

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).

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## It Is Well To Learn The Value Of A Word Fitly Spoken And At The Proper Time

How forcible are right words, words that are fitly spoken! Death and life are in the power of the tongue. Words have the power to lift one to the highest height and they can drop him to the lowest depth. They can hurt and they can heal; they can cure and they can kill.

There are many kinds of words. There are soft words and harsh words, comforting words and critical words, sinning words and saving words, foolish words and blessed words. Words have weight; they are important. "By the words thou shalt be justified, and by thy words thou shalt be condemned."

How forcible are right words! A word fitly spoken is like apples of gold in pictures of silver. To say the right word at the right time is a virtue. There

is a time to speak and a time to be silent. Happy is the man who knows the secret of silence.

It is better to be silent than to speak out of turn. A man who was noted for his wisdom said, "He that hath knowledge spareth his words . . . even a fool, when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding."

Over the fireplace of Calvin Coolidge's Northampton home was the motto:

A wise old owl lived in an oak; The more he saw, the less he spoke; The less he spoke, the more he heard.

Why can't we be like that wise old bird?

That motto would be a good rule of life for most Christians. (Continued on page four)

### A CHRISTIAN'S TESTIMONY

Not half the storms that threaten me

E'er broke upon my head.

Not half the pains I've waited for

E'er reached me or my bed.

Not half the clouds that drifted by

Have overshadowed me—

Not half the dangers ever came I fancied I could see.

Dear Heavenly Father, hold my hand

Each moment lest I fall.

Thine is the power to keep — my part

To let Thee, that is all.

I dare not take one step alone, And, oh, how sweet it is to know

Thy loving, mighty, tender clasp

Will never let me go.

—Author Unknown

## "Once In Grace, Always In Grace" -- A Good, Sound Scriptural Doctrine

ROY MASON  
Tampa, Florida

One of the doctrines that Baptists are often criticized for holding is the doctrine that salvation is eternal. Millions of professing Christians teach that a person can be truly saved, and then can lose his salvation and be eternally lost. Just suppose for the sake of discussion that such were true. Then the following things would have to be true:

Note them well. If "falling from grace" is true, then—

1. Election and predestination would be meaningless. Read Ephes. 1:4,5. Here we have the teaching that God elected and predestinated certain ones to salvation before the foundation of the world. Are those — any of those — so elected to lose their salvation and spend eternity in hell in spite of the etern-

al purpose of God? Absurd. Election and falling from grace cannot dwell together. It is noteworthy that those who deny election, teach apostasy. They are inconsistent if they don't.

2. Salvation would be a rather insignificant thing.

Why rejoice in the salvation of some when they may be lost in spite of it? We are told of angels rejoicing because of a sinner's repentance. Rejoice over someone that shall end in hell? Absurd. If the transaction were not forever, then certainly angels would not rejoice over it.

3. The word eternal would be a misnomer if falling from grace were true.

Read John 10:28. "Eternal" means never ending. Fancy Jesus saying, "I give you never-ending life" then taking that life away. Fancy Him saying, "and they shall never perish," (Continued on page four)

## \$1.00 BILLS FOR NINETY-FIVE CENTS

Webb's City Drug Store in Saint Petersburg, Fla., is known as the world's "most unusual drug store." The store recently put on its most unusual "sale"—during which it sold dollar bills for ninety-five cents each, and for good measure the bills were wrapped in cellophane!

The bargain was limited—one customer—two thousand bills were sold! The loss to the store was a hundred dollars, which after all is economical advertising. And, in all likelihood, many of the 2,000 purchasers bought other items in the store, on which the profit was more than sufficient to make up the firm's loss on the bills.

The event was "unusual," but it would have been even more so had the dollar bills been given away freely, instead of being sold—and had there been no limit to the number of persons receiving the bills!

"But," says someone, "that difference is the difference between a bargain and a gift; and no store can remain in business and give valuable gifts to an unlimited number of people, unless it possesses unlimited funds." (Continued on page four)

Several days ago I read a brief story in a religious paper that greatly interests me. The title caught my attention: "Where Would He go if He Lived Today?" I supposed it to be some kind of discussion on where the Lord would go to church if He were to visit our town this coming Sunday. But, it was, far different.

It seems that during frontier days the driver of a covered wagon stopped his horses in the street of a new town and called to a passing man, "Hey, any saloons in this place?"

"Sure, we've four," boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop!" called the man.

"I can't stop here," replied

the stranger, "I've got four boys in this wagon."

"Why can't you stop?" again called the man. "What's your business?"

"My business is to raise these four boys for God, and I can't do that in a town with four saloons." And he drove his horses on.

I thought; if a man were today to take seriously the rear-

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### Mused Uncle Mose

Sist' Lillie Jones want to sing a solo at chu'ch, and Pahson ax'er ef she could sing wid de Sperit and wid de un'erstan'in. She say, "Well, ef dey voices harm'nize wid mine I could, but I'd do bettah by myself.

ing of children for God, just where would he take them?—Southwide Baptist Digest.



The way you have stood firm and steadfast and unshakeable in printing the teachings and the Word of God that brings persecution in different ways to us is certainly a blessing and encouragement to me.

F. E. Scott  
Grand Rivers, Ky.



### NOTICE

The sermon of this week is reprinted from a former issue by request of many of our readers. It is also being printed in tract form.

## -- The First Baptist Pulpit --

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

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

I've got a reason for the message I'm preaching today. I have a friend here in town who is a Campbellite. He doesn't call himself a "Christian." He does not say, "I'm a member of the Church of Christ." He doesn't say, "I'm a member of the Disciples"; rather, he says, "I'm a Campbellite and I believe that you have either got to be dipped or be damned." In this conversation, he said, "I've got a text in the Bible that you nor any

other Baptist preacher would ever dare preach from," and the text that I have read you just now is the one he quoted.

After I had this conversation with this dear man, I was talking with a Baptist preacher friend, and I said to him, "Do you know, one of Alexander Campbell's disciples dared me to preach on Mark 16:15,16, and I have accepted his dare. I also have a subject to go along with this text." This preacher friend asked me as to what the subject was, and I said, "A Baptist Sermon From A Baptist Text That the Campbellites have Mutilated." This preacher friend replied, "Brother Gilpin, tell me, are you going to preach from the whole Bible, for there

isn't a text they have put their hands nor tongues to, that they have not mutilated."

Well, this morning I want us to study one of the most misunderstood and one of the most perverted texts in all the New Testament—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

I

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

What's the use in talking about salvation if a man isn't depraved and doesn't need salvation? Certainly this text assumes that men need to be saved. And that, beloved, is in (Continued on page two)

## WHAT ABOUT OUR RECREATIONS?

A fine summary of principles that should govern our recreation is given below:

"Not every one is interested in the same type of amusement and all do not have the same opportunity. Taste and good judgment are need. It is important therefore that we in choosing amusements consider the following factors:

"1. Is it in harmony with the law of God and the Spirit of Christ? Does it tend to obscure one's vision of God?

"2. Is it a true recreation—building up physical, mental and spiritual strength?

"3. Is it using only a justifiable amount of time, strength or money—not an extravagance?

"4. Is it interfering with prior claims of greater importance in business or in service to God and man?

"5. Is it helpful, not injurious or dangerous, to others who may participate or witness the sport or diversion. (Rom. 14:19-21; 15:2)?

"6. Is it in harmony with a high life purpose and does it help to attain a worth-while goal? It is important that a Christian keep the goal in sight. Steer, do not drift.

(Continued on page four)



### AN EVIL SYSTEM

One of the signs of where we are in the appalling day of apostasy is the widespread acceptance of the unscriptural, unChristian, undemocratic and unrighteous system of denominational overlordship. From every side, east, west, north and south come reports of more and more meddling in the affairs of the Lord's churches by those who are paid servants of organized denominationalism. Conditions here in the south are becoming more and more like the conditions in the north, where the majority of Bible-loving and gospel-preaching (Continued on page four)

## "NOTS" OF RUSSIA

Robert Ripley of "Believe-It-Or-Not" fame is the authority for the following statement:

A Russian citizen  
May NOT own land  
May NOT be tried by a jury  
May NOT choose his own job  
May NOT absent himself from work  
May NOT strike  
May NOT picket  
May NOT employ labor  
May NOT travel  
May NOT own jewelry  
May NOT ring a church bell  
May NOT be friends with a foreigner.  
(Continued on page four)



## THE BAPTIST EXAMINER

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## A BAPTIST SERMON FROM A MUTILATED TEXT

(Continued from page one) keeping with all the balance of the Word of God. Listen:

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

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

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

If you will read through the Bible, you find that *man's will is in a depraved condition*. Lis-

ten:

"And ye will not come to me, that ye might have life." — John 5:40.

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

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

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

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

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

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

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

depraved and spiritually vitiated.

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

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

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

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

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 6:44,45.

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

II

**NOT ONLY DOES OUR TEXT ASSUME THAT MAN IS UTTERLY DEPRAVED, IT LIKEWISE TELLS US THAT SOME OF THOSE WHO ARE DEPRAVED WILL BE DAMNED, FOR IT SAYS, "HE THAT BELIEVETH NOT SHALL BE DAMNED."** You will notice that it doesn't say, "He that isn't baptized will be damned," and it doesn't say, "he that does not live up to the Ten Commandments will be damned." It doesn't say, "he that doesn't join the church will be damned." It doesn't say, "he that doesn't make the good confession shall be damned"; rather,

Praying For The Preacher

John Henry Jowett tells of a camp meeting at which he was to speak. "At the beginning of the service," he writes, "prayer was offered for me. It opened with this inspired supplication: 'O Lord, we thank Thee for our brother. Now blot him out.'"

it says, "he that believeth not shall be damned." I say then, my brother, here is a text that not only tells us of the depravity of man in God's sight, but tells us that the final destiny of that individual is that he shall be damned throughout eternity.

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

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

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10,11.

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

Notice again:

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

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

III

**THIS TEXT ALSO TELLS US HOW WE ARE SAVED.** It says, "he that believeth and is baptized shall be saved." Now does that mean that a man has to be baptized in order to be saved? I say this morning, "he that believeth and eats his breakfast shall be saved," but only a nitwit would think that eating his breakfast would have anything to do with his salva-

tion. I say also, "he that believeth and joins the church will be saved," but that doesn't mean to say that joining the church has anything to do with his salvation. I say, "he that believes and walks down the street will be saved," but that doesn't mean to say that walking down the street has anything to do with his salvation. When our Lord says, "he that believeth and is baptized shall be saved," He didn't mean to say that baptism has one thing whatsoever to do with the individual's salvation. If our Lord meant that, He would have conflicted every Scripture of the Word of God and contradicted every statement of God's blessed Word.

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

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

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

Now if baptism had anything at all to do with salvation, you see the utter inconsistency of Paul's statement here when he said, "Christ didn't send me to baptize, but to preach the gospel." That in itself would show that baptism is not one part of the gospel, but rather, it is entirely separate and distinct from salvation. In fact, the Apostle Paul goes right along in this same connection to say:

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

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

Listen again:

"Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." — Rom. 6:4.

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

(Continued on page three)



## Be Careful What You Say!

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those with homes of  
glass  
Should seldom throw a stone.  
If we have nothing else to do  
But talk of those who sin,  
'Tis better we commence at  
home,  
And from that point begin.

We have no right to judge a  
man  
Until he's fairly tried;  
Should we not like his company  
We know the world is wide.  
Some may have faults, and who  
has not,  
The old as well as young;  
Perhaps we may, for ought we  
know,  
Have fifty to their one.

I'll tell you of a better plan;  
You'll find it works full well;  
To try my own defects to cure  
Before of others tell.  
And though I sometimes hope  
to be  
No worse than some I know,  
My own shortcomings bid me  
let  
The faults of others go.

Then let us all when we com-  
mence  
To slander friends or foe,  
Think of the harm one word  
would do  
To those we little know.  
Remember, curses, sometimes,  
like  
Our chickens, "roost at  
home."  
Don't speak of others faults  
until  
We have none of our own.

### BAPTIST SERMON FROM A MUTILATED TEXT

(Continued from page two)  
Notice again:

"When therefore the Lord  
new how the Pharisees had  
heard that Jesus made and bap-  
tized more disciples than John,  
though Jesus himself baptized  
not, but his disciples)." — John  
1:2.  
The making of disciples is one  
thing, and the baptizing of them  
is something different. When  
the Lord Jesus was here on this  
earth, He never baptized one  
single person. This text says,  
"He baptized not, but his dis-  
ciples." The disciples did the  
baptizing. If baptism has any-  
thing at all to do with a man's  
salvation, then beloved Jesus  
Christ didn't save one single  
person when He was here in the  
flesh.

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

One passage of Scripture  
above all others that kills once  
and for all the fact that bap-  
tism could save any individual,  
is that which grows out of the  
experience of Jesus in His dy-  
ing hours, and when on the  
cross, a thief turned to Him and  
said, "Lord, remember me when

thou comest into thy kingdom."  
Here's a man that never was  
baptized in any way at all. Yet,  
beloved, though he was never  
baptized, Jesus said he was in  
paradise that day with Him.

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

However, I'm sure that there  
are those who say, "Now Broth-  
er Gilpin, it's all right to read  
these Scriptures, but aren't  
there other passages where bap-  
tism is spoken of as indicating  
that maybe it would have some-  
thing to do with one's salva-  
tion?" Let's see:

"And now why tarriest thou?  
arise, and be baptized, and wash  
away thy sins, calling on the  
name of the Lord." — Acts 22:  
16.

Notice: "Arise and be bap-  
tized, and wash away thy sins."  
Why it's a figurative expres-  
sion just as we read in Mat-  
thew 13:38 when Jesus said "the  
field is the world." He didn't  
mean that field He was talking  
about was actually the world,  
rather He meant it represented  
the world. When Jesus said,  
"the good seed are the chil-  
dren of the kingdom," He did  
not mean it literally; He meant  
the good seed represented the  
children of the kingdom. When  
He said, "the tares are the  
children of the wicked one," He  
didn't actually mean this; rather,  
He meant the tares repre-  
sented the children of the  
devil.

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

His flesh.

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

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

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

"Then Peter said unto them,  
Repent, and be baptized every  
one of you in the name of Jesus  
Christ for the remission of  
sins."

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

A man came to my study a  
few weeks ago and wanted to  
talk about Acts 2:38. He was

unduly agitated when he came  
in, and he was even more agi-  
tated when he went out. As we  
were talking, he said, "Why,  
when it says for the remission  
of sins, it means in order that  
your sins may be forgiven."  
Then I said, "What did you  
come in here for?" "Why," he  
said, "because I wanted to talk  
to you." I replied, "What does  
the word 'for' mean?" He said,  
"I came in here because I . . ."  
and brother, he stopped right  
then when he knew he had used  
the word "because." He knew  
then he had killed his argu-  
ment.

When the Apostle Peter said,  
"be baptized . . . for the remis-  
sion of sins," he meant "be  
baptized because your sins have  
already been remitted as a re-  
sult of your previous repen-  
tance."

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

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

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

In the light of this, I say that  
our text states exactly what the  
rest of the Word of God teaches,  
namely, it is faith that saves  
and baptism has nothing what-  
soever to do with any individ-  
ual's salvation. I don't sing  
this morning,

"There is a fountain filled with  
water,  
Drawn from the city's mains,  
And sinners, plunged beneath  
that flood,  
Lose all their guilty stains."

Rather, I sing,

"There is a fountain filled with  
blood,  
Drawn from Immanuel's  
veins,  
And sinners plunged beneath  
that flood,  
Lose all their guilty stains."

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

#### IV

But, beloved, my text doesn't  
stop there. My friend here in  
town dared me to preach from  
this text of Scripture, and I  
said, "I'll go you one in that  
text you never heard of." "He  
that believeth and is baptized  
shall be saved; but he that be-  
lieveth not shall be damned." I  
said, "You don't believe that.

You say if a man believes and  
is baptized, maybe he'll get to  
heaven," but our text says, "He  
that believeth and is baptized  
shall be saved."

There isn't a text in all the  
Bible that a Campbellite is more  
scared of than this text if they  
will run it down to its final end  
for this verse teaches unques-  
tionably the absolute security  
of the believer. Here's a text  
that says that a child of God  
is not only saved, but he is ab-  
solutely secure, for Jesus said,  
"he that believeth and is bap-  
tized shall be saved." Oh, how  
it thrills my heart to read this,  
and then turn to other Scrip-  
tures and hear Jesus say:

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

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

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

"In my hand no price I bring,  
Simply to Thy cross I cling."

"He that believeth and is bap-  
tized shall be saved," and the  
man that comes to Jesus Christ  
and believes in Him and re-  
ceives Him as his Saviour, that  
man shall be saved. How do we  
know it? Jesus Christ said so,  
and I'll take His word against  
that of the whole world.

In just a moment you'll be  
through with this sermon —  
through with it until the morn-  
ing of the judgment, but ere we  
close, may I remind you of one  
other Scripture.

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

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

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



## AN EVIL SYSTEM

(Continued from page one)  
pastors and churches are breaking away from these denominational hierarchies. In making a complete break from the Northern Baptist Convention, Brother W. B. Riley, of Minneapolis, one of the great Baptist preachers and pastors of this generation, gave a number of reasons for his action, among which was this: "I count any convention that is controlled by salaried servants, undemocratic; and on that account the Northern Baptist Convention is not, to me, either Biblical or Baptistic, as its balance of power is easily with these same multiplied people of convention salaries." With the multiplication of denominational employees here in Mississippi we are witnessing the exact duplicate to which Brother Riley calls attention in the above statement. Were it not for the paid employees, most of whom are professional meddlers, the masses of Baptist people would have little to do with this modern apostate evil denominational system. But its devotees like the pagan Ephesians (Acts, 19th chapter) continue to shout down all protests with "Great is Diana of the Ephesians."

—The Clarion

## SOME OF THE "NOTS" OF RUSSIA

(Continued from page one)  
And is forbidden freedom of speech, freedom of assembly, freedom of religion, and freedom of soul.  
And to a large extent that country is still "without God and without Christ." While praying for the powers that be, neglect not to give thanks to God for the liberties enjoyed in the United States—especially religious freedom (I Timothy 2:1-6).—Tom Olson.

## ONCE IN GRACE ALWAYS IN GRACE

(Continued from page one)  
then letting them perish. Notice several things about John 10:28-29.

The life is eternal. That is, it can never end.

This life is a GIFT. If a gift, then it doesn't depend on our works.

Christ promises that those having this life shall NEVER perish.

He promises that no one shall ever pluck such out of His hand.

He states that the eternal God holds them, and that no one is ABLE to get them out of His hand. Such a one would have to be stronger than God the Father and God the Son. Who is?

4. Salvation would be of works.

Surely anyone can see that if one can lose his salvation through a wrong life then salvation depends upon human works and effort. That does away with salvation as a gift, and does away with grace also.

5. It would be a race between God and the devil as to who got him, if a person could lose their salvation.

6. Salvation would be on the installment plan, if falling from grace were true.

And indeed some seem to think that Christ makes the down payment, and leaves us to work out the installments. They seem to think that if we fall down on the payments the

devil will get us.

## A Stock Objection Raised Against Eternal Security

Some say of this doctrine, "Aw, if I believed that, I would get saved and then I'd take my fill of sin." Such a poor lost sinner as argues thus, doesn't understand that a saved person is given a new nature, and is given the indwelling power of the Holy Spirit. This new nature doesn't want a "fill of sin." Any person who thinks he is saved, and who uses that as occasion to "take a fill of sin," is a miserable, deluded, self-deceived individual whom the devil would grab before he got cold, if he should die.

Let us examine a few Scriptures in this connection:

John 8:31. Note that word "IF" and its connection.

I John 2:19. What is said of those who "went out" from the followers of Christ?

Phillipians 1:6. What does it say that God will do with reference to the good work begun in one?

## Some Questions

1. If falling from grace is true, wouldn't that be equivalent to God sending, or letting His children go to hell?

2. Just how much sin would a person have to commit in order to pass from saved to lost?

3. How could a person know when he had sinned unto death?

4. And how could a person be re-saved. Can one be un-born?

## A WORD FITLY SPOKEN

(Continued from page one)  
It is better to be silent than to speak in the light jesting

language and profanity of the day. There are many "idle words" that once shocked us that are found today in the vocabularies of the saints. There are many words that have no meaning that do defiance to the grace of speech. We need to wage a war on words. One needs to be reminded occasionally "that every idle word that men shall speak, they shall give account thereof in the day of judgment."

As there is a time to be silent, there is a time to speak. A man is criminal who will sit in silence while souls are slipping into eternity without Christ. A word may awaken a wayward soul or arouse a lethargic spirit. Jesus said, "The words that I speak unto you, they are spirit, and they are life."

Words of praise are always proper. The tongue may be an unruly member and defy the training of man, but Christ can conquer the spirit and order this member aright. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Words . . . beautiful words, wonderful words, life-giving words, words of praise, words of comfort, of solace and cheer — yes, these are always in order, but who can guide his tongue to speak always in the spirit of the Saviour?

What words could be more fitly spoken than those in the beautiful prayer of David: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." May this prayer be ours and may our speech always be "with grace, seasoned with salt." —Message

## OUR RECREATIONS

(Continued from page one)

"7. Is it one in which I can participate to the glory of God?"

"A man's recreation—what he does when he is 'off duty' is a test of his true character."—Unknown.

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(Continued from page one)  
limited wealth."

Exactly so, and we only know One in a position to do such a thing. He is the Giver of "every good and every perfect gift." "He giveth to all life and breath, and all things."

The "unspeakable gift"—His beloved Son—having been given to the shameful death of the Cross for our sins and having been raised again, we are assured that He will "with Him also freely give us all things." —(Roman 8:32).

Notice this partial list of His unusual gifts:

The Holy Spirit—Acts 10:45.  
Righteousness—Romans 5:17.  
Eternal Life—Roman 6:23.  
Salvation—Ephesians 2:8.  
Peace—John 14:27.  
Inheritance—Acts 20:32.

Recall, too, that the "gifts and calling of God are without repentance." (Romans 11:29). He will not change His mind about them.

To say the least, His offer is most unusual, viz: "whosoever will, let him take . . . freely." (Revelation 22:17).

"Whosoever" means "you, me, or anyone else." "Will" means "desire, purpose, or determination." Let him "take!" —not purchase, merit or earn. "Freely"—without money, without price and even without

stint!

Do you will, purpose and determine to take, receive, accept?

"Then take with rejoicing from Jesus at once,

The life everlasting He gives. And know with assurance thou never canst die, Since Jesus thy righteousness lives!"

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