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Belief in His imminent coming is the secret spring of holiness.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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WHOLE NUMBER 637

E. P. Alldredge To Speak At Bible Conference In Georgia

By T. P. SIMMONS
Columbus, Georgia



E. P. Alldredge

WHAT THE BIBLE TEACHES ABOUT REWARDS

By ROY MASON
Tampa, Florida

To many the Bible's teachings concerning the matter of rewards is well known. To many others not so well known. To some others utter confusion. It will do us good to consider some of the Bible's teachings on this subject.

A Gross Error

The Hardshell Baptists deny any difference — or some of them do — in the eternal state and position of the saved. This means — and necessarily so — that they deny the doctrine of

INDESPENSIBLE QUALIFICATIONS FOR ALL MISSIONARIES

By C. T. STUDD

Genuine Christian men; such are real men.
Men with hearts.
Simple men.
Men of faith.
Men of courage.
Men who count their lives of no account.
Men who, having food and clothing, will therewith be content.
Men who reckon themselves, as grasshoppers.
Men who are desperately in earnest.
Men full of the Holy Ghost.
Men ordained and commissioned by Christ.
Men who delight in suffering for Jesus.

Seminary of Louisville, Ky.

Brother Alldredge is of spotless character and blameless reputation. He is not in his dotage. He is not indulging a grudge. He has no axe to grind. He is not bitter or neurotic. His brilliant mind was never more keenly alert than now. He is a man of poise, culture, and courage who loves the truth and Baptists so intensely that he has been divinely impelled to take his place, like the prophets of old, on the walls of Zion to warn the Southern Baptist Convention of its impending captivity to the forces of Modernism and Unionism. Every truth-loving Baptist ought to hear him.

He will speak first on Monday night, April 23rd. Following this he will speak twice a day every day through Friday, April 27th. Five of his messages will deal with the church in the New Testament and in history. His last message, on Friday night, will deal with "The Coming Captivity of the

(Continued on page four)

PUBLICAN'S PRAYER

The last clause of Luke 18:13 is one of the most universally misused and abused passages. How often we hear: "Sinners, get down on your knees and pray the Publican's prayer, God be merciful to me a sinner." If a sinner getting down on his knees and praying "God be merciful to me a sinner" will save the sinner, then there was no need in this universe for Christ to have died! But the Publican did not pray God be merciful to me a sinner. "Ah yes, I see you don't believe in old time heart-felt religion," cries a multitude of sentimentalists. I don't believe in religion — period. Salvation is redemption. Christianity (true Christianity) is not a religion. Christianity is revelation. Religion is superstition. Religion is paganism — man trying to work his way back to the favor of deity. Christianity is God revealing Himself to man by His Spirit in the Gospel and bringing him

(Continued on page three)

The First Baptist Pulpit

"IS YOUR BAPTISM OF GOD OR MAN?"

"The baptism of John, was it from heaven, or of men?"
—Luke 20:4.

I realize that there are many people who think that baptism and the Lord's Supper and other church truths are unimportant. I know of preachers who take the attitude that church truths are not as important as other kinds of truths. I say to you, beloved, all of the Bible is important. There isn't one portion of the Bible that God has given to us but what is important for the purpose for which God gave it. I am ready to grant you that salvation is an important subject. It is im-

portant for salvation. I am ready to grant you that the second coming of our Lord Jesus Christ is an important subject. It is important to teach us about His return to this world. I am ready to grant you that what our Lord says about Heaven and Hell is important. You would never know anything about the future, nor would you have any knowledge about eschatology were it not for what God tells us about Heaven and Hell.

Likewise, what our Lord has said about the church is important to teach us what He wants us to know about His church. What He said about

baptism is important to us if we are going to know the will of our Lord concerning baptism.

As I have said, there are folk who think that baptism is unimportant, and especially when we emphasize Baptist baptism, they think that that is still more unimportant. Beloved, God must have thought Baptist baptism rather an important matter in view of what He said about it so many different times.

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say,

(Continued on page two)

The first issue of this paper under its present editorship was sent out February 4, 1939. Since then it has attained to a circulation in every state and several foreign countries.

Several million copies have been scattered all over the world. Many are the letters from Christian friends, telling of truth learned and spiritual blessings received from reading it. Many others have written, saying they have been saved through the message contained within its pages.

Now I am interested in knowing if I have sixty real friends among our many hundreds of readers who will help us in our enlargement program? I know I do not have a host of rich friends. I am keenly aware that most of those who support this paper are middle class, hard-working people. It would make me terribly sad though if I thought I did not have sixty such friends.

I am praying for sixty friends who will contribute \$100 each toward enlarging our paper. From the depths of my heart I believe that there are sixty such friends and churches who can, and will do so. These are the friends we need, and are praying for today.

Pursuant to previous announcements I am heeding the request of many of our readers, as well as my own desires in attempting to enlarge our paper to eight pages weekly. From the depth of my heart I hope to do so at any early date.

We now have nine missionary families either on foreign fields, or who are ready to go. We can not carry sufficient news of all these in just two pages of our paper each month as we have been doing. It is vitally necessary that we have four pages once each month to report the work and news of the mission fields.

One interesting feature of an eight page paper is that it can be printed and mailed cheaper than the present four page paper. At present each sheet must go through the press twice and folder once—a total of three operations. With our new press we'll be able to print and fold all eight pages complete in one operation. Actually the cost of mailing will be less with eight pages than with four. (We get a cheaper rate on six pages



Pastor John R. Gilpin

when we mail the Mission page insert than on our regular four pages).

Thus since I expect to give you twice as large a paper as at present, I take pleasure in asking our friends to support this enlargement campaign.

Perhaps you can't be one of the sixty who can give \$100, but can contribute \$25 or some smaller sum. Whatever God lays on your heart will be appreciated. By all means, may you send at once your offering toward this fund. Remember: What none of us can do alone, all of us together can do!

ALCOHOL

The police say: "Alcohol and gasoline make for accidents!"

The murderer says: "I don't know what I did; I was drunk."

The judge says: "Alcohol makes for crime but doesn't excuse it."

The psychologist says: "Alcohol robs a human of reason!"

The moralist says: "Alcohol and morals never keep company!"

The doctor says: "Alcohol weakens resistance and shortens life."

The lady says: "The breath of alcohol is repulsive."

The mother says: "Alcohol robs the home of its peace!"

The children say: "When father is sober, we run to meet him; when he is drunk, we run to hide from him."

The wife says: "Alcohol makes for divorce."

The undertaker says: "Alcohol speeds up business."

The liquor dealer says: "Give youth a sample and you have a customer for life."

The wet voter says: "I voted

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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Alcohol

(Continued from page one)
for this!"

The dry voting legislator says: "I'd rather oppose my constituency than my conscience."

The pastor says: "Alcohol robbed many a soul of its eternal life."

The Bible says: "A drunkard shall not inherit the kingdom of God."

WHAT DO YOU SAY?



"The Baptism Of John"

(Continued from page one)
From heaven; he will say unto us, Why did ye not then believe him?"—Mt. 21:25.

"The baptism of John, was it from heaven, or of men? answer me."—Mark 11:30.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:29,30.

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."—Acts 1:22.

These verses of Scripture ought to show any sensible, open-minded, unbiased, unprejudiced individual that our Lord Jesus certainly put emphasis on Baptist baptism, for four times within these verses He emphasized the baptism of John the Baptist. Our God must have thought that Baptist baptism was an important matter or else He wouldn't have spoken about it as often as He did. It is significant that not one time did He mention any other kind of baptism other than that that was administered by John the Baptist.

I recognize the fact that there are some who say that John's baptism wasn't even Christian. Sometime ago, I picked up a magazine written by one of the outstanding preachers of the country, in which he had attempted to show that the baptism of John the Baptist was not Christian baptism. He said that Christian baptism didn't begin until the day of Pentecost. My only reaction to it is this: if the baptism of John the Baptist wasn't Christian baptism, then the Lord Jesus Christ never did have Christian baptism, for the only baptism He ever had was the baptism that was administered by John the Baptist. Furthermore, if John's baptism were not Christian baptism, then the baptism of the twelve apostles was not Christian, for the only baptism that they had was the baptism that

SPEAK OUT FOR JESUS

"You talk about your business
Your bonds and stocks and gold;
And in all worldly matters
You are so brave and bold;
But why are you so silent
About salvation's plan?
Why don't you speak for Jesus,
And speak out like a man?"

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And like the Gospel plan—
Then why not speak for Jesus,
And speak out like a man?"

Are you ashamed of Jesus
And the story of the cross,
That you lower His pure banner
And let it suffer loss?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man.

I'd like to tell the story sweet
Of Jesus. Wouldn't you?
To help some other folks to meet
Their Saviour. Wouldn't you?
I'd like to travel all the way
To where I'd hear my Jesus say:
'You've helped my work along today,
I'd like that. Wouldn't you?"

--From "212 Victory Poems" by
Clifford Lewis

was administered by John the Baptist. It would seem to me, beloved, that if the baptism of John the Baptist was good enough to satisfy the Lord Jesus Christ, the head of His church, and if it were good enough to satisfy the twelve apostles as the original members of His church, it ought to be good enough to satisfy everyone of us.

If there are those of you who think that baptism is unimportant, I'd like to remind you that baptism is a foundation doctrine. It is on a par with the doctrine of repentance as a foundation doctrine. Listen:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

—Heb. 6:1,2.

If a man economizes on the foundation of his house, he is a foolish builder. He may economize elsewhere with a far greater degree of reason than he can economize on his foundation. If the foundation be worthless, then all the house that is built upon it will likewise be worthless.

Our Lord reminds us that baptism is a foundation doctrine. Therefore, beloved, we ought to be mighty certain that we have the kind of baptism that was administered within the Bible—which our Lord refers to as Baptist baptism.

Let's take a little inventory and see what kind of baptism

you have. Let's just be honest and unprejudiced and let's lay aside our relatives and our temper and just come to the Word of God and see what God says within His Word concerning baptism.

I

IF YOUR BAPTISM WAS ADMINISTERED TO WASH AWAY YOUR SINS, THEN YOUR BAPTISM IS OF MAN AND NOT OF GOD.

All over this country there are people who believe that baptism is an aid to grace and that baptism helps to wash away a person's sins. Sometime ago, Life magazine carried a picture of a hundred thousand Hindus who were bathing in a certain river, with the thought in mind that they were washing away their sins. I am impressed this morning that those individuals were only pagans. They were only heathen. You don't expect anything else out of them. As I think of them, I am reminded that the individual in America who does the same thing is just as much a pagan and a heathen as those poor pagans yonder in the land of India.

The Word of God shows us that baptism does not wash away your sins.

"And he said to the woman, Thy faith hath saved thee; go in peace."—Luke 7:50.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30,31.

"When therefore the Lord knew how the Pharisees had

heard that Jesus made and baptized more disciples than John."

—John 4:1.

Notice that there are here two separate and distinct acts. The making of disciples is one act; the baptizing of disciples is a separate act. Our Lord separated these two. If He separated them, we ought to keep them separated too. If our Lord separated them, you and I haven't any business putting them together.

Notice again:

"Though Jesus himself baptized not, but his disciples."

—John 4:2.

Beloved, if baptism is a prerequisite for salvation, and if men have to be baptized in order to be saved, then Jesus Christ never saved a person when He was here in the days of His flesh. It plainly says that Jesus baptized not. To me this is recorded for a purpose. It is to convince us that baptism is not essential for salvation, but rather salvation is essential for Scriptural baptism.

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name."—I Cor. 1:14,15.

Now, beloved, if baptism is essential to salvation, then the apostle Paul didn't do that which was essential for the salvation of these Corinthian Christians. He didn't do what was necessary for these individuals to be saved.

There are a lot of folk who believe that a man has to either "be dipped or be damned." A so-called preacher stood across the street in front of this church several years ago and told me that if our Lord Jesus Christ hadn't been baptized, He would have gone to Hell. Therefore, since Jesus had to be baptized to keep Himself out of Hell, all of us likewise have to be baptized for the same purpose.

Don't misunderstand me, beloved. I believe in baptism as strongly, or perhaps more strongly, than the majority of folk, but I want baptism to have its rightful place. I think every person that is saved ought to follow his Lord in baptism. He ought to be ashamed of the fact if he hasn't done so. Though I expect and want every person who is saved to be baptized, I want you to be sure that you don't go down into the water depending upon baptism for your salvation.

Long ago, John the Baptist pointed to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world!" My brother, I don't point to the pool of water and say that it will wash away your sins, but rather I, like John the Baptist, point to Jesus and hold Him up to you as your Saviour.

I don't sing:

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

I do sing:

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

I would remind you, beloved, if your baptism was administered for the purpose of washing away your sins, your baptism is not of God but of man.

II

IF YOUR BAPTISM WAS ADMINISTERED BY ANY CORRUPTION OF THE MODE OF BAPTISM, THEN YOUR BAPTISM IS OF MAN AND NOT OF GOD.

I mean by that that our God has given to us a mode, a pattern, a sample of baptism. The mode that He chose to give us can best be understood in the light of His own experience when He came to John the Baptist seeking baptism. Listen: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

—Mt. 3:13-17.

Then too we have a statement describing the baptism of John the Baptist.

"And John also was baptizing in Aenon near to Salim, because there was MUCH WATER there: and they came, and were baptized."—John 3:23.

Neither pouring nor sprinkling requires much water. The only mode of baptism that requires much water is that of going down into the water. Therefore, I conclude from Scripture that the baptism of John the Baptist administered was baptism by the mode of immersion.

We can see how the early disciples interpreted the example and the commands of our Lord for we read:

"And he commanded the chariot to stand still: and they went down BOTH INTO the water, BOTH Philip and the eunuch; and he baptized him. And when they were COME UP out of the water, the Spirit of the Lord caught away Philip: that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8:38,39.

Beloved, how can any individual read this Scripture without believing that immersion is the only proper mode of baptism?

I talked to an old gentleman here in town nearly twenty-one years ago who offered me an explanation of this. He told me that Philip took that Ethiopian eunuch down into the water and thus stood waist deep in the water. He said that Philip reached down and picked up a hand full of water and sprinkled it on the head of the eunuch.

Over in Scotland, beloved, there was a half-wit who followed all the way from Edinburgh to Glasgow, a distance of about thirty miles, to see whether the hind wheel of a wagon ever caught up with the front wheel. We would say that that was a fool's errand, but, beloved, that man was an intelligent man in comparison with the preacher who will say that Philip and the Ethiopian eunuch got their clothes wet standing waist deep in the water in order to sprinkle a few drops of water on the head of the eunuch.

Listen again:

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

Baptism is likened to a burial, not to a birth. I had a funeral in our church yesterday and afterwards I went over to Ashland to the cemetery for the burial. After the funeral services were over, the undertaker

(Continued on page three)

"The Baptism Of John"

(Continued from page two)

didn't take up a handful of dirt and sprinkle it on the top of the casket and say, "Now, this individual is buried," but rather they put that individual down inside a concrete box and put a concrete slab weighing 750 pounds over the top of it, and then shoveled in about a ton of dirt on top of it. When he had finished I couldn't see the individual. The individual was completely out of sight.

Beloved, that is what baptism is. It is a burial, and when you bury someone, you put him out of sight.

For example, when Abraham's wife had died, he went to a heathen man within that land and said to him, sell me some land that I "might bury my dead out of my sight." A burial puts a person out of sight, and the Bible says that we are buried with Christ in baptism. Therefore, the only mode of baptism that can be Scriptural baptism is when the individual is put out of sight—that is, by immersion.

I repeat, beloved, if you have a baptism whereby the mode has been corrupted, then yours is a baptism of man and not of God.

III

ANY BAPTISM OF BABIES ENTIRELY A BAPTISM OF MAN AND NOT OF GOD.

Within the next two or three weeks, at least on that pagan day of Easter, there will be lots of little kicking, squalling, squirming youngsters dragged into the church by mothers who haven't been there since last Easter, for the purpose of having their babies baptized. Some of those preachers that perform what they call baptism, will dip a rose bud into a glass of water, strike the little infant on the forehead with two or three drops of water and tell that mother that her little babe is now a baptized member of the church. When he does, I'd like to ask that preacher, who is a false preacher or he wouldn't do what he does, I'd like to ask that preacher to give us one passage of Scripture that will even hint, or suggest, what he has just done by way of baptizing that baby.

I tell you, beloved, there isn't one passage of Scripture from Genesis 1:1 to Revelation 22:21 that could even be twisted to support infant baptism.

I remember a few years ago when I was pastor in Cincinnati, there was a Presbyterian man who used to attend our services on Sunday night. He liked me very, very much and even suggested that since he came to our church on Sunday nights, that he would like to join our church, for he said that he didn't see that there would be any harm in being a member of two churches. I mention this to you that you might see how kindly he felt toward me.

One Sunday night he said to me, "Brother Gilpin, I would just like to know where it is that we get sprinkling in the Bible." I said to him, "Now, brother, I am not a very old preacher. I haven't been in the ministry very long and I haven't had the time to study this Bible nearly as much as your pastor. I'd like to suggest that you ask your Presbyterian pastor for the Scripture and then you tell me, for I would like to know too." The next Sunday night he was at church and I said to him, "Have you asked your pastor for that Scripture?" He said, "Yes, I asked him and he said that he was very busy then and didn't have the time,

but that he would look it up for me later." The next Sunday night when the services were over, I said, "Has your pastor had time to find it, Beloved, I yet?" and he said that his pastor was still busy and hadn't had time to find it. Beloved, I nearly worried that poor fellow to death for six months' time. Everytime I saw him I said, "Has your pastor found that Scripture yet?" Of course he hadn't, beloved; it wasn't there for him to find.

I tell you, beloved, there isn't one verse in all this Bible that could even be misconstrued to teach infant baptism.

I made this statement several years ago and a preacher friend of mine said, "Brother Gilpin, I would like to alter your statement a little bit. I think there are three classes of Scripture in the Bible that teach infant baptism." I wondered what had come over this Baptist preacher that he thought that he could find three classes of Scripture that would teach infant baptism. He said, "The first class of Scripture that teaches infant baptism mentions infants but doesn't mention baptism. The second class mentions baptism but doesn't mention infants. The third class doesn't mention either infants nor baptism." Beloved, he was exactly right.

If I speak to someone who was insulted by a mother or father, or a godmother or godfather, or by some preacher in the past by having sprinkling administered upon you, if I speak to such an individual, let me insist, brother, sister, your baptism is a baptism of man and not of God. There isn't one word in the Bible that would indicate that John's baptism was ever performed in that manner, by way of the sprinkling of an infant.

IV

ANY BAPTISM WHICH WAS WITHOUT THE AUTHORITY OF THE CHURCH THAT JESUS BUILT IS A BAPTISM OF MAN AND NOT OF GOD.

When John the Baptist came to this world, he came for one purpose and that was that he might institute the ordinance of baptism. Listen:

"And I knew him not; but he that sent me to baptize with

water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

When John the Baptist came to this world, he had the authority to baptize. He had the authority from God to administer the ordinance of baptism. I challenge any man or woman, or any religious leader who has lived in the past two thousand years, to show his credentials that he has authority to baptize, if he didn't get that authority through John the Baptist.

John the Baptist had the authority to baptize. He baptized Jesus and the twelve apostles. Jesus took those twelve that were baptized and with authority from Heaven banded them together in a New Testament church. Just before Jesus left this earth, He called that little church unto Himself and said to them:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:19,20.

To whom was this commission given? If it had been given to the disciples as individuals, then it would have died when they died and it would not be binding on you or me today. Beloved, it was given to them, not as individuals, but as a church, and every member of that church had been baptized by John the Baptist, who had gotten his authority from Heaven to baptize.

Any church that was started a thousand or fifteen hundred years this side of the church that Jesus built, hasn't one bit of authority to preach the Gospel, to baptize, to administer the Lord's Supper, nor to do anything but to repent of their dead works and to come back to God as repentant sinners and get right with the Lord Jesus Christ. You say, "Brother Gilpin, don't you believe that these Protestant churches have a commission?" Beloved, they didn't get it from God. They weren't even heard of until fifteen hundred years this side of the day of Jesus Christ. The Baptists got their authority to

Publican's Prayer

(Continued from page one)

into saving experience on the basis of the sacrificial, substitutionary death of Christ! "Christ died for our sins." (I Cor. 15:3). "Without the shedding of blood there is no remission." (Heb 9:22). "This is my blood of the New Testament which is shed for the remission of sins." (Matt. 26:28). "When I see the blood I will pass over you." (Exod. 12:13). "Whom he set forth to be a propitiation through faith in his blood." (Rom. 3:25). The Publican did not pray "God be merciful to me, a sinner." The Publican prayed, "God be propitiated to me, the sinner." But what does the word "propitiate" mean? Our word is from two Latin words "pro" and "pitiate" — make satisfaction for. Propitiate — make satisfaction for. The satisfaction is made for sin. The satisfaction is made toward God. The satisfaction was made on the Cross. The death of Christ is the satisfaction. People are not saved by sentimentality! People are saved by trusting Christ's death for their own sins.

In I John 2:2 we have, "And he is the propitiation for our sins, and not for ours only but

baptize directly from Heaven through John the Baptist and we are going to keep right on administering this ordinance under the authority of a local church, to whom He gave that authority when He gave that commission.

Let me ask you, where did you get your baptism? Is your baptism of man or is it of God? If your baptism was without the authority of the church which Jesus built, which was a Baptist church, then your baptism is a baptism of man and not of God.

CONCLUSION

If your baptism is of man, then you ought to correct it. You say, "Brother Gilpin, is there any example for that?" Yes, we have an example of this in the Word of God.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve."—Acts 19:1-7.

This tells us concerning twelve men who had false baptism. When they were properly taught and realized that it was false, they corrected it. They then received baptism at the hands of a proper, qualified administrator.

If your baptism is of man you ought to do likewise. If it is a false baptism, then you ought to correct it and be baptized by a proper administrator with the authority of a local Baptist church, to whom God gave that authority. If your baptism is of God, then thank God for it. May God bless you!

also for the sins of the whole world." The word propitiation is the noun form of the verb the Publican used.

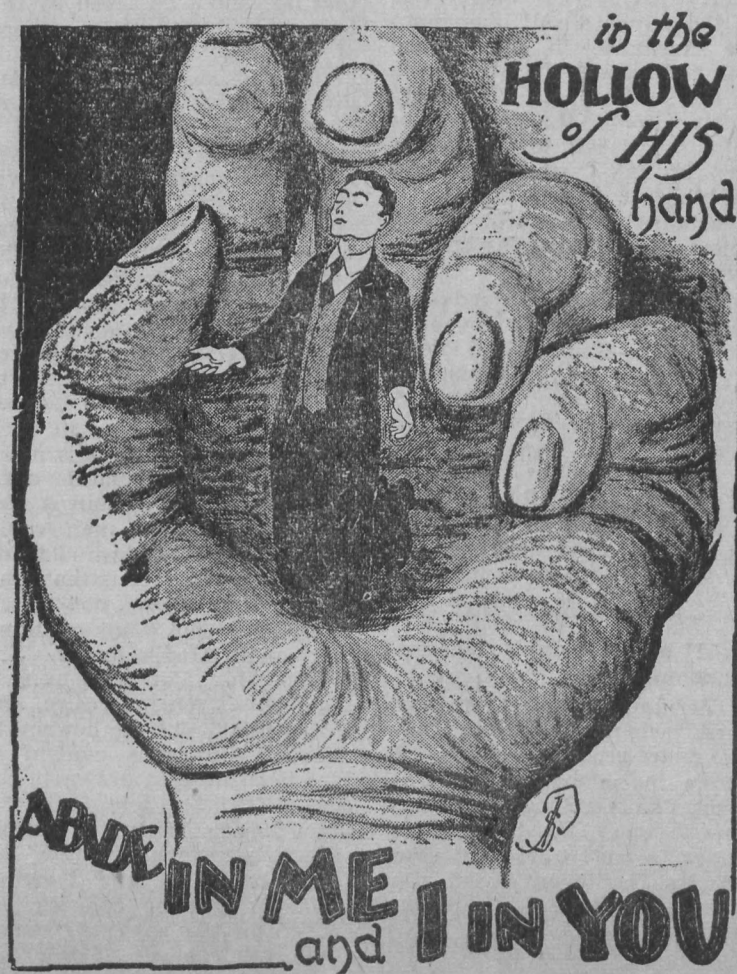
In Romans 3:25 we have, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Here the same noun form of the same word of which the Publican used the verb form, is used by Paul. The Publican did not say "God be merciful to me a sinner."

The most unlettered, earnest, godly old mother in grace knows that when our Bible was written, the English language was not in existence. When our New Testament was written, our English forefathers were wild savages roving the forests of Northern Germany. Our English Bible that we call the "King James Version" is only 339 years old—made in 1611. Our English Bible is only a translation. In many places it is the translation of translations! The marvelous miracle is not that there are so many unfortunate mistranslations, but that there are so few. In nothing is the power and personal control of God more manifest. But there are a few places where our translation obscures or completely conceals the truth given in the original text. This is one of those few instances. Now dear reader, just use your plain Webster's Dictionary and go look for the word Septuagint and read: "The Greek version of the Old Testament still in use in the Eastern Church—so called from the legend that it was made by 70 Jewish emissaries from Jerusalem for Ptolemy II of Egypt about 270 years B. C."

Now in the Greek version we go back to Leviticus 17:11 and we have: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Notice that word atonement—which is the same identical Greek word that is in I John 2:2 and in Romans 3:25 and is translated propitiation.

Now look at Lev. 16:6, "And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house." The word atonement is the same identical word as Lev. 17:11, Rom. 3:25, and I John 2:2.

Now look at Exodus 25:17-21, "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof: And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." The word we have here translated mercy seat is the same identical word we have translated atonement in Lev. 16:6 and 17:11 and the same word we have translated propitiation.



Rewards

(Continued from page one)
rewards. But this cannot be successfully done by a very great deal. Simple justice makes necessary that people be rewarded according to their service, and that the unsaved be punished according to their just desserts.

A Distinction

It is important for us to remember that we ARE SAVED APART FROM ANY HUMAN WORKS. ("Not of works lest any man should boast.") Works have NOTHING to do with salvation. But WE SHALL BE REWARDED ACCORDING TO OUR WORKS, after we are saved. In other words WORKS HAVE ALL TO DO with rewards.

A Few Truths Concerning Rewards

THINGS DONE FOR SHOW never receive any reward other than human pride receives when one receives praise of men. God never rewards such. (See Matt. 6:2,5,16).

THINGS DONE QUIETLY AND WITHOUT OSTENTATION are noted by the Lord and rewarded openly. (See Matt. 6:4,6,18).

REWARD IS PERSONAL, AND INDIVIDUAL. See 1 Cor. 3:8. It is "non-transferable."

REWARD IS FOR THE WORK THAT ABIDES. (1 Cor. 3:14).

A lot of Christian work, so-called, is of the mushroom type, and doesn't last. For instance one can have a meeting and "put on the rousements" and rustle in a lot of converts that in a few months are not visible. This is not the work that abides. Moreover, Paul is here talking about work that stands the test of God's judgment.

THERE IS SUCH A THING AS A PERSON RECEIVING A "FULL REWARD." 2 John 8). That is, the full compensation that God has in store. That means a full life of full service and usefulness.

REWARD IS FOR WORK DONE. (Matt. 16:27).

No reward for laziness. No reward for work out of the wrong motive.

REWARD SHALL BE FOR THE SMALLEST SERVICE IF RENDERED IN THE NAME OF CHRIST. (Matt. 10:42). This makes it possible for the humblest believer to receive a reward. It is encouraging to note that God never forgets any service of any worthy sort that is rendered him. People often forget.

THOSE WHO AID THOSE WHO SPREAD THE GOSPEL. SHARE WITH THEM IN THE REWARDS of their labors. (Matt. 10:41). That means that those who support the man who preaches the gospel, whether as preacher or missionary, shall enter into his rewards.

REWARD IS ONLY FOR SERVICE RENDERED LOVINGLY AND WILLINGLY. (1 Cor. 9:17). What reward is there for the fellow who has to be whipped into the ministry? For the fellow who groans inwardly at every contribution he makes to the gospel? For the person who has to be begged to do something for the Lord? For the person who works for "credit?" THE DENOMINATIONAL CREDIT SYSTEM is going to beat many persons out of their rewards. Multitudes labor so as to get credit at "Head-

quarters." Most auxiliaries are keyed on that basis.

When Shall Rewards Be Received

NOT WHEN WE DIE. We DO NOT go to our reward. Our reward is brought to us by the Lord Jesus Christ at His coming. (See Rev. 22:12).

What Shall Rewards Consist In?

Places of rulership and honor with Christ during the Millennium. Note the following Scriptures: Luke 19:17; Rev. 5:10; Rev. 20:5. Also it is promised that "if we suffer with Him, we shall also reign with him."

Unfortunately most people reduce rewards to something vague and well nigh meaningless.



E. P. Alldredge

(Continued from page one)
Southern Baptist Convention."

Other speakers that have major parts on the program are as follows: W. R. Barrow, who will give an exposition of the Book of Acts; H. C. Hodges, Moderator of the Georgia State Association of (Independent) Baptists, who will give an exposition of the Book of Ephesians; Missionary Sam J. Akers, E. B. Slay, S. P. Gray, David West and T. B. Swindell will each make one address; and the writer will give an exposition of the Book of Romans.

Visitors will be provided with sleeping quarters and meals free. Everybody is invited. A copy of the program may be had by writing to Baptist Tabernacle, Box 629, Columbus, Ga. WE WANT YOU TO BE THERE.



Publican's Prayer

(Continued from page three)
tiation in Rom. 3:25 and I John 2:2.

The word in no earthly sense means a mercy seat. Likewise in the case of the Publican the verb form of the word used is the word that means "lid" or "covering." The translators of our English Bible in Exodus 25:11-21 did not translate the word—interpreted the word. And what a glorious interpretation for there is no place in God's universe where God can show mercy, or have mercy, except where sin is covered from God's sight. As one has said, "At the blood sprinkled mercy seat a holy God and unholy sinners meet—meet in such terms as satisfies God and saves the sinner." When you find a lost person who is under conviction and who is sufficiently concerned to let you deal with him, don't ever tell him to "get down and pray the Publican's prayer, God be merciful to me a sinner." Take the poor, lost, convicted, interested, listening one and show him how God laid all his sins on Christ. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6) And how Christ bore our sins on the cross. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." (1 Pet. 2:24). Show the poor, lost sinner how to place his whole dependence on Christ. Show him how to trust Christ. Show him that when he trusts Christ he is saved. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts

16:32) and will never come into condemnation!

The only place in the universe where God can show mercy to a poor lost sinner is under the blood of the Lord Jesus Christ. Show the sinner how to trust Christ. Help the sinner to trust Christ. Brother Charles H. Stevens says: "Put your faith where God put your sins—on Christ."

—The Harvester



The Effectual Call Of God, Or The Work Of The Holy Spirit In Salvation

By C. D. COLE

"Give diligence to make your calling and election sure."
—2 Peter 1:10.

This text introduces two doctrines that are vital to human salvation, namely, "calling" and "election." He who masters the Bible on these two doctrines will have made great advance into the realm of divine truth. They are among the most neglected truths of the Bible, in spite of the fact that Peter exhorts us to make our calling and election sure. The verb "call" has a twofold meaning. It may express the act of naming, as in Matt. 1:21; "Thou shalt call his name Jesus." It also means to invite or to summon, as in Mark, 2:17: "I came not to CALL the righteous, but sinners to repentance."

Now when the word "call" is used to express an invitation or command, a further distinction must be made. In salvation there is a general and a special call; an outward and an inward call; a call that is resisted, and a call that is effectual (will not be resisted). The general call or the outward call overcomes the resistance to the inward call and causes the acceptance of the inward call. The Holy Spirit through the Word gives an outward call to the sinner, then by taking the Word and applying it to the heart He gives the inward call. One is objective, the other is subjective.

Men come into a saved state by a divine call. We are saints by calling—Rom. 1:7; 1 Peter 2:9; 2 Thes. 2:13. We have a physical illustration of the effectual call in the call that raised Lazarus from the dead. It was not the nature of dead Lazarus to come alive, nor was it the will of dead Lazarus to come alive, nor was it the faith of dead Lazarus to come alive.

16:32) and will never come into condemnation!

The only place in the universe where God can show mercy to a poor lost sinner is under the blood of the Lord Jesus Christ. Show the sinner how to trust Christ. Help the sinner to trust Christ. Brother Charles H. Stevens says: "Put your faith where God put your sins—on Christ."

—The Harvester

Lazarus came alive for one reason only, because the Lord EFFECTUALLY called him to come alive. It is so we are called to salvation.

I. The Nature Of This Call

1. It is a miracle-working call—e.g. It gives life to a dead sinner, John 5:25; it gives sight to the blind, 2 Cor. 4:3,4; it opens the heart as in the case of Lydia, Acts 16:14.

2. It is irresistible. It has behind it the very power of God. To resist this call would be for the sinner to overcome the Creator. It would mean the breaking of Scripture—See Rom. 8:30.

II. The Necessity Of This Call

1 Thess. 1:15 says the Word only is not sufficient. This does not imply a fault or imperfection in the Gospel. To demonstrate let us ask a question. Why is it that man cannot be saved by the Law? Is it because the Law is imperfect or has a flaw. Certainly not! It is because of the moral inability of the sinner to keep the law that he cannot be saved by the Law. So it is with the Word of the Gospel; there is no fault in the Gospel, but human depravity makes something more necessary for salvation than a mere objective, outward invitation to repent and believe. The Gospel of Christ is scorned and rejected by the natural man—1 Cor. 1:23; 2:14. The carnal or fleshly mind is as much an enemy to grace as to law, for it is enmity against God, and God is the author of both law and grace. Left to himself man will no sooner trust Christ than he will keep the law. Remember it is not a natural, but a moral and spiritual inability. Man is free to choose Christ, man could trust Christ if he desired to do so. The awful fact is that man of himself does not want Christ, does not want anything to do with Godly things. See 2 Cor. 2:14. Man wills according to his strongest desire, and that man's desires do not run to spiritual things is evident in that man must be drawn to the Son of God. See John 5:40 with John 6:44,65. This is a terrible reflection on human nature, but it is the truth, and there is much to lose by dodging the truth for the sake of human pride. Too much of this has

already been done, and this explains why there is so little humility before God, why there is so much estrangement from God. The hope of our success in saving souls is wrapped up in this call. I Cor. 24:5; I Thes. 1:5; I Cor. 1:24; 3:5-7.

III. The Assurance Of The Call

How may one know whether he has received this call? There will be certain marks on those who do.

1. He will have spiritual discernment. The Gospel will no longer be hid to him, II Cor. 4:3-6.

2. He will have new desires. It is a holy calling and there will be longing for holiness. II Tim. 1:9; Matt. 5:20. The Spirit is especially called the "Holy" Spirit because it is His proper and peculiar work to sanctify and make us holy just as Christ is called Jesus (Saviour), because it is his peculiar and proper work to redeem us. Where the effectual call has been experienced there will be desires after God. Ps. 27:4; 42:1.

3. There will be growth in grace. Peter tells us that the way to make our calling and election sure is to build upon our God given faith the following virtues; namely, virtue, knowledge, temperance, godliness, patience, brotherly kindness, and love—II Peter 1:5-7.

IV. The Guarantee Of This Call

1. It guarantees that every future experience in this life will be for the believer's good. See Rom. 8:28.

2. It guarantees future glorification. Rom. 8:30. The man who has been called WILL be glorified.

V. The Why Of This Call Is Divine Purpose!

Rom. 8:28; II Tim. 1:9. God calls effectually because He has purposed to do so. It brings the foreknown into a saved state. Election does not make holy but marks out those who will be made holy. Eee Eph. 1:4,5.

VI. The Practical Value Of The Doctrine

1. It honors the Holy Spirit by rightfully ascribing to Him a place in our salvation. The Holy Spirit gets too little honor from the average Christian. He thinks the Holy Spirit regenerates him in response to his faith. He thinks the Holy Spirit did something only after man had done something. Might we well talk about doing our part to get Christ to redeem us, to talk about doing our part to get the Holy Spirit to quicken us to life. Eph. 2:1-10 gives us the truth on this point.

2. It humbles us by showing us that we are made to differ from the lost around us by the work of God in us, and not by our will and self-effort. John 1:12,13; I Cor. 4:7; 15:10.

3. It takes from us the ground of boasting. I Cor. 3:1.

Isaac Watts, Spurgeon's favorite hymn writer, put the truth about the Holy Spirit and the Effectual Call into verse: "Why was I made to hear the voice, And enter while there's room, When thousands make a wretched choice, And rather starve than come to the feast That sweetly forced us in; Else we had still refused to taste And perished in our sin." Amen.