

The Baptist Examiner

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"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.

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A Critical Review Of "Election Made Plain"

There are no two men whom the editor thinks more of than Sam Ballard and Ernest Rippetoe, the authors of "Election Made Plain." I wouldn't do anything to personally wound them. At the same time I love God's Word more than I love any man. Accordingly, since Bro. Rippetoe sent me their book for review, I am glad to review it, and I sincerely trust this review shall help these brethren as well as others in understanding better the doctrine of election.

The title of this book should have been "ELECTION DENIED." And the sub-title should have been: "All Kinds of Twisting and Turning Done Here." For the book is a flat denial of Bible election by means of wrestling, twisting, and turning

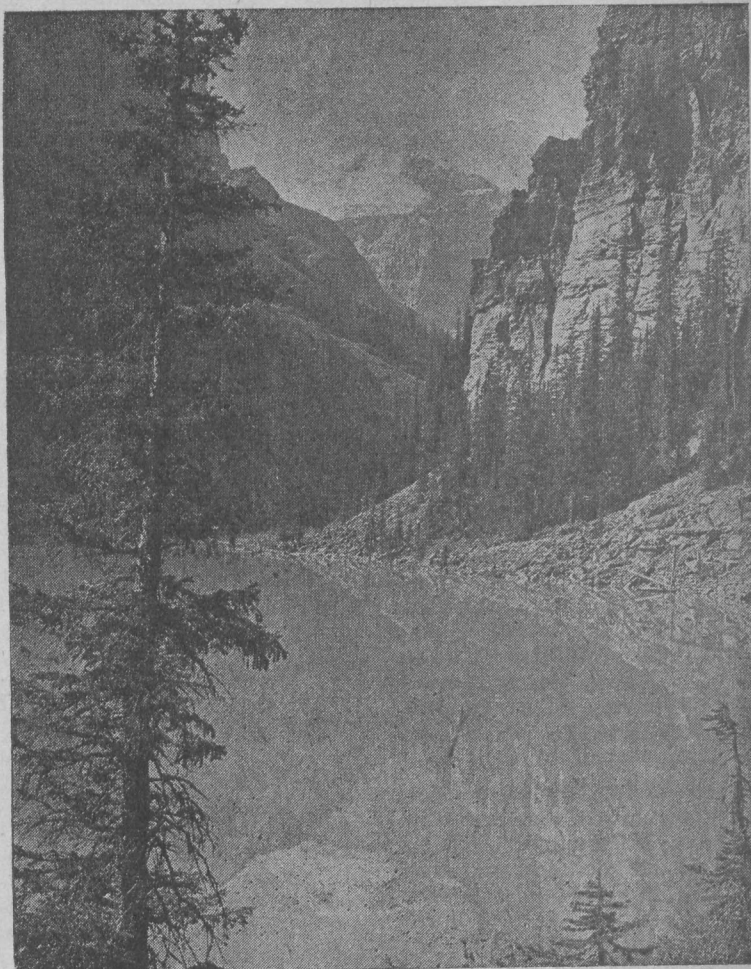
the Scripture from its context and from its simple, direct meaning with devious, harsh, strange, and inconsistent interpretations that bespeak for the authors a desire to prove a theory rather than to advance the truth.

The book is quite conservative in admitting that "some great Baptist scholars" have taught unconditional election. The authors should have said that all great Baptist scholars, with only a very, very few exceptions, have taught it. The authors have quoted one, J. N. Hall. On the other side are men like Gill, Fuller, Carson, Spurgeon, Strong, Hovey, Pendleton, Boyce, Broadus, Eaton, Harvey, Hackett, Williams, Arnold, Ford, Estes, Carroll, Conner, Dargan, Graves, Moody, et al.

The authors have flatly misrepresented Pendleton and Graves

by implying on page 43 that they repudiated unconditional election. In a recent issue of THE BAPTIST EXAMINER I quoted both of these men in support of unconditional election, and every man familiar with their writings knows that they did teach it. Pendleton says on page 107 of "Christian Doctrines": "There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election." Graves says in "The Seven Dispensations," p. 95: "All men are by nature Arminians; and the ab-

(Continued on page four)



"The heavens declare the glory of God; and the firmament showeth his handiwork."—Ps. 19:1.

God's Condemnation Of The Holy Rollers In Their Position Of Self Righteousness

By H. E. WALLER

John 1:10.

They Are Liars And Make God A Liar

God's finger points to those who claim to be free from sin and teach that man's holiness gives standing with God or makes the doer of such righteousness—holiness accepted of God. Eph. 1:6, and "Christ is made unto us . . . wisdom, and righteousness (holiness) and sanctification and redemption. I Cor. 1:30. That is the holiness without which no man will see God.

Spiritual Blindness

God speaks through Isaiah and says, those who claim to be perfect or holy in their own righteousness are blind. "Who is blind as he is that is perfect." Isa. 42:19. That is the reason they do not see their own sins.

Satan Has Deceived Them

"If we say we have no sin, we deceive ourselves." I John 1:8.

God Says They Are Destitute Of Truth

"If we say we have not sinned, we make God a liar." I

God says, "There is not a just man upon the earth that doeth good and sinneth not." Eccl. 7:20. To charge God with being a liar is to be guilty of contempt of the judge of all the universe, to be guilty of sacrilege, of blasphemy, of perjury, of "wickedly and feloniously" attempting to set aside God and His Word as the law by which man shall be judged.

God Says They Are Spiritual Bastards

"If ye be without chastisement, whereof all are partakers, then are ye bastards and not (Continued on page three)

ANSTED CHURCH WITHDRAWS FROM A. B. C.

CHURCH CONDEMNS MODERNISM, SOCIALISM AND COMMUNISM IN RESOLUTIONS PASSED

WHEREAS, modernism, which is subversive of true Christian teaching, is prevalent in many of the Boards and agencies of the American Baptist Convention, and

WHEREAS, the Ansted Baptist Church, of Ansted, West (Continued on Page Four)

Mused Uncle Mose

Durin' de week w'en de twelve 'clock wistle blow, ev'body know it twelve 'clock; but on Sunday seem lack dey all got to check dey watches to make sho'.

The First Baptist Pulpit

"'RIGHTEOUSNESS'"

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. 32:17.

During the revival meeting which I held for the King's Addition Baptist Church this past two weeks, at the close of the services one night, an elderly man told me of his experience with the Lord a few months ago. All of his life he had been unsaved but never had there been an impression, so he said, that he should be a Christian. However, a few months ago he was standing before the mirror and as he looked at himself he said that it just dawned on

him that he was lost, and as he stood there looking in the mirror, he said, "You ought to go to Hell." He said he never felt so forcibly the presence of God in his life as he did that moment as he stood there and looked himself squarely in the eye and condemned himself as a lost sinner who deserved eternal hell. The result of that experience was that he was aroused to the terrible state of his spiritual condition and was saved thereby.

This morning, beloved, let me tell you that what was true of that man is true of every man. What was true of him, is true of us all today. That man ought

Study God's Book And See If It Coincides With Current Religious Notions

By ROY MASON
Tampa, Florida

In a former article we dealt with the Bible and current religious SAYINGS. In this lesson we want to deal with the Bible and some current religious NOTIONS. Many are the strange notions, opinions and views that are held by people in general concerning religion and religious matter.

For Instance

There is the idea that a hypocrite in a church is adequate excuse for having nothing to do with church or Christianity. Some people like to find out some fault or sin of a church member so as to be able to excuse themselves from having

anything to do with religion. But the Bible says, Romans 14:12, that every one must give account to God individually. There are counterfeit dollars, yet no one stops accepting money because of this. There are unworthy people in business, but that doesn't stop the transaction of business. There was a Judas in the first church, but that does not argue for the failure of Christ in establishing his church. In Matt. 13: the parable of the "tares" teaches that Satan will place hypocrites among his people to injure. No person can ever find excuse on the ground of hypocrites.

There is the current idea that when one joins a church he needs only drop in for an occasional visit. That it is not incumbent upon him to be there "every time." And such persons never consider that they are obligated to attend prayer meeting. But what does the Bible say? Heb. 10:25. Also read Luke 4:16 for example of Jesus in public worship. Every church member, able to do so, (Continued on page two)



TRUSTING FATHER

The story is told of some naturalists of the Highlands in Scotland, who wanted to secure some rare flowers growing in a dangerous gorge. Finally they found a lad and offered him much money if he would let them put a rope around him and let him down to pick these flowers and pull him back to the top of the cliff. The little boy looked at the money and at the dangerous gorge, and finally with a smile upon his face, he said, "I will, if you let my father hold the rope."

CHURCH GAMBLING

In an article in the February 18, Nation, Mr. Carey McWilliams shows that the churches as well as the American Red Cross, the Salvation Army, the Boy Scouts, and the Girl Scouts, share in the "take" at California race tracks.

Mr. McWilliams testifies to having seen the long list of Jewish, Catholic and Protestant churches which have been receiving money from the Santa Anita track. He believes that the other California tracks are making similar gifts. Not un-

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THE BAPTIST EXAMINER

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JOHN R. GILPIN—EDITOR

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Current Notions

(Continued from page one)

should back up every one of the services, making the worship and work of his Lord the main concern of life. This would transform churches. Less than twenty-five per cent of the membership of the average church is present at any given time of worship. For any ordinary business, this sort of support would spell ruin.

There is the idea on the part of many church members that the church should serve them, rather than the idea that they should join with others in rendering service. Any church member who wants to be visited and petted and coddled is a liability to his church. Moreover in their vanity and egotism they want something from others that they are not willing to render to others. Note Matt. 20:28 and Mark 10:45, for Christ's mission, and then read "as my Father hath sent me, even so send I you." When you find members of that kind, they rarely ever make a sick visit but get mad if they are not visited when sick. They rarely greet a stranger at church, yet get mad if their hand is not shaken. They join not to minister unto but to be ministered unto.

There is the idea some have that they should contribute to the church very much as one subscribes for a magazine. Fifty cents or a dollar a year, and "dues" are paid. They have no conception that they are Stewards of God and that a portion of that which comes into their possession should go to maintain the worship of God. (Read I Cor. 4:2); (also I Cor. 16:1,2 for a principle in the matter of giving). A real Christian is glad to have a part in the spread of the gospel, and in the support of the Lord's work. The way the finances are handled in many a church takes the joy and the incentive out of giving. When money actually goes for a good purpose, when it is faithfully accounted for and carefully used, people give in better spirit.

There is the idea prevalent that preachers are just out for the money.

While there are cases of this kind, they are exceptions, and on the whole this idea is a big lie. We have known many men to quit paying positions in order to preach for small compensation. We have known some to suffer loss of pastorate rather than compromise with wrong. The ministry on the whole is very poorly paid—far beneath the medical profession for instance. And churches as a rule deal far worse with their ministry than the business corporations of this world with their employees. This is the thing that accounts for aged and retired ministers being often in want.

"Righteousness"

(Continued from page one)
clearly shows how this is possible.

I

IN THE FIRST PLACE, BELOVED, OUR RIGHTEOUSNESS WON'T SAVE US.

You will notice that the text I have read speaks about righteousness, for it says, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. 32:17.

But, beloved, it isn't our righteousness of which Isaiah is speaking, for surely our righteousness won't save us. If you will remember, beloved, it was this same writer, Isaiah, who likewise said: "And all our righteousnesses are as filthy rags."—Isa. 64:6.

So, beloved, we can see from this verse that the good of our lives, the proper deeds and motives that may come from our experiences, and the righteousnesses that come out of our lives, these can't save. The prophet says that even the best there is about us looks like filthy rags in the sight of God. Thus, I say that this text is not speaking of our righteousness bringing "peace, quietness and assurance forever, for our righteousness is but as filthy rags in the sight of God.

Let me read you another Scripture to show you that our righteousness won't save.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:1-3.

These three verses are speaking of Israel, the Jewish nation, and Paul says that he has a desire for them that they might be saved. There was a yearning in his heart, a burning in his soul that the Jewish nation might be saved. He said they had a zeal for God—they had a fervency of spirit that inclined toward God, but that that zeal and fervency were not according to the Word of God; therefore, though they were establishing their own righteousness, they were lost because they were ignorant of the righteousness of God.

Beloved, if this were the only verse in the Bible, I would know that no man could be saved by his own righteousness, for Paul tells us that the Jewish nation was lost. What is true of the Jews of Paul's day, is true of Gentiles of this day. No man is saved by his own righteousness.

Listen again:

"NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

Thus you can see, beloved, that our salvation is by the mercy of God and not by our own righteousness. Actually, beloved, I wonder how righteous—and how good our righteous deeds would appear if we were to examine them closely. You go into a room and if the sunlight isn't shining into that room, you can't see the particles of dust and dirt that are in the air; but if you raise the shade and allow the sunlight to come into that room, in all probability, you can see through that

sunlight the dirt and dust that is actually in the air you are breathing.

Listen to me this morning, beloved, the only reason any man thinks of his deeds as righteous deeds is because the sunlight of the Word of God is not shining into them. If you will let the light of God's Word shine upon your life this morning, that which you think is so good, and what you think of as so righteous, you will find is nothing in the world but unrighteousness in the sight of God. It is no wonder that Isaiah said that all of our righteousnesses are but as filthy rags.

I want to read to you a fourth Scripture that you might see we are not saved by our own righteousness. In the book of Philippians, Paul gives us his own experience in grace. Listen:

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

—Philippians 3:8,9.

Paul says that in spite of all of his righteousness, there was no salvation for him; therefore, he had completely cast his righteousness aside and had trusted fully in the righteousness which is of God by faith. There never was a man, who, in his own estimation, came nearer measuring up to the law of God than did Paul. Yet, in spite of the fact of his goodness and morality Paul said there was no salvation until he trusted fully in the righteousness of God, which is by faith in Christ Jesus.

In the light of these Scriptures which I have read to you from Isaiah, Romans, Titus and Philippians, I say that our righteousness won't save. You may believe this morning that your goodness saves, or helps save, but, beloved, if you were in your right mind, you would never believe anything else except that you were lost if you are depending upon yourself, in the light of these Scriptures.

II

I WANT YOU TO SEE THAT IN CONTRAST WE ARE SAVED BY IMPUTED RIGHTEOUSNESS OF THE LORD JESUS CHRIST.

Whereas our righteousness won't save, the righteousness of Christ as imputed to us, does save. Come to my text which says, "And the work of righteousness shall be peace."

How do you get the peace of God? You get it when the righteousness of God has been imputed unto you. The only way that any man is ever saved is by the imputed righteousness of the Lord Jesus Christ. We sing it when we voice that old hymn which says:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

I tell you this morning, beloved, it is the blood of Christ that blots out our sins, and it is the righteousness of God that covers us so that God is unable to see us as we are, but rather, He sees us clothed in the righteousness of His Son, Jesus Christ.

Let me read to you again from

God's Book that you might see that we are saved by the imputed righteousness of Christ:

"For he hath made him, who knew no sin, to be sin for us; that we might be MADE THE RIGHTEOUSNESS of God in him."—2 Cor. 5:21.

That verse tells us that our sins were put on Jesus. That took place at Calvary. When the Son of God hung on the cross at Calvary, it was for borrowed sins that he was nailed there. Since our sins were put on Him, the moment you believe in Jesus Christ and receive Him as your Saviour, that moment you are clothed in the righteousness of the Son of God. Thus, if you are saved this morning, God sees you today not as you are, a filthy sinner, but God sees you clothed in the righteousness of His Son.

I remember several years ago when I first became pastor here, I read this text one evening, and a man who was present became very indignant, and as he went out of the door, he made the remark that he didn't expect to "go to Heaven in another man's coat." If he ever gets to Heaven, it will be in another man's coat. It will be because he has been clothed in the righteousness of God's Son, the Lord Jesus Christ.

Let me read to you again from God's Word that you might see that we are saved by the righteousness of Christ:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and RIGHTEOUSNESS, and sanctification, and redemption."—I Cor. 1:30.

Listen again:

"For by one's man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

—Romans 5:17,18.

What is Paul saying? To sum it up briefly, he is saying that through Adam's sin, all became sinners, and through the death of Jesus Christ, the righteousness of God was imputed to us. Whereas all of us were made sinners in Adam, all the elect of God are made righteous in the righteousness of the Lord Jesus Christ. Thus, you can see from these verses that we are saved not by our righteousness, but we are saved by the imputed righteousness of the Lord Jesus Christ.

Jeremiah refers to Jesus as the "Lord our righteousness."—Jer. 33:16.

When you and I come yonder to glory, we will sing of Him, the Lord our righteousness. You will never sing of your righteousness, but you will sing of the righteousness of the Lord Jesus Christ. That's what Paul meant when he said:

"For by grace are ye saved through faith; and that not of yourself: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

When we get to Heaven, we are not going to boast about our righteousness, but our song will be of the righteousness of the Lord Jesus Christ. Through eternity we will sing His praises because He has been our covering and clothing of righteousness.

III

I WANT YOU TO KNOW THE EFFECT OF RECEIVING CHRIST'S RIGHTEOUSNESS.

This text says, "And the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever." PEACE is the first effect that comes from the righteousness of Christ. The man who has been aroused by the Spirit of God from his spiritual lethargy, that man knows that he ought to go to Hell. The man who has thus been quickened by the Holy Spirit knows that if he got his just desserts he would go to Hell, but when the Spirit of God makes Jesus Christ real to the sinner, the sinner immediately receives the effect of righteousness, which is peace—a peace he has never known before.

Listen, beloved, are you able to put your hand upon your heart this morning and say, "I know that my Redeemer liveth?" Do you have a peace within your soul this morning—peace that passeth understanding? Is it true with you that as far as you are concerned, you have no concern for the future because you are perfectly at peace with God today? From whence did that peace come? It is the effect of the righteousness of God. If God had never saved you, and if you had never been clothed in the righteousness of God's Son, you would never have known what it was to have peace in your heart.

The Word of God doesn't stop there, for it tells us that the effect of righteousness is not only peace but QUIETNESS, for it says, "the effect of righteousness, quietness and assurance forever."

Notice, beloved, when a person is saved, there is something which comes over him which quiets his fears. I have not only a bit of fear of Hell this morning, and if you are saved, there is not one particle of fear within your life. The Lord has quieted our fears, so that as far as you are concerned, the fear of Hell is all gone.

Haven't you known what it was, in life, to be worried about something, and then some friend has explained matters more fully to you and you have realized that your fears were all groundless, that they meant nothing, and a quietness seemed to come over you when your fears were all gone? Listen, beloved, Jesus Christ went to Calvary and died for our sins, and the day we are saved, we are clothed in His righteousness. That day our fears are proven groundless, our fears are quieted and we receive the second effect of the righteousness of Jesus—quietness.

But that isn't the only effect, for our text tells us the effect of righteousness is peace and quietness and ASSURANCE FOREVER. Not just assurance for a little while, but assurance forever. Notice: "And the effect of righteousness, quietness and assurance forever."

Beloved, listen to me, if you are saved, you have an assurance in your heart that you are saved. When people tell me they don't know whether or not they are saved, they are just making an admission that they are lost, for if you don't know you are saved, you are surely lost. I have often said that the value of anything depends upon the knowledge that you are the possessor of it. I may own a Spindle Top oil well out in Texas, but it isn't doing me any

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"Righteousness"

(Continued from page two)

Good this morning because I don't know about it. I may own one of the fine farms down in the Bluegrass, but I don't know anything about it, and it isn't doing me any good. I may be the rightful heir to the crown of England, but it isn't doing me any good because I don't know about it. If you were saved and didn't know it, it would certainly be a worthless salvation you had.

I tell you this morning, beloved, if you don't know you are saved, what you have is worthless to you. The Word of God says that the effect of righteousness is "assurance for ever." Thank God, when you are saved, you have assurance that you are saved. Let me read to you two verses of Scripture in this respect:

"For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and IN MUCH ASSURANCE; as ye know what manner of men we were among you for your sake."

I Thess. 1:5.

Beloved, when the gospel comes to a man, it comes in "much assurance." I feel sorry for that individual today who has joined the church and been baptized, or gone to a mourner's bench, who had a spurious experience and the result is he doesn't have any assurance in his heart. If you have received the Gospel of the Lord Jesus Christ, you have "much assurance" in your soul.

Several years ago I heard a preacher tell of an experience which then sounded fairly good, but as I have analyzed it through the years, I have seen that he was entirely wrong. He told how that in the frontier days of the settlement of our country when bridges across streams and rivers were few and far between, that a man came at the close of the day to cross a river which was frozen over with ice. He said the fellow didn't know whether or not the ice was thick enough to hold him up, and he wasn't sure whether or not he would be able to cross safely to the other side. There was no one near whom he might ask as there was no house close by where he might receive information. He got down on all fours and crawled out upon the ice and inched himself along across the ice, fearful of every sound that came to him, thinking that probably the ice might break. When he got out about midway of the stream, he heard a noise and looking behind him, he saw an old fellow driving a team of mules with a heavy load across the ice, and it was then he realized his fears were groundless. The preacher made this application—he said that some people go creeping out on the promises of God and don't know for sure whether they are saved, whereas others go boldly out on the promises of God because they know positively they are saved. As I said, the first time I heard that statement, I thought, "That's probably so," but as I began to analyze it, I realized that it was faulty as an illustration of my own spiritual experience, for the Word of God tells us that when a man is saved, God gives him "assurance for ever." The man who is saved doesn't have to go creeping out on the pro-

mises of God, fearful lest he is going to Hell, for if he is, that is proof positive that he has never trusted the Lord Jesus Christ fully as his Saviour. As long as he is fearful, that is the best evidence in this world that he has not committed himself to Jesus, but is still depending upon himself.

Whenever a man trusts Jesus Christ as Saviour, he receives then peace—a peace that passeth understanding; he receives quietness—all of his fears are quieted in Christ; and he receives an assurance that doesn't last for a day, nor for a week, nor for a month, but an assurance that lasts always. That's what Paul meant when he said:

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12.

If a man is saved, the effect of the righteousness of Christ in his life is peace, quietness and an assurance that lasts for ever.

IV

HOW SHOULD THAT RIGHTEOUSNESS OF CHRIST WHICH SAVES US, EFFECT OUR LIVES?

God's Word doesn't leave us in doubt. Listen:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield unto God, as those that are alive from the dead, and your members as instruments or righteousness unto God."

—Rom. 6:13.

The word for "instrument" is the word for "weapon" and is elsewhere translated "weapon" so that God says that if we are saved, the members of our bodies are to be yielded to God that He might use the members of our bodies as weapons of righteousness. That is to say, beloved, if you have been saved and have become a recipient of the righteousness of the Lord Jesus Christ, it ought to have this effect upon your life, that you are yielded to Him to such an extent that God will fashion you into a weapon that He can use for the destruction of the bulwarks of the enemy.

If a man is saved and has received the righteousness of Jesus Christ, there is going to be a change in his life. He is not going to yield his members any longer to the world but to God that he might be a weapon of righteousness in the hands of the Lord.

Sometime ago in Hollywood, Florida, a man who operated a theatre there, received a letter from one of his ex-patrons, a letter which he hardly knew how to take, for it said:

"I guess you remember the time I wrote you and asked your forgiveness for entering your theatre at half-fare when I should have paid adult admission. I believe I have saved enough to send you what I owe you. I think I owe you about \$2.00. The money is enclosed. Since the Lord has saved me and changed my life, I'm making my wrongs right. Thank you."

There is not a doubt in my mind but that man was saved. The fact that this man wanted to right the wrongs of his past deeds, is good evidence that the Lord is taking his members and fashioning them as weapons of righteousness in the service of the Lord.

I don't think much of any man's profession of faith if there isn't a change in his life

after he professes faith in Christ, to what it was before. A man who goes on and lives the same kind of life he has lived in the past, will never make me believe that he is saved, for if a man has been saved and the righteousness of God has come into his life, he wants to right the wrongs of his life and he wants his life to count for God. That's how righteousness affects us when we receive the imputed righteousness of Jesus Christ.

Let me give you another text in this respect:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath RIGHTEOUSNESS with unrighteousness?"—2 Cor. 6:14.

If you have received the righteousness of God, you just can't have fellowship with unrighteousness. The man who has been saved and received God's righteousness—that man can't have fellowship with unrighteousness. There is something about him that pushes him away from the unrighteousness of the world.

I remember talking to a woman several years ago who was addicted to the habit of card playing. When the Lord saved this woman, she said, "Brother Gilpin, the biggest problem I thought I had then was how I was going to get along with my erstwhile friends, but it wasn't any problem at all, because they still wanted to play cards and I didn't." The Lord Jesus had separated her from those friends because she had no desire for the things she had desired before.

Listen, the righteousness of Jesus Christ, when it becomes real within your life, will affect your life and it will separate you from the things that are unrighteous and from the evils of this world.

V

IN THE FIFTH PLACE, SOME DAY WE ARE GOING TO BEHOLD HIS FACE IN RIGHTEOUSNESS.

"As for me I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness."—Psa. 17:15.

This text tells us of that glorious future experience that will be ours. That was David's statement, but what was true in David's experience, is going to be my experience and it is going to be your experience, if you are a child of God. Some of these days, we are going to behold His face in righteousness. The righteousness of God which has saved and transformed us from the world and made us different from the things of the world—that same righteousness that is in Jesus Christ—some day we are going to behold Him Who is the Author of that righteousness, and as David says, "When I awake, in thy likeness, I shall be satisfied."

Oh, beloved, isn't it something to look forward to and isn't it glorious to face the future, knowing that some day we are going to see Him who has clothed us with His righteousness.

Maybe you will say, "How can that righteousness be mine?" I wish that everyone of you who are lost today might ask that question. I trust that this sermon might be the means of stirring your heart so that you might ask that question, because God has given us the answer. Listen:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart

BAPTISMAL SERVICE IN MISSISSIPPI



This baptismal service was held by the Waco, Baptist Church of Inverness, Miss., of which church S. M. Crocker is pastor.

Bro. S. L. Couch, pastor of the Calvary Baptist Church of Stillwater, Okla., as evangelist had held a meeting the week of July 16-23 for the Waco Church,

during which there were 33 professions of faith, ranging from 12 through 73 years of age.

It is rather interesting in that Bro. Couch organized the Waco Church and pastored it until he resigned to go to his present pastorate.

Blessings on evangelist, church, and present pastor!

Self-Righteousness

(Continued from page one)

sons." Heb. 12:8.

If God does not whip those who claim to be free from sin, it does not prove they do not sin or live without sin, but it proves they are spiritual bastards, that they call God their Father, when they are not HIS SONS. God says, He chastises all sons, which proves that all God's children sin and have to be whipped for it at times. Heb. 12:6,7.

God Says All Who Claim To Be Without Sin Are Filthy

"There is a generation that are pure in their own eyes and yet not washed from their own filthiness." Prov. 30:12.

"All our righteousnesses are as filthy rags." Isa. 64:6.

God Says All Who Claim They Are Perfect Are Ignorant

"Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." Rom. 10:3.

All who are trying to get to heaven by being good, keeping commandments, are simply under "the law to do them." The law says, do and live. They have rejected Christ's righteousness and are trying to win favor with God by their own righteousness. God says all of them are accursed, because none of them have done all that God commanded. The devil will not only let them alone in their own efforts, but will encourage.

Those Claiming To Be Free From Sin Are Boasting

Talk to any of the modern holiness sects and they will

that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

—Rom. 10:9,10.

May God bless you and may He save you this morning. May He bless those of you who are saved that the righteousness of God every day will draw you from the things of the world and separate you from the things of this life unto the things of the Lord.

quickly tell you that they do not sin. God plainly says: "Not of works lest any man should boast" Eph. 2:9. "Where then is boasting? It is excluded. By what law? Of works? Nay: but by the law of faith." Rom. 3:27.

They Are Destitute of the Spirit

I am indebted to Bro. Ben M. Bogard for the following, who debated with a Holy Roller near Des Arc, Ark., and attended one of their services of worship between periods of the debate. During their worship, women got down on the floor, kicking their feet toward the ceiling of the meeting house with their dresses up to their hips, exposing their nakedness and other women would throw blankets or quilts over them and they would kick them off, pretending to be under the power of the Spirit. Bro. Bogard spoke of these women exposing their nakedness as being of the devil and not of the SPIRIT of God, in one of the periods of debate. One of the members of the Holy Roller church started toward Bro. Bogard with an open knife to knife him and would have done so had some one not stopped him. Bro. Bogard then said, "I tell you of the indecency of your women exposing themselves and now you have murder in your heart. This is a sample of the Holiness you profess."

"These be they who separate themselves, sensual, having not the spirit." (Jude 19).

Their rolling, jumping, mixing of the sexes in worship, and appealing to physical excitement all mark them sensuous and sensual and Jude said that such folk are destitute of the SPIRIT.

They Reject The Lord Jesus Christ And His Righteousness

And God's Counsel Against Them.

They are true to their self-righteous forefathers, the Pharisees who claimed to be better than others, whom the LORD JESUS called hypocrites.

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him (i. e. of John the Baptist). Luke 7:30. Jesus pronounced the most terrific series of woes against them (Matt. 23:12-39) that ever fell from His lips.

Ideas For The Hell Box

The Hell Box is where all discarded metal—printer's mistakes and errors—is thrown, to be melted and remolded.



Popular misconceptions of religion that are deadlier than yesterday's type.

"TAKE YOUR CHOICE—SPRINKLING, POURING, OR IMMERSION"

By Hafford H. Overbey
Detroit, Michigan

This popular misconception is certainly an idea for the "Hell Box." Those who say that it makes no difference of course are the ones for sprinkling or pouring, and, all of them will take members who have been immersed. All denominations who sprinkle, or pour admit that immersion is right, and since all agree to that, and many do not agree that sprinkling is right, therefore from the standpoint of logic alone all should be immersed.

Isaiah in chapter 24, verses 5 and 6 gives a prophecy which has certainly come to pass. He says that the earth is "defiled under the inhabitants thereof: because . . . then he gives three reasons for this defilement or why people are lost. First: "Because they have transgressed the laws"—or because "all

have sinned and come short of the glory of God," Rom. 3:23. The second reason he gives is because they have "changed the ordinance." Men have changed baptism from immersion to sprinkling, and then to the sprinkling of babies. This has led many to Hell. Many a person who was sprinkled as a baby lived and died thinking that this was sufficient for salvation.

Also sprinkling does not picture the death, burial and resurrection of our Lord and Saviour Jesus Christ. Watching a man sprinkle water on the head of someone does not give anyone a picture of the gospel. But stand and look on as one of God's called preachers takes a person down into the water and then buries that person under the water and then raises that person up out of the water. That does not save, but it is a

picture of what saves. As we look on such a scene, we have pictured to us the death, burial and resurrection of our Lord. Also we have a picture given to us that the person being baptized is already dead to sin, "crucified with Christ," Gal. 2:20. We have pictured to us that the person who is being baptized also believes that one day his (or her) body too will rise from the dead. The third reason Isaiah gives is because men have "broken the everlasting covenant." That is, men have changed the plan of salvation from grace to works. "Therefore" Isaiah says "hath the curse devoured the earth, and they that dwell therein are desolate: Therefore the inhabitants of the earth are burned (in hell) and few men left." That is what sprinkling, which is a change of the ordinance, leads to. It leads many to hell.

Ansted Baptist Church

(Continued from page one)

Virginia, is Christian in its beliefs and accepts the Holy Bible as the infallible, inerrant Word of God, and

WHEREAS, the American Baptist Convention is affiliated with the Federal Council and the World Council of Churches, both of which are modernistic, teach the Social Gospel, are Socialistic and aid in the spread of Communistic doctrines, and Ansted Baptist Church is opposed to all these evils, and

WHEREAS, the American Baptist Convention has signified its intention of cooperating in the super-church organization to be known as the "National Council of Churches of Christ in the United States of Ameri-

ca," having already appointed delegates to attend such organizational meeting to be held on November 28, to December 1, 1950, in which there will be Eastern Orthodox denominations as well as other non-evangelical denominations, and Ansted Baptist Church being opposed to church union except on a Scriptural basis, and

WHEREAS, the tie of voluntary cooperation is the only tie which can bind a Baptist church to any other organization in an organic manner, therefore,

BE IT RESOLVED, That this church shall no longer support financially the work of the American Baptist Convention, which is affiliated with and which supports the work of the Federal Council and the World Council of Churches, thus aiding in the spread of false, mod-

ernistic teaching, Socialism and Communism. This action taken because Ansted Baptist Church, of Ansted, West Virginia, does not desire to participate in any program which is helping to spread false teaching, subvert morals and spreading Communism, thus hastening the wreck and ruin of our great Nation; and

BE IT FURTHER RESOLVED, That a copy of this Resolution be spread upon the permanent records of this church, a copy sent to the West Virginia Baptist Convention, and that copies of same be sent to the Press of the Nation.



Church Gambling

(Continued from page one)

naturally, he interprets this as an effort on the part of the racing fraternity and gambling interests to make sure that there will be no effective efforts from California churches or welfare agencies to curb the fast growing gambling evil. It is true that the \$500 gift "to the rector, wardens and vestrymen" of one Episcopal church hardly compares in size with the gift of \$25,000 he cites to a Roman Catholic archbishop, but the principle is the same.

The growth of gambling is acknowledged to be one of the greatest causes of the nation's crime problem.

The recent Washington conference of law-enforcement officers, was unanimous on this. Most of its time was spent discussing how to cope with the gambling syndicates which rule the underworld.

Churches were formerly accused of being "other worldly," but that cannot be said of churches linked with the gambling syndicates. They should be reminded that II Cor. 6:14-18 is still in God's Book!

A Review

(Continued from page one)
solite sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God . . . THEY PRESUMPTUOUSLY AND IMPIOUSLY ASSERT THAT, UNLESS GOD EXTENDED THE SAME GRACE TO ALL THE LOST THAT HE DID TO THOSE WHO ARE SAVED, HE IS JUSTLY CHARGEABLE WITH PARTIALITY AND INJUSTICE; AND IF HE SAW FIT IN THE DISPENSATION OF GRACE, WHEN NONE WOULD, IF LEFT TO THEMSELVES, ACCEPT OR DESIRE IT, AND INDEED ALL HAVE REJECTED IT, TO SO INFLUENCE THE WILLS OF SOME THAT THEY WOULD SEEK HIS GRACE, HE IS GUILTY OF FORCING SOME MEN TO BE SAVED AND OTHERS TO BE LOST. BUT . . . IF IT IS PLAINLY REVEALED THAT HE PASSED BY ALL THE FALLEN ANGELS, WHO WILL CHARGE HIM WITH SIN AND WRONG HAD HE PASSED BY ALL OF ADAM'S RACE? HOW THEN CAN HE BE CHARGED WITH INJUSTICE IF HE SAW FIT TO SAVE A PORTION OF IT?"

We are told that the masses of Baptists do not believe in unconditional election. That depends upon where one seeks his information. If one asks Baptists who have had their natural prejudices inflamed by false teachers, he will find that they reject the truth. But, if he consult Baptists who have had the truth preached to them, he will find them believing and rejoicing in God's sovereign grace. With one or two exceptions, our recent articles on election and the atonement have elicited from our readers the largest and most favorable response of any articles we have ever published. Our readers are backing us in an "all out" battle against every vestige of Arminianism. A Florida layman is underwriting the expense of publishing five thousand copies of the recent article on the atonement by T. P. Simmons. Where Baptists do not believe in unconditional election it is due to ignorance of, or wilful opposition to, Baptist and Bible doctrine. Unconditional election is taught in every standard Baptist theological textbook in existence. It is taught in both Philadelphia and New Hampshire confessions of faith, the latter of which, with its position on election unchanged, was adopted by the Southern Baptist Convention at Memphis in 1925.

The authors get themselves badly confused in dealing with Eph. 1:4. They admit that in this passage we have an election of believers that was made before the creation of the race. Then they tell us that no unbeliever is of the elect. So on the one hand they have men elected in eternity and on the other hand not elected until they believe. Their trouble is that they can't get eternal

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personal election out of Eph. 1:4 and yet they do not believe in personal election in eternity. Thus they try to carry water on both shoulders by running with the Scriptures and hanging with the Arminians, which is impossible. They ask where the Scripture ever speaks of unbelievers as being sheep or elect. We answer: Matt. 15:25; John 10:16; 2 Tim. 2:10.

The authors then reverse the thing in 2 Thess. 2:13. They say "from the beginning" cannot refer to eternity "because eternity had no beginning." Some passages are then given where the phrase has reference to time, and the matter is considered settled. But the authors overlooked John 2:13, where Christ is said to have existed "from the beginning," meaning that He was "in the beginning with God" (John 1:2). Now they can wrestle with these passages and see if they can put Christ's origin in time. The explanation of "from the beginning" and "in the beginning" in this connection is as much their problem as mine, and I will leave it to them. BUT THIS ONE THING IS PLAIN: "FROM THE BEGINNING" IN 1 JOHN 2:13 REFERS TO THE ETERNAL EXISTENCE OF THE SON OF GOD.

Let them not try to dodge the force of 1 John 2:13 by saying the words "that is" are not in the Greek. It is true that the translators supplied them, they supplied them because that was the only way they could translate the Greek into smooth English. Literally the Greek refers to Christ as "the from the beginning one" (ton ap' arches).

But the most pitiable attempt to explain away the Scripture occurs in connection with the handling of Rom. 8:29,30. Here we have a darkening of counsel with words without knowledge, that is really disgusting. Finally after much wiggling, squirming and meandering, the authors tell us that these verses do not refer to eternity at all! They don't apply to all the saved, we are told, but only to certain ones who had been saved and reprobated before Paul's day, as mentioned in Matt. 27:52,53. The authors comment: "So it is clear that those patriarchs and prophets whom God had before approved (saved), declared to be righteous and called, were made glorious in their resurrection when they came forth from their graves with the Son of God on the morning of His resurrection. If Brother Ballard thought that up himself, he should be awarded a D. D. degree; but it should be understood that in this case D. D. means "Doctor of Dodges." Perhaps it never occurred to the authors that the word "for" with which v. 29 begins connects this verse with the previous one and thus shows that v. 29 gives the reason and basis for the fact that "all things work together for good to them that love God, to them who are the called according to his purpose." Furthermore Paul goes on in the verses that follow to draw conclusions that depend for their validity upon the application of vs. 29, 30 to all the saved.

This book is helping to advance the truth by showing to all thoughtful students of the Word to what lengths men must go in trying to get rid of the true Bible doctrine of election. Those who really think with open minds will be disgusted more than ever with Arminianism after reading this book.

THE BAPTIST EXAMINER

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