

# Did Christ Come To Teach Men To Be Moral Or To Make Them Immortal?

This is one of the most vitally important questions possible to ask, and one on which most of so-called Christendom has the wrong answer. The answer that we shall give here is one that would be considered the grossest heresy by many. Let us ask, "What is the popular concept of Christianity?" It might be summed up like this:

"According to popular concept, Christ came into the world to do good, heal the sick, comfort the sorrowing, set a good example of morality and righteousness, and to live a thoughtful life of righteousness and reverence to the unseen God."

"Christianity, it is held, consists in following his example. Like Christ we are to go about doing good, visiting the sick, looking after poor and needy, being kindly and cleanly spoken, gentle-mannered and full of brightness and cheer for other lives. In short, a life of honesty and unquestioned morality, owning and having reverence for God." Now that, with

some modification, is the current conception of Christianity, and the thing that is being preached. "Be good, do good and follow the example of Jesus. Live up to your light"—that is modern theology.

## What Objection Is There To This Conception?

Many who profess no Christianity as nearly approximate such a life as many of those who do. If just "be good" is all, we may say that there are many who pay no attention to religion who are just as "good" as others. That is the reason why Modernists consider such men as Ghandi all right.

This conception makes Christianity just a system of ethical teachings. Other religious teachers, such as Confucius and Buddha taught some nice things as to how to live.

This conception makes Christianity a thing of the "now" mainly. And modern theology has little to say about the future.

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BIBLICAL

PREMILLENNIAL

CALVINISTIC

BAPTISTIC

# The Baptist Examiner

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

Volume 16, No. 49

RUSSELL, KY., JAN. 10, 1948

Whole No. 502

## Some Interesting Meditations And Reflections Concerning The Word Of God

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Baptists are supposed to be a peculiar people, different from all other denominations. We believe that we are the church that Jesus built, the custodians of the faith; and that we can trace our church all the way back to the apostles NOT BY NAME BUT BY DOCTRINE AND PRACTICE. We also believe that the Great Commission was given to us and us alone. Many of us can remember when

the Lord was with us in power and we prospered. What is wrong? Why isn't the Lord with us to the degree that he has been in the past?

I do not profess to be a writer or a great theologian; but in this article I want to ask a few questions, and make a few statements. I do not desire to start a controversy; but I do most sincerely urge the reader to consider these questions and statements, and answer through this paper or, if you prefer, write your opinion to me personally.

I hope you will be led of the Spirit in your answers, and not resort to slurs and sarcasm. My observation has been that when a man resorts to such methods, he has run out of argument and scriptures for defense. He also shows the wrong spirit, which can only cause enmity and disgust. I cannot understand why brethren can't discuss a question in the right spirit and leave out the slurs and sarcasm.

We preachers need to get together on our doctrine and practice. No wonder the world has

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## The Editor's Reply To "Life" As To The Origin Of Baptists, Catholics, And All Protestants

December 9, 1947.

540 North Michigan Avenue  
Chicago 11, Illinois.

Attention: Mr. Henry R. Luce,  
Editor-in-Chief

My dear sir:

Ever since LIFE became a weekly publication, I have been both a subscriber and a reader, and have appreciated very definitely both your pictorial and verbal descriptions of current news. However, I must differ radically with you as to the "family tree" of Catholicism and Protestantism as shown on Page 122 of the November 10, 1947, issue of LIFE.

In this, you make Baptist to originate about the year 1609, and through your ingenious "family tree" you very skillfully show that all denominations have come from Catholic Christendom, or in other words, you make the Catholic Church to be a sort of mother church.

My dear sir, there isn't an historian, neither sacred or secular, of any degree of reputation whom you might quote in justification of the purported facts of your "family tree." In fact, the entirety of it, as far as Baptists are concerned, is gross perversion. It is true that the Catholic Church is the mother or grand-

mother of all Protestant churches. Yet, Baptists are not, and never were, Protestants. Baptist did not originate in 1609, and neither is Catholic Christendom the oldest church.

I desire to categorically aver and unconditionally assert that Baptist churches were established in the days of the Lord Jesus during the time of His ministry in the country of Palestine. With Jesus as their Founder, and the Bible as their textbook, Baptist churches have existed since the day of Jesus' memorable utterance, "I will build my church, and the gates of hell shall not prevail it."—(Matthew 16:18).

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say: "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 AGES."

Alexander Campbell, who hated Baptists perhaps more than any man within the past century, wrote: "The sentiments of Baptists and their practice of baptism FROM THE APOSTOLIC AGE to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

Robert Barclay, a Quaker historian,

says of Baptists: "We shall afterward show that the rise of the Anabaptists took place PRIOR to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe, small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession MORE ANCIENT than that of the Roman Church."

John Clark Ridpath, doubtlessly the greatest historian the world has ever produced, (a Methodist by denominational conviction), said: "I should not readily admit that there was a Baptist Church as far back as 100 AD, although without doubt there were Baptist churches then, as ALL CHRISTIANS were then Baptists."

Mosheim, the outstanding Lutheran historian, said: "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists . . . the origin of Baptists is lost in the remote depths of antiquity . . . the first century was a history of the Baptists."

Zwingli, a Presbyterian co-laborer with

John Calvin, said: "The institution of the Anabaptists is no novelty, but for 1300 years has caused great trouble in the church."

Even Cardinal Hosius (Catholic), President of the Council of Trent, December 13, 1545 to December 4, 1563, said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the PAST 1200 YEARS, they would swarm greater than all the reformers. . . . If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for the 1200 YEARS PAST that have been more generally punished or that have been more cheerfully and steadfastly undergone, and have offered themselves to the most cruel sort of punishment than these people."

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph.

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## THE RADIO

William Heirens, an eighteen-year-old boy of Chicago, who has a crime record as a burglar and as the confessed murderer of Suzanne Degnan, admitted he got his start in crime through inspiration offered him in crime broadcasts on the radio. And preachers of the Gospel of the Grace of God are being crowded off and cut off the air!

Don't try to be neutral toward Christ: it is impossible.

The Bible is a great and powerful tree. Each word is a mighty branch. Each of these branches have I well shaken. And the shaking of them has never disappointed me.—Martin Luther.

We can't all be apostles, but we are all living epistles.

When it is hardest to pray, that is the time to pray hardest.

## -- The First Baptist Pulpit --

### "THE CALLED OUT CALLED UP"

(Read 1 Samuel 3:1-10)

I am definitely convinced this morning, beloved, that no individual has the right to say that he is a Christian unless he has had a call from God that is as clear as Samuel's. I do not mean to say that one must hear the audible voice of God speaking, yet, beloved, if the individual who claims to be a child of God has not had an impression from the Lord that is as definite as the impression that came to Samuel from God, then I doubt seriously if that man is saved.

I

I INSIST, BELOVED, THAT NO MAN CAN BE SAVED UN-

LESS HE HAS RECEIVED THE EFFECTUAL CALL OF THE SPIRIT OF GOD IN HIS HEART. If left to himself, no man in all this world would ever call upon God. We have an example of that in the Word of God in the experience of Adam. When Adam sinned, he did not call on God; instead, he made for himself a garment of fig leaves in order to hide his nakedness and in order that he might be able to substitute for that which was gone by way of the robe of perfect human righteousness. He did not call on God; he did what he could himself. I say that any individual, if left to himself apart from the power of God and the call of the Holy Spirit, would do ex-

actly what Adam did. He would ignore God, he would bypass the Almighty, and would day by day strive to do something himself without ever thinking of calling on God. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and CALL NOT UPON THE LORD."—Psa. 14:2-4.

The Psalmist pictures God as

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## SINNERS WELCOME

"This Man receiveth sinners."—Luke 15:2.

Observe the condescension of this fact. This Man, who towers above all other men, holy, harmless, undefiled, and separate from sinners—this Man receiveth sinners. This Man, who is no other than the eternal God, before whom angels veil their faces—this man receiveth sinners. It needs an angel's tongue to describe such a mighty stoop of love. That any of us should be willing to seek after the lost is nothing wonderful—they are of our own race; but that He, the offended God, against whom the transgression has been committed, should take upon Himself the form of a servant, and bear the sin of many, and should then be willing to receive the vilest of the vile, this is marvellous.

"This Man receiveth sinners," not, however, that they may remain sinners, but He receives

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## THE CALLED OUT

(Continued from page one)  
taking the position of looking introspectively upon this world and as a result of his inspection of humanity, turns away to say, "There is none righteous, they are all filthy, there is none that doeth good, and none that call upon the Lord." I repeat to you then, my beloved friends, that if left to himself, no man would ever call upon God.

I know that there are those who would object and say, "But, Brother Gilpin, doesn't the Word of God say:

"For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

I grant you this is true, for it is right here within God's Word, and yet, no man will ever call upon God until God first calls that man. We have in the marriage feast, a remarkable statement in this respect. Listen:

"And sent forth his servants to call them that were bidden to the wedding: and they would not come."—Matthew 22:3.

I say then it takes more than an invitation, and more than a general call from God to urge men to call upon Him. It takes a special dispensation of the grace of God and the work of the Holy Spirit to call men out of darkness to light, and from sin to salvation, and from death unto life in Jesus Christ.

Men, beloved, are interested in material things, but no man is interested in spiritual things until God begins to work within his life. Men are interested in the making of wealth, they are interested in the amassing of a fortune; they are interested in the accumulation of material goods. However, while men are interested in material things, no man is interested in spiritual things until God calls that individual to Himself. Men, beloved, have no time to call on God until God first calls them by the power of the Holy Spirit.

That leads me to say that since man would never call on God if left to himself, that it is God who calls men unto Himself in salvation. Listen:

"For the promise is unto you, and to your children, and to all that are afar off, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL."—Acts 2:39.

Simon Peter thus emphasized the fact that God has to do the calling.

We find, likewise, that the Apostle Paul when he wrote to the church at Rome, declared the same truth, for he said:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, THEM HE ALSO CALLED: and WHOM HE CALLED, them he also justified: and whom he justified, them he also glorified."—Romans 8:29-30.

I insist, beloved, from these Scriptures, that it is God who must call men unto Himself if ever they are to be saved. The Apostle Paul declared that this



was his experience, for as he told of his own spiritual experience and his conversion when he wrote to the churches of Galatia, he said:

"But when it pleased God, who separated me from my mother's womb, and CALLED ME BY HIS GRACE."—Galatians 1:15.

I say, beloved, when I read these verses of Scripture from the sermon of Peter on the day of Pentecost, from the book which Paul wrote to the church at Rome, and from Paul's statement of his own spiritual experience when he was saved, I am convinced of one truth which stands out as memorable as the Rock of Gibraltar—namely, that no man could or will ever be saved until the Spirit of God calls him unto the Lord.

### II

THAT CALL THAT COMES TO THE UNSAVED MAN WHEREBY HE IS SAVED, IS AN UNDESERVED ONE. There isn't one of us that ever deserved to be called by the Spirit of God. Not one of us ever deserved salvation. If we got our just deserts this morning, the last one of us would spend our eternity in a Devil's Hell. It is an undeserved call that comes to us.

I hear men talk about the fact that they believe that God is a God of justice. I recognize the fact that He is, but I thank God that He is more than a God of justice, for if you and I got justice, the last one of us would go to a Devil's Hell.

I remember a few years ago sending Brother Roscoe Justice out to the Salem Baptist Church to preach one week-end. I told him to go to the home of Brother Lewis Stephens and to tell Brother Stephens that I had sent him out to preach. When he arrived at the home, he told Brother Stephens that I had sent him there, and in getting acquainted, Brother Stephens said, "What's your name?" When Brother Justice said, "My

name is Justice, Brother Stephens said, "Man, go back to Russell! we don't want Justice out here, we want mercy."

That's true with you and me this morning. We don't want the justice of God today, we want God's mercy. I insist that if God were to deal with us in justice, He would send the last one of us to a Devil's Hell. The fact that He has called me and saved me was not because I deserved it—it was an undeserved call that came to me from God.

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I Timothy 1:9.

Notice that he says that that call was "not according to our works." We had not done any works whereby we deserved that call. I insist, beloved, it is an undeserved call that comes to the sinner to separate himself unto God.

### III

OUR CALL IS ALSO AN HEAVENLY CALL. Only a call from the God of Heaven will ever produce salvation. Listen:

"Wherefore, holy brethren, partakers of the HEAVENLY CALLING..."—Heb. 3:1.

"I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus."—Phil. 3:14.

Some preachers evidently do not believe that a call from God through the Holy Spirit is necessary. I have seen them, after they had preached, go through the audience to "button-hole" any sinner who was suspected of being under conviction. In other words, the preacher was trying to be both preacher and the Holy Spirit. Not so with me. I am willing to preach and then wait on God to do the calling, as I know that nothing but an Heavenly call will ever produce salvation.

If you are invited to take dinner with someone, it makes all the difference in the world as to who has signed that invitation. If it is signed by a rag-picker, it means mighty little; but if it is signed by the President, you would charge people a nickel to see that invitation which you had received.

Let me tell you today, beloved, the invitation that comes by way of the call of God to the heart of the sinner, is an invitation that is signed by the God of Heaven, so that our call, beloved, is an heavenly call.

### IV

MORE THAN THAT, BELOVED, IT IS AN EXACTING CALL, FOR WHEN THE LORD CALLS A MAN UNTO HIMSELF, HE CALLS HIM TO EXACT SERVICE FROM HIM. Listen:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Ephesians 4:1.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye SHOULD SHEW FORTH THE PRAISES OF HIM WHO HATH CALLED YOU out of darkness into his marvelous light."—I Peter 2:9.

"For even hereunto were YE CALLED: because Christ also suffered for us, leaving US AN EXAMPLE, THAT YE SHOULD FOLLOW HIS STEPS."—I Peter 2:21.

I tell you this morning, beloved, the call of God to the sinner is not only an undeserved call, not only an heavenly call, but it is an exacting call because God calls us to follow in the steps of the Lord Jesus Christ. I have no patience with that individual who makes a profession

of faith and lives forever afterward for the world.

The word "church" is a rather interesting word. In its derivation, it comes as a combination of two Greek words, "Kaleo," meaning "to call" and "ek," meaning "out of." Those two words when put together, means "the called out ones." Listen to me, God is in the business of calling out people from this world unto Himself to save them. It is thus an exacting call that comes to a man from God.

Go back and read how that God spoke to Abraham when he was living over in the Ur of the Chaldees. God told him to leave his home, his people and all that he had, and go out into a new land, to the land of Canaan. As Abraham was called to leave the Ur of the Chaldees and to live in Canaan, so God calls you and me to leave this world and to live for God. How many times have you seen individuals urged to join the church. I don't say that God was calling them, but some zealous individual urged them to join the church, and after they had done so and were baptized, they lived exactly like they had lived before. There wasn't one bit of change in their lives. The only difference is that they used to be outside the church, and now at least they have their names on some church record book. These things ought not so to be. No man ought ever make a profession of faith until the Spirit of God has called him, and when the Spirit of God has called him, undeserved though it may be, and he takes his stand for the Lord Jesus Christ, that man from then on ought to, and will, walk in the steps of the Lord Jesus Himself. I say it is an exacting call that comes from God.

### V

MORE THAN THAT, BELOVED, THIS CALL IS ONE WHICH IS UNTO ETERNAL LIFE. Listen:

"Fight the good fight of faith, lay HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, and hast professed a good profession before many witnesses."—I Timothy 6:12.

God doesn't call a man and give him life for a day, or life as long as he holds out, or life as long as he is able to endure the temptations of the Devil; but rather, when God calls a man, He gives him eternal life. Lots of people join the church without God ever calling them, and they can fall away, beloved, just as fast, or a little bit faster than they joined; but when God calls a man. He calls him unto eternal life.

I thank God from the very depths of my heart that when God calls a man, He never changes His mind about the call. Listen:

"For the gifts and CALLING OF GOD ARE WITHOUT REPENTANCE."—Romans 11:29.

What does Paul mean? When God calls a man, He never does repent of it. The word "repent" literally means "a change of mind," so that this verse actually says that whenever God calls a man, He does not change His mind about the fact that He has called him. If there is anything that thrills my soul this morning, it is that I am able to say to you that the call of God is a permanent call. When God saves a man, He has called him unto eternal life and saved him permanently as a result of that call from God.

I don't know anything that ought to cause more thanksgiving on the part of the child of God than to know that he has received such a call from God, and to know that that call which has come to him, is one that God will never veto, He

will never take back, and that He will never play the part of an Indian giver.

### VI

SOME DAY THOSE WHO HAVE BEEN CALLED OUT WILL BE CALLED UP.

Isn't it wonderful to know that though man, if left to himself, would never call on God and that while God has to do the calling—isn't it wonderful to know that some of these dear ones that all those who have been called out, are going to be called up with the Lord Jesus Christ? I believe, beloved, in what the Lord Jesus Christ called the Second Coming. Politicians talking about making over the world in the light of one word. Most of the school speakers the commencement season the high schools and colleges talk in terms of making the world a better place in which to live. The Lord Jesus Christ came to make this world a better place in which to live, came to call out unto Himself people for His own, and so day He is going to call those who have been called out, up unto Himself.

As He stood yonder on Mount Olivet with those disciples about Him, suddenly He began to lift Himself up into the skies. Little by little He was taken up out of their sight. They stood, I am sure they shielded their eyes and gazed after Him as long as they could see one tinge of the person of the One they loved, going away from them. As they watched Him suddenly an angel stood beside them and said:

"Ye men of Galilee, why stand ye gazing up into heaven? the same Jesus, which is taken from you into heaven, shall COME in like manner as have seen him go into heaven."—Acts 1:11.

That's the promise of God. He is coming back, and some day when He comes, all the called out are going to be called up to be with Him.

"But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:17.

### IN CONCLUSION

Beloved, I ask you a simple question this morning: What way are you looking? Are you looking up or down? I tell you truly, I am not looking this morning for the undertaker; I am expecting the upper-taker. I am not looking for a hole in the ground, I'm expecting a hole in the skies. The called out are going to be called up and shall we ever be with the Lord?

Let me ask you a very personal question: Has God ever called you to save you? Have you representatives of a nation?

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## PLENARY INSPIRATION

Lying at the heart of most issues facing the Church is the paramount one of the inspiration of the Scriptures. Authority for Christian faith and practice must have a source and that source must be fixed. When one analyzes the problems of contemporary church life one finds that again and again divergence in viewpoint stems from a divergence in belief as to the degree of Scriptural inspiration.

From its inception this Journal (and the Bible Truth Depot of Swengel also—I.C.H.) has insisted that faith in the plenary inspiration of the Bible is justified by internal evidence, by scholarship and by personal experience. Furthermore, we have insisted that a departure from this viewpoint is responsible, in the main, for all the ills now confronting the Church. We will have no part in the various 'theories' which rob God's Word of its complete reliability, and its rightful place as our infallible rule of faith and practice. We have little patience with those who accept only parts of the Word and pass on their unbelief in classroom, from the pulpit and in their writings.

As evidence that this position has the backing of scholarship as well as otherwise, we quote from part of the Preface to the Commentary on John's Gospel by Bishop J. C. Ryle of the Church of England. This was written in 1865, but it could well have been written in our own time. Bishop Ryle was a scholar second to none and a man who wrote after deep and prolonged study, as well as from a heart of deepest piety. Here is what he wrote:

"On one point of vast importance in the present day, the reader will see that I hold very decided opinions. That point is *inspiration*. I feel no hesitation in avowing that I believe in the 'plenary inspiration' of every word of the original text of Holy Scripture. I hold not only that the Bible contains the Word of God, but that every word of it was written, or brought together, by Divine inspiration, and is the Word of God. I entirely disagree with those who maintain that the writers of the Bible were partially inspired, or inspired to such a limited extent that discrepancies, inaccuracies, and contradictions to the facts of science and history must be expected and do exist in their writings. I entirely repudiate such a theory. I consider that it practically destroys the whole value of God's Word, puts a sword in the hands of infidels and skeptics, and raises far more serious difficulties than it pretends to solve.

"I freely grant that the theory of 'plenary verbal inspiration' involves some difficulties. I do not pretend to answer all the objections brought against it, or to defend all that has been written by its supporters. I am content to remember that all inspiration is a miraculous operation of the Holy Ghost, and, like every operation of the Holy Ghost, must needs be mysterious. It is an operation of which not forty men in the world have been made the subjects, and the manner of which not one of the forty has described. It stands to reason that the whole question of inspiration, like everything else supernatural, must necessarily contain much that is mysterious, and much that we cannot explain. But the difficulties of the 'plenary verbal' theory appear to me mere trifles compared with those which surround the counter theory of 'partial inspiration.' Once admit the principle that the writers of the Bible could make mistakes, and were not in all things guided by the Spirit, and I know not where I am. I see nothing certain, nothing solid, nothing trustworthy in the foundation of my faith. A fog has descended on the Book of God and enveloped every chapter in uncertainty! Who shall decide when the writers of the Scriptures made mistakes, and when they did not? How am I to know where inspiration ends and where it begins? What I think inspired another may think uninspired! The texts that I rest upon may possibly have been put in by a slip of the pen! The words and phrases that I love to feed upon may possibly be weak earthly expressions, in writing which the author was left to his own private uninspired mind! The glory

is departed from my Bible at this rate. A cold feeling of suspicion and doubt creeps over me as I read it. I am almost tempted to lay it down in flat despair. A partially inspired Bible is little better than no Bible at all. Give me the 'plenary verbal' theory with all its difficulties rather than this. I accept the difficulties of that theory, and humbly wait for their solution. But while I wait I feel that I am standing on a rock.

"I grant the existence of occasional difficulties and apparent discrepancies in Scripture. They are traceable, in some cases, I believe, to the errors of early transcribers; and in others to our ignorance of explanatory circumstances and minute links and details. To tell us that things *cannot* be explained merely because we are not at present able to explain them, is childish and absurd! 'He that believeth shall not make haste' (Isa. 28:16). A true philosopher will never give up a sound theory on account of a few difficulties. He will rather say, 'I can afford to wait. It will all be plain one day.' For my part, I believe that the whole Bible, as it originally came from the hands of the inspired writers, was verbally perfect and without flaw. I believe that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and their choice of words. I believe that even now, when we cannot explain alleged difficulties in Holy Scripture, the wisest course is to blame the interpreter and not the text, to suspect our own ignorance to be in fault, and not any defect in God's Word. The theological system of modern days, which delights in magnifying the so-called mistakes of the Bible, in explaining away its miraculous narratives, and in making as little as possible of its Divine character and supernatural element, is a system that I cannot away with. It seems to me to take the rock from beneath our feet, and plant us on a quicksand. It robs us of bread, and does not give us in its place so much as a stone.

"Nothing, to my mind, is so utterly painful as the patronizing tone of compassion which the modern advocates of 'partial inspiration' adopt in speaking of the writers of the Bible. They write and talk as if Saint Paul and Saint John and their companions were nothing better than well-meaning pious men, who on some points were greatly mistaken, and far below our enlightened age! They speak with pity and contempt of that system of divinity which satisfied the master-builders and giants of the Church in by-gone days! They tell us complacently that a new theology is needed for our age, and that a 'freer handling' of the Bible, with pens untrammelled by the fetters which cumbered former interpreters, will produce, and is producing, wonderful results! I thoroughly distrust these new theologians, however learned and plausible they may be, and I expect the Church will receive no light from them. I see nothing solid in their arguments, and am utterly unmoved by them. I believe that the want of our age is not more 'free' handling of the Bible, but more 'reverent' handling (italics ours, I.C.H.), more humility, more patient study, and more prayer. I repeat my own conviction, that no theory of inspiration involves so few difficulties as that of 'plenary verbal inspiration.' To that theory I entirely adhere, and on that theory my readers will find this Commentary is written."

To those young people entering on courses of study leading to a life of full-time Christian service, we would recommend these words. We would not be captious. We are not contending simply for the sake of contending. We are earnestly pleading that it is this attitude of complete faith in and dependence on the entire Word of God which can alone fit you for the highest fruitfulness in the service of the Master.

With Bishop Ryle we would affirm that the difficulties of this position are infinitely less than those of any other theory of inspiration. We earnestly believe also that effectiveness in soul winning is in large measure determined by our attitude to inspiration.—Dr. L. Nelson Bell in *The Southern Presbyterian Journal*.

### "CALLED OUT"

(Continued from page two)

ber of Baptist churches here this morning. You say, "Brother Gilpin, I'm a member of the church." I'm not interested in your church membership. Church membership is the cheapest commodity in America today. As the cost of living has increased, the cost of church membership has decreased. It costs less to get and less to keep it, and if you would lose it, you would miss it less than you would miss it if you were to drop it on the floor. I'm not asking if you are a church member. I'm asking, "Have you ever been called of God?" Do you know assuredly that you are a child of God? Do you know without a doubt that you are a child of God? Can you put your hand upon your heart and say, "I know that my Redeemer liveth." Do you have the assurance that you have been called out of sin? If so, you have more to thank God for than if you were president of the United States. If you were king over all this world, you would not have as much to be grateful to God for as you have this morning if you know that you are a child of God. Has the Lord ever called you?

I remember several years ago during an exceedingly cold winter, possibly 1934, 1935, or 1936, that I heard a radio commentator tell one night of a man out on Lake Erie who had been fishing and in his return home in the cold, somehow he capsize his boat and he became

confused as a result of the experience. He started swimming out toward the middle of the lake. It was dark and he could not see, and in his confusion, he swam in the wrong direction. Just at the proper time, seemingly, his little daughter came to the door of their fishing cottage and lifted her voice and called, "Father." He saw the light from the open door and heard her voice and turned and swam toward shore and safety.

You and I, beloved, have been shipwrecked on the sea of time, and unless the light of God had shined out unto us, and unless the voice of God had spoken unto us, every one of us, already going in the wrong direction, would have gone on and on and on to a Devil's Hell.

How I thank God this morning, and how I praise Him for the fact that back yonder before the world began, He ordained that I should be saved. Two thousand years ago He gave His Son to die on the cross to pay the penalty for my redemption. How I thank God that twenty-six years ago He called me by the power of the Holy Spirit and I was saved. I thank Him this morning for that heavenly call that came to me. Some day you and I, and all others who have been called of God out from this world, are going to be called up to be with Him.

Isn't that something for which to thank God? When you sit down before your turkey today, when you think of all the material blessings that are yours this day, and when you enumerate all the things God has done for you by way of health, clothing, food and material gain, don't forget that above all these, is the greatest blessing of all—the call that comes to the sinner to receive Jesus Christ as his Saviour. Thank Him for this

### MORAL OR IMMORTAL?

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ture. The great trouble is, human beings are going to die, no matter how good one is to them, and no matter how much "social service" is rendered them.

#### Some Did Not's

Jesus did not come into the world to be a mere example. Men already had the ten commandments and knew better than they did. He is not an example anyhow save to the believer.

Jesus did not come to reform the world. He knew it wouldn't be reformed, and that civilization would always be a failure—that at his return he would have to smash every government on earth and abolish all human rule to establish his own. (Dan. 2: and Rev. 19: picture this).

Jesus did not come to appeal to the divine in man. The divinity of man is a lie anyhow. Instead of containing divinity man contains depravity.

Jesus did not come to merely make men moral, for the best of even the saved are very imperfect. The old Adam nature ever remains, and at best there is a battle between the two natures of the saved. The unsaved of course are hopeless in their unregenerate state, and society as a whole is incapable of redemption. That is why after twenty centuries of Christianity, we have just had the worst war of all history.

and then thank Him for the blessed hope that He is coming again, so that ultimately all the "called out" shall be "called up." Praise Him for this above all else on this Thanksgiving Day. May God bless you!

### Jesus Came To Make Men Immortal

He came—not just to get men to veneer themselves over with a little superficial morality, but to die sacrificially for men, that through faith in him they might have ETERNAL LIFE. Christ came to this earth TO DIE. He came to die, not as a martyr, to set a good example, but to DIE AS A SACRIFICE for men's sins. He took our place and died

in our stead.

Let us note some Scriptures: 2 Timothy 1:9-10. 1 Peter 3:18. 1 Cor. 15:3, 4. 2 Cor. 5:21. Heb. 10:5. Heb. 9:22. John 3:36. Jude 13.

#### SUMMING UP

Christ came not just to teach some pretty ethical principles, but to die as Substitute, that we may have IMMORTAL LIFE. (Not just miserable existence in hell).



JESUS SAID "WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN: BUT WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST."—JOHN 4:13, 14

# THE GREATEST GIFT OF ALL THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT . . . ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD. 2 COR. 9:15 - ROM. 6:23

## SINNERS WELCOME

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them that He may pardon their sins, justify their persons, cleanse their hearts by His purifying word, preserve their souls by the indwelling of the Holy Ghost, and enable them to serve Him, to show forth His praise, and to have communion with Him. Into His heart's love He receives sinners, takes them from the dunghill, and wears them as jewels in His crown; plucks them as brands from the burning, and preserves them as costly monuments of His mercy. None are so precious in Jesus' sight as the sinners for whom He died. When Jesus receives sinners, He has not some out-of-doors reception-place, no casual ward where He charitably entertains them as men do passing beggars, but He opens the golden gates of His royal heart, and receives the sinner right into Himself—yea, He admits the humble penitent into personal union, and makes him a member of His body, of His flesh, and of His bones. There was never such a reception as this! This fact is still most sure today; He is still receiving sinners. Would to God sinners would receive Him.—Spurgeon

## MEDITATIONS

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lost confidence in us. Many times I have had people tell me of our inconsistencies. One Baptist preacher preaches one thing and the next one contradicts what he says. All this is caused by preachers using what they think should be right, and not using a "thus saith the Lord." This is not a figment of the imagination, but a fact; and we need to face it and do something about it. One preaches the security of the believer and the next one preaches that it is true but a dangerous doctrine, etc. The listeners do not know what

to believe. If we would use the Bible alone to test our doctrines and practices, the world would have more confidence in us.

In Jno. 12:46-50 we find this recording "I am come a light into the world (to illuminate men's minds), that whosoever believeth on me (is saved) should not abide in darkness (has no excuse for living in ignorance). And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; (from myself, R. V.) but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever (anything) I speak therefore, even as the Father said unto me, so I speak." We see from the above scripture that Jesus came to teach men. If a man is saved, he has no excuse for living in ignorance concerning Him and His teachings. Jesus did not speak His own words, but everything he spoke while in the world was ONLY what God told Him to speak. We see an example of this in Matthew 4: when He was tempted of the devil. His answer was not what he thought, but "It is written." Can we go any farther than Jesus in giving our opinions?

We, as Baptists, boast of the fact that we take the Bible alone as our rule of faith (what we believe) and practice (what we do); but do we? In the London Confession of Faith, The Philadelphia Confession of Faith, Bogard's Baptist Way Book, Convention Manual, and all others that I have read we find as the First Article of Faith, that the Bible is the all sufficient rule of faith and practice and the only infallible standard by which all our doc-

trines and practices should be tried. Therefore these questions:

1. What does II Tim. 3:16-17 mean?
2. If only the principle is given, who will tell us where principle stops?
3. If principle only, can we honestly censure the Pedo-Baptists for their stand on baptism, and many other doctrines and practices?
4. Do all our confessions of faith have as their first article "that the scriptures are the only rule of faith and practice" and that all our doctrines and practices should be tried by the scriptures?
5. Haven't Baptists always boasted that they use the scriptures alone to try all doctrines and practices?
6. If the scriptures are not complete, doesn't it prove that II Tim. 3:16-17 is untrue and misleading in what it says?
7. If scriptures are not complete, doesn't anyone have the right to use his own judgment in conducting the kingdom affairs, hence introducing the "doctrines and commandments of men," and tradition, that makes the word of God of none effect?
8. Aren't Baptists following, to a great and alarming extent, the traditions of men?
9. Is the tradition of men unscriptural?
10. Isn't the tradition of men condemned in Matthew 15:6 and Mark 17:13?
11. Do the Baptists have a right to use their opinions regarding the way to conduct the Lord's business, in the light of Jno. 12:46-50?
12. What scriptures permit a church to hold a business meeting in the presence of the unsaved?
13. What scriptures permit a church to serve the Lord's supper in the presence of the unsaved?
14. What scriptures permit a church to meet with the unsaved in any CHURCH capacity?
15. What scriptures permit a altar service (mourner's bench)

church to sing praises with the unsaved? (Congregational singing with the unsaved).

16. What scriptures permit a church to teach the unsaved, in mixed congregations or classes, anything but the plan of salvation? I Cor. 2:14.

17. What scriptures permit a church to pray in the presence of unbelievers?

18. What scriptures permit a church to have a testimony meeting in the presence of the unbeliever?

19. What scripture permits the church to call a pastor for one year?

20. What scripture permits the church to give a letter to an individual instead of sending it to the church clerk?

21. What scripture permits the deacons to handle the spiritual affairs of the church, to be consulted about spiritual matters, and to be the church boss?

22. What scripture is there for calling a church a democracy? (See Webster on democracy).

23. What scripture permits the church to lead the pastor?

24. What scriptures teach that he is the servant of the church?

25. Isn't the church supposed to follow him where he leads, as long as he follows Christ?

26. Can a pastor be scripturally condemned except by a "thus saith the Lord" and by the mouth of two or three witnesses?

27. What scripture permits a Christian to call a preacher a Doctor or a Reverend?

28. Is the Sunday school a part of the church or a separate organization?

29. If a separate organization, where is its authority for teaching the Bible or for its existence?

30. If a part of the church, can one that is not a member of the church be a member of the Sunday school?

31. If he is a member of the Sunday school, is he not automatically a member of the church, if we are to be consistent?

32. What scriptural authority has a Baptist church for preaching to the unsaved on the first day of the week?

33. Wasn't Sunday a day set aside for the saints to assemble together to pray, sing praises, edify one another, testify to God's love, teach the church, and to worship God? "Tarry at Jerusalem for power." Study the Acts of the Apostles.

34. Were they not then supposed to go to the unsaved the rest of the week?

35. What scripture permits a church to have an officer or Sunday School teacher who is not a member of the church?

36. What scripture permits a church to solicit support for the Lord's work from the unsaved?

37. What scripture permits a church to recommend a man who has preached only a few sermons, to another church as pastor?

38. What scripture permits women officers in the church?

39. What scripture permits the

in the church?

40. Can a church rise above its pastor?

42. What scripture permits the unsaved to be members of the so called auxiliaries of the church?

43. What scripture gives the church the right to "do evil that good may come?"

44. Is there a scriptural example for solos in the church?

45. Did the Lord intend for any one to sing gospel and praise songs over the radio to advertise snuff, chickens, flour etc.?

46. Aren't we taking the Lord's name in vain when we use his name for any other reason than to praise, preach, pray, or for instruction?

47. Is there a scripture that permits a church or Christian to take part in a singing convention?

48. Aren't they doing almost as much to destroy the church as to promote unionism as any other invention of men?

49. Does a college supported by a church or churches have any scriptural right to exist, or is there a scriptural reference to a college, institute, etc., supported by a church or churches?

50. Was the commission to teach given to a college or the local church?

51. Does God intend that the church alone teach the Bible?

52. Isn't the local church the pillar and ground of the truth?

53. What scripture gives the authority to a board to control the teaching of the scriptures?

54. What chance do the churches have of judging the college as to whether it is teaching the truth or not?

55. Can a church re-delegate its authority to a board, or a faculty of a college, to teach the scriptures?

56. Isn't the church a theocracy with Jesus as the great law-giver?

57. Aren't we just supposed to be mouth-pieces for a "Thus saith the Lord?"

58. Doesn't a pastor have to give an account to God for everything that goes on in the church while he is pastor?

59. Is a church member who doesn't believe in the security of the believer, saved?

60. While a saved person does not have to be a theologian, doesn't he have to know whom he has believed, what he has trusted him for, and how far he has trusted him?

61. Can he trust and doubt Him at the same time?

62. Will the definition of believe, trust, and faith permit it?

63. Is discipline a pre-requisite to the Lord's Supper?

64. Can we observe the Lord's Supper without using discipline if needed?

65. What right does the church have for not practicing discipline?

66. Doesn't the denial of predestination also deny the doctrine of depravity, God's sovereignty, and the work of the Holy Spirit?

## LIFE

(Continued from Page One)  
D., L.L.D., Litt.D., head of the History Department of Harvard University; George B. Adams, M. A., Ph.D., Litt.D., of Yale, and many more such famous men, says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN

THROUGH THE CENTURIES. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

My dear sir, while I have quoted from several of the world's greatest historians, I could quote from dozens of others if space permitted. None of these quoted were Baptists, yet all of them agree that Baptists have existed since the days of the apostles, and that the path traveled by Baptists through the ages has been

one of martyrdom and suffering. Surely Baptists can say with the poet:

"Through many dangers, toils and snares  
We have already come;  
'Tis grace hath brought us safe thus far,  
And grace will lead us home."

Please do not misunderstand me, sir. I do not mean to say that none but Baptists are saved. Really many so-called Baptists are unsaved. Church membership will save no one. Instead, all who have trusted Jesus Christ as Saviour and have been washed in His blood (Revelation 1:5) are sure of Heaven. This is so regardless of church

membership and baptism. In fact, if he has neither church membership nor baptism, yet in his heart has received Christ as his Saviour, that one will go to Heaven when he dies, for he has nothing to go to Hell for, since Christ has already suffered his Hell on Calvary.

Though we thus believe as to salvation, we also insist that the church that Jesus built was a Baptist Church.

With every good wish to you in the New Year, and praying that God shall open your eyes to the truth of church history, I am,

Yours most sincerely,

JOHN R. GILPIN, Editor  
The Baptist Examiner