definitely as to the establishment of His church. He said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matthew 16:18.

This church concerning which Jesus spoke had to be established in Palestine, for the ministry of Jesus never extended beyond the limits thereof. It had to be established by Jesus Himself and not by some other person. It had to be established by the year 30 A. D., since Jesus' (Continued on page three)

WHY DON'T YOU HURRY?

Why don't you hurry to rescue the lost Whom Jesus has purchased at infinite cost? Their pitiful pleading is wafted to me, As sinking in sin many millions I see.

Why stand we here idle all through the long day, When Jesus has bidden us hasten away? The seasons will come and the seasons will go, While the heathen are dying in sickness and woe.

Why sit here in comfort enjoying our ease, When thousands are groping in gloom and disease? Rise up in our strength and our God-given might And trim our dim lamps as we take them the light.

"Why, why don't you hurry?" they're pleading again; They beg for relief from their suffering and pain. They're calling for me and they're calling for you To tell them of Jesus and what they should do.

O then let us hasten the message to bear, There liveth a God who will answer their prayer; He sends us to them as they groan in their woe, Rise up in His power and hasten to go.

—Minnie Embree

JULY 26, 1947

Beyond the shadow of doubt

Your Greatest Need Is
Jesus

COUGHT I BE ASHAMED
(Continued from page two)

istry came to a close then. The church that Jesus built had to have these three characteristics.

Not one of the other nine churches whose founder, date of founding, and place of founding have mentioned could be the church which Jesus built. They were all founded at the wrong time, in the wrong place, and by the wrong man. Thus, all of these in their failure to meet these three characteristics of Jesus' church thereby prove that each of them is not the church that Jesus built.

There is another great Scripture concerning Jesus' church.

And hath put all things under his feet, and gave him to be head over all things to the church, Which is his body, the fullness of him that filleth all in all."—Ephesians 1:22, 23.

Jesus was the head and founder of His church. Certainly He was not then the founder of the Catholic church nor any of the Protestant churches which I have mentioned, since the head and founder of each of these was some earthly man.

I contend that the church which Jesus built was a Baptist church. It was founded in the right place, at the right time, and by the right person.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists" says: "... the Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all the ages."

Alexander Campbell, who hated the Baptists as no other man ever hated them, says: "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time ... public monuments of their existence in every century can be produced."

The most outstanding historian of the world was doubtless John Clark Ridpath. His work of history books is to be found in practically every library of any importance. He was not a Baptist. He has said: "I should not readily admit that

there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptist Churches then, as all Christians were then Baptists."

Mr. Ridpath did not say this because he was a Baptist, but rather said it because he was a historian and these are the facts of history.

In view of the fact that the historians of the world have declared that all these major Protestant denominations can be traced to some earthly individual several hundred years this side of the time of Jesus, and in view of the fact that they likewise have not been ashamed to say that the church which Jesus built was a Baptist church—in view of this I ask you, ought I be ashamed to say that the church which Jesus built was a Baptist church?

COUGHT I BE ASHAMED TO SAY THAT BAPTISTS HAVE THE AUTHORITY TO BAPTIZE? Well, I am not ashamed to say it. In fact, I rejoice to do so. Actually the W. P. A. and the Red Cross have as much authority to baptize as all Protestant and Catholic churches. In reality, they have no authority to administer the ordinance of baptism nor any other ordinance. They are merely "running without tidings" and doing their work without any authority from the Lord.

When our Lord Jesus was to be baptized, He walked sixty miles across the hot desert sands of Palestine to John the Baptist to get him to administer the ordinance in His behalf. He might have found many Jewish rabbis who would have been glad to administer this ordinance to Jesus. However, God's Word tells us that He came only to John the Baptist. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I

am well pleased." — Mt. 3:13-17.

There was a reason why He came to John the Baptist instead of going to any other. He came to John in view of the fact that John was specifically sent of God to initiate and administer the ordinance of baptism. John himself tells us that God sent him for this purpose.

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

Therefore, Jesus came to the individual who had the authority from God to administer the ordinance. Naturally, He did not consider going to any one else, since none other had the authority.

Later in Jesus' ministry He rebuked His enemies and the enemies of John the Baptist because they had rejected John's baptism.

"For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." — Luke 7:28-30.

Baptists therefore have the authority of baptism given to them through John the Baptist. Any individual who rejects Baptist baptism today does as did Jesus' enemies—he rejects the counsel of God against himself.

Everyone would admit the Epworth League, the Y. M. C. A., the Christian Endeavor, and the B. Y. P. U. have not the authority to baptize. These are not churches. Therefore, since Jesus gave the Great Commission to His church and since these are not churches, they have not the authority to baptize. When Luther, the Wesleys, and Campbell started their movements, these individuals were not churches. They were only individuals and had no authority whatsoever for baptism. Will you please answer a question for me: IF THEY DID NOT HAVE THE AUTHORITY THEN WHERE DID THEY GET THE AUTHORITY? It is quite obvious that they did not have the authority when these individuals started their churches and therefore what they did in instituting the ordinance of baptism was wrong. If it were a wrong then, when did it become right? In other words, how long must a wrong remain a wrong before it becomes a right? Naturally, you know the answer to this: FOREVER AND FOREVER.

I have already shown you that the church which Jesus built was a Baptist church. To this institution He gave the commission.

"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. Amen." — Mt. 28:19, 20.

A part of this commission is baptism. The ordinance was therefore given to the church which He built and to the church to which He gave the ordinances. Any other organiza-

tion which administers the ordinances does so falsely, and the baptism administered by those then is false, bogus, fraudulent, null and void. Since Baptists have that authority to baptize, I ask you, ought I be ashamed to preach that Baptists only have the authority to administer the ordinance of baptism?

COUGHT I BE ASHAMED TO SAY THAT NO ONE BUT A SAVED PERSON SHOULD BE BAPTIZED? I am as definitely convinced of this as of any truth in all the Bible. I am convinced of it in spite of the statements of all the heretics of the country. As you well know, there are many who teach that one is saved through baptism. A Campbellite preacher stood in front of this church building several years ago and in conversation with one of our members said, "Well, brother, Jesus Christ would have gone to Hell if He had not been baptized." Perhaps this man was a little more radical in his belief as to baptismal regeneration than the majority of heretics. Yet, nevertheless, there are countless thousands of them which believe that one must be baptized to be saved.

My personal conviction from the study of God's Word is that he must be saved in order to be Scripturally baptized. Listen:

"And Jesus came and spake unto them, saying, 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. Amen." — Mt. 28:18-20.

This was Jesus' commission to His church. In going out to do His will the disciples were to do three things: disciple, baptize, and teach. It is conspicuous that they were only to baptize those whom they had disciplined.

When John the Baptist was at the height of his ministry, great crowds came to be baptized of him. Of this experience and of his statement to them, we read:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." — Mt. 3:7, 8.

It is highly noticeable that ere he would consent to baptize them that he demanded that they bring forth fruits, showing that they had repented. In the early days of Jesus' infant church, they too baptized none except those who claimed to be saved. This was true as to the Ethiopian eunuch.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." — Acts 8:37.

It was true in the experience of Philip the evangelist.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." — Acts 8:12.

It was true in the experience of Crispus.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." — Acts 18:8.

The example of Jesus ought to settle once and for all the fact that none but the saved should be baptized.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." — John 4:1.

It is noticeable in this verse that the making of disciples and the baptizing of disciples are separate and distinct acts. Jesus separated them once and for all in His own experience. The only time that they are ever put together is when some heretic does so. Not only in the example of Jesus but in all the teachings of God's Word. The making of disciples and the baptizing thereof are separate and distinct acts.

Thus, in view of the example of Jesus and in the light of the teachings of the New Testament I ask again, ought I be ashamed to say that only a saved person should be baptized?

COUGHT I BE ASHAMED OF THE PLAN OF SALVATION I PREACH? When the Apostle Paul wrote to the church at Rome, he declared that he was not ashamed of the plan of salvation he preached. He said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

In this book of Romans he went on to teach total depravity, election, salvation by grace, justification by faith, and the security of the saved. I preach all these when I present the plan of salvation. If Paul were not ashamed of it, why should I be today?

There is nothing that thrills my heart more than to preach Jesus as our only Saviour, knowing that our only hope is in the complete, full, final, and sufficient atonement which He wrought out in our behalf. Listen:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." — I Cor. 15:3.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

There is not one drop of water in this plan of salvation. There is not one particle of church membership in this plan of salvation.

There is not one vestige of religion in this plan of salvation.

There is not one bit of good works nor human effort in this plan of salvation.

There is not one bit of the keeping of the law in this plan of salvation.

There is no living up to the Golden Rule in this plan of salvation.

In other words, the salvation which I offer is all of grace from beginning to end. When Adam and Eve sinned, God killed an animal in their behalf. The innocent animal gave his

(Continued on page four)

OUGHT I BE ASHAMED

(Continued from page three)
blood and these two were there-
by covered with the skin of
the animal. All this is but a
type of our Lord Jesus Christ.
His blood was spilt in our be-

half and we are covered with
His righteousness.

Long years ago when Jesus
was presented as a babe into
the temple, Simeon took the
child Jesus into his arms, and
said:

"Lord, now lettest thy servant

depart in peace, according to
thy word: For mine eyes have
seen thy salvation."—Luke 2:29,
30.

From this we see that salva-
tion is not a creed but a person.
It is the Person of Jesus Him-
self. Therefore, I ask, ought I

be ashamed of the plan of sal-
vation which I preach?

**OUGHT I BE ASHAMED TO
SAY THAT WHEN GOD
SAVES A MAN, IT IS FOR
TIME AND ETERNITY?** There
is nothing in all the Word of

God about which I am so cer-
tain as this. The Word of God,
in most positive terms, tells us
that our salvation is eternal.
Thus, we are saved by grace,
kept by grace, secured by
grace, and we cannot be lost.

Again and again within the
Bible this blessed truth is pre-
sented to us. Our Lord in the
days of His ministry said:

"And I give unto them eter-
nal life; and they shall never
perish, neither shall any pluck
them out of my hand. My
Father, which gave them to me,
is greater than all; and no man
is able to pluck them out of
my Father's hand."—John 10:28,
29.

In these verses Paul declares
that there are nine agents and
agencies—inferral, internal, and
external—and that none of
these, nor any other creature,
can take a saved man out of
God's hands.

There was a home in Jesus'
day where He loved to go. It
was the home of Mary, Martha,
and Lazarus at Bethany. When
visiting there, Jesus said:

"But one thing is needful;
and Mary hath chosen that good
part, which shall not be taken
away from her."—Luke 10:42.

If there were no other verse
in the Bible but this, I would
know that my salvation is eter-
nal. Surely that which is true
of Mary is likewise true of each
of His children. If her salvation
"shall not be taken away from
her," then surely the same
would be true of each of us.

Of course, the real reason why
our salvation is eternal is that
Christ's blood pays for all of
our sins. Not a part of them
but all of them were paid for
by his death. Past, present, and
future sins have thus been
atoned for in full by Jesus.

"But if we walk in the light,
as he is in the light, we have
fellowship one with another,
and the blood of Jesus Christ
his Son cleanseth us from all
sin."—I John 1:7.

"And you, being dead in your
sins and the uncircumcision of
your flesh, hath he quickened
together with him, having for-
given you all trespasses."—Col.
1:13.

"Who gave himself for us,
that he might redeem us from
all iniquity, and purify unto
himself a peculiar people, zeal-
ous of good works."—Titus 2:14.

In the light of these and
many other Scriptures which
overwhelmingly present to us
this blessed truth, that all of
our sins are paid for by Christ
—in the light of this, ought I be
ashamed to say that when God
saves a man, it is for time and
eternity? Instead of being
ashamed of it, I thank God for
the glorious privilege of preach-
ing it.

Actually, beloved, that is
true of all of these doctrines
which I have enumerated today
and all the balance which I
preach. I am not ashamed to
preach them. In fact, I rejoice
to do so. The man who ought
to be ashamed is the one who
isn't preaching the truth, or who
by his ministry, teaching, or life
is compromising these great
truths of God's Word. In clos-
ing I ask you a simple ques-
tion: Are you ashamed of this
truth today? May God help you
ever to trust Jesus Christ as
your full, final, and sufficient
Saviour, and having thus
trusted Him, may you never be
ashamed of His blessed Word.

The Lord bless you for your
loyalty to His Word.
R. E. Murphey
Castor, La.

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INTRODUCTION

Christianity is supremely a doctrinal religion. Its doctrines are of transcendent loftiness, power, and beauty as compared with those of other religions. The great need of today is to teach and apply the doctrines of Christianity. Every false religion zealously propagates its doctrines, and that is why many of them are so successful. Christian people generally are woefully ignorant of Christian doctrines, and thus the great spiritual weakness and apathy in most churches.

Pastor Simmons has given us herein a most valuable contribution to the literature on Christian doctrines. I have examined this book, and find seven most commendable characteristics in it.

1. IT IS BIBLICAL. The author backs up his statement by Scripture references. He has a thorough grasp of the sweep of Scripture teaching, and does not twist isolated passages to fit his own ideas, but interprets the Scripture harmoniously, and in such a way as to appeal to spiritually enlightened reason.

2. IT IS BAPTISTIC. The author is a Baptist, and is profoundly convinced of the Scriptural correctness of the Baptist position. If seriously studied, this book will make Baptists of non-Baptists, and will make better Baptists of those already Baptists.

3. IT IS SPIRITUAL. It will deepen the spiritual lives and add to the faith of those who study it. A reverent and evangelistic spirit prevades the book.

4. IT IS PRACTICAL. The material is well-arranged, clearly discussed, thoroughly treated, and is suggestive of many sermons and further lines of study. Theological vagaries, philosophical theories, and verbiages have been omitted, but the essentials are here. This book enables the student to think more clearly on the Bible, and to understand it better. It leads to the Bible, not away from it.

5. IT IS SCHOLARLY. It is evident that the author is no novice in theology. He shows a profound grasp of the subjects discussed, and supports his arguments by Scripture, logic, and pertinent quotations from other theologians. He has not been afraid to take new paths in some places, just as he has not been ashamed to hold to old paths elsewhere.

6. IT IS ANTI-HERETICAL. This book will cure the heresies which beset us. It attacks and overthrows Modernism, Evolutionism, Arminianism, Romanism, Pentecostalism, Perfectionism, Campbellism, Russellism, Feminism, Hardshellism, Postmillennialism, etc. Read it and see!

7. IT IS UNIQUE. It is not a mere rehash of other books of Christian doctrine and theology. It deals with the usual theological subjects, and some others besides, but the author handles them all in his own way. Unique features of the book are the defense of verbal inspiration; the harmonization of human free agency and divine sovereignty; the smashing of evolution; the advocacy of unconditional election; the view that Christ died for only the exact equivalent of the sins of the elect; the distinguishing between the outward and inward calls, and between quickening and conversion; the refutation of sinless perfection in this life; the defense of the perpetuity of Baptist churches; the opposition to the public ministry of women; and the support of Premillennialism. Postmillennialism is subjected to an extended and searching analysis, and the whole system clearly shown to be unscriptural, illogical, confusing, and dangerous. There is an interesting and helpful discussion of the characteristics of Jesus as a preacher.

Naturally many readers will disagree with the author in some of his positions and interpretations (as I myself do), but all Bible believers will be thankful for this book and will agree in the main. This author forcefully supports his views, and makes his readers think. A study of this book will bring great intellectual and spiritual profit. I am happy to commend it to Christians in general, and to Baptists in particular, with the hope and prayer that it will have a wide and serious reading.—F. D. WHITESELL, Professor of Evangelism, Northern Baptist Theological Seminary, Chicago, Illinois.

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