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Those who are greedy of commendation prove they are short in merit.

MISSIONARY

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BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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.

VOL. 18, NO. 9

RUSSELL, KENTUCKY, MARCH 29, 1952

WHOLE NUMBER 687

A Letter Written To Life By Your Editor

December 9, 1947

340 North Michigan Avenue
Chicago 11, Illinois

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

My Dear Sir:

Ever since LIFE became a weekly publication, I have been both a subscriber and a reader, and have appreciated very definitely both your pictorial and verbal descriptions of current news.

However, I must differ radically with you as to the "family tree" of Catholicism and Protestantism as shown on page 122 of the November 10, 1947, issue of LIFE.

In this, you make Baptists to

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

My dear sir, there isn't a historian, either sacred or secular, of any degree of reputation whom you might quote in justification of the purported facts of your "family tree." In fact, the entirety of it, as far as Baptists are concerned, is a gross perversion. It is true that the Catholic Church is the mother or grandmother of all Protestant churches. Yet, Baptists are not, and never were, Protestants. Baptists did not originate in 1609, and neither is Catholic

Christendom the oldest church.

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

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say, "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian so-

(Continued on page three)

FAITH

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails.
I will believe the hand that never fails,
From seeming evil worketh good in me.
And though I weep because the sails are tattered,
Still will I cry, while my best hopes lie shattered
"I trust in Thee!"

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which hath refused the things for which I yearn.
And though at times I cannot keep from grieving,
Still the pure ardor of my fixed believing
Undimmed shall burn!

I will not doubt, though sorrows fall like rain
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only gained through anguish and by pain.
And though I groan and tremble 'neath the crosses;
Yet still I see, through my severest losses,
The greater gain!

I will not doubt! Well anchored is my faith,
Like some staunch ship my soul braves every gale,
So strong its courage that it shall not quail
To breast the mighty unknown sea of death!
O may I cry, when body parts with spirit,
"I do not doubt!" So list'ning worlds may hear it
With my last breath.

—Ella Wheeler Wilcox

How Religion Manifests Itself In Its Devotees

By ROY MASON
Tampa, Florida

There are numbers of types of that which professes to be Christianity, and some of these types are entire opposites. This makes clear that somebody is entirely in the wrong. We need to look some of these types over to see what is right and what is wrong.

The Extreme "Piosity" Type

There are those who are extremely pious of speech. Sometimes they make themselves offensive to others with their piosity. They are extremely proud of the fact that they don't do certain things considered worldly, yet practically they

HOW CAMPBELLITES DEPEND ON WATER

I heard a preacher tell the other day about visiting in a jail and he came across a woman and her daughter that were in jail for bootlegging whiskey. That was back in prohibition days, and this couple wasn't doing the real bootlegging—they were just stooges of some others and had the whiskey on their premises. The preacher talked to them and they told him their people were of a certain religious persuasion and said, "Will you see the pastor of a church of that denomination and ask him to come and talk with us?" He said, "I certainly will." He went to the study of a pastor of that denomination and gave him the request of the two women, and the pastor said "No I'm not going to see them." "Why?" The pastor said, "To be perfectly plain, it is none of your business." The preacher said to him, "It is my business, for I promised those women to bring you their request, and I want to be able to tell them why you refuse to come to see them." (Continued on page four)

HERE ARE EVIDENCES OF THE BIBLE'S PRIORITY

Hold on tight while we list through the evidences to prove that the Bible is unique—first in every realm.

1. It is first in Popularity. The Bible is the oldest and the longest book in common use. It is still the world's best seller. Not only so, other books often make phenomenal sales because of their impure contents, whereas people turn to the Bible because it answers in such unforgettable fashion the deepest questions of the human heart.

2. It is first in Literature. It is so much more than a book. It is an institution honored the world around. It is the miracle of literature. Certainly, the Bible has been more widely translated than any other book. In its entirety, it may now be read in 188 languages. Besides that, it has appeared in some substantial part in almost a thousand more tongues. No other book even faintly approximates this record. For the past forty years missionaries have been translating the Scriptures into

(Continued on page four)

Thirteen Restrictions That Mean Close Communion

By BEN M. BOGARD
(Now In Glory)

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity—must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as members of the church. I Cor. 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do

that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?"—I Cor. 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body."—I Cor. 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20, says that the church should "Teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the (Continued on page four)

ETERNAL SECURITY IN CHRIST

The life Christ gives us is eternal—never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Matt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26 "everlasting" describes the character of God's existence. In II Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the Heavens, that all may read: ETERNAL SALVATION!

The First Baptist Pulpit

"Lost Man, Found By God"

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Frankly speaking, beloved, the majority of people don't realize the awfulness of their spiritual condition. They know that they are not perfect, but at the same time they don't see that there is anything seriously wrong with them. I believe I speak truthfully when I say that the average individual can be characterized in this respect; he knows he is not perfect, and yet he doesn't realize that

there is anything seriously wrong with him.

I remember years ago as a boy preacher, going to a home to talk with a dying man—a man who was morally upright, a gentleman I should say in every respect, yet an unsaved man. As I started to approach him relative to his spiritual condition, his daughter, grown, who lived in the home and cared for her father, said, "Bro. Gilpin, there is no need to be concerned about father. Father has always paid his honest

debts."

Beloved, a gentleman would do that. I imagine that she would have agreed that her father was not absolutely perfect, but she didn't realize that there was anything seriously wrong with him spiritually.

The first year that I was pastor here in Russell I visited in a home, the name of which I can't recall. The family moved away from here a few months after I visited in their home. I never knew them any too well. (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"Lost Man Found By God"

(Continued from page one)

The mother had been attending services. She had two daughters who likewise began attending the services in a tent meeting that we were holding at that time. Being concerned about them, I went to the home to talk to these two girls relative to their spiritual condition. When I would approach them to talk to them, the mother said, "Brother Gilpin, my daughters are not lost. They are good girls. They don't need to be saved." I am sure that she realized that they were not perfect, but she didn't realize that there was anything seriously wrong with them spiritually.

I remember several years ago when I was but a boy preacher, even before I became pastor of this church, — I remember a Baptist preacher who took about the same position. One day one of his Sunday School teachers said that she was very much disturbed over a sermon that she had heard of recent date, in which the preacher had insisted that everybody born into this world was born lost. She said, "I am disturbed over what I have heard. I have always told the girls in my Sunday School class that they were all right, — that the people who needed to be born again were the people who got out and sinned. I have always told my class that they were in the kingdom to start with, and what we were trying to do, was to keep them in the kingdom, and not let them get lost." Beloved, with these ears I heard her pastor say, "That is right. Your girls are in the kingdom. Let us pray that they will never get out."

Beloved, mark it down, that woman had heard the truth from somebody, even though she didn't hear it from her pastor. Somebody had faithfully preached God's Word when he said that everybody born into this world was born lost. That is exactly true. Listen:

"But the Scripture hath concluded all under sin."

—Gal. 3:22.

"For all have sinned, and come short of the glory of God."

—Rom. 3:23.

Listen to me, beloved, everybody who has not believed that Jesus Christ on Calvary's Cross made sufficient and full atonement to pay for his sins, is lost and is definitely on the road to Hell.

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

—II Cor. 4:3,4.

Here is a Scripture which tells us that men are lost. Do you realize what it means to

be lost? Fifteen years ago I had it impressed upon me personally. I got lost deer hunting in Hell Hole Swamp, in South Carolina. Night came on and I knew that I was miles from where I ought to be, and I had no more idea which way to turn, nor which way to go, than if I had been an absolute maniac. I was lost. No man will ever appreciate the meaning of that word "lost" spiritually until he has been lost physically. The only thing that I had sense enough to do was to sit down in the middle of the road and wait until somebody found me.

Listen to me, brother, sister, every individual is as lost spiritually as the man is, who can't find his way back home, or a child who has become lost from its parents and can't find its way back to its parents. The Word of God tells us of that lost condition, in that we are without hope.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, HAVING NO HOPE, and without God in the world."—Eph. 2:12.

Listen again:

"He that believeth on him is not condemned: but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God."

—John 3:18.

If you are lost, you are not only without hope, but you are furthermore condemned already.

Do you want to know your condition? If you are lost, you actually have pleasure in unrighteousness.

"That they all might be damned who believed not the

truth, but HAD PLEASURE in unrighteousness."

—II Thess. 2:12.

If you are lost, you have pleasure in unrighteousness. A lost man doesn't have pleasure in the things of God. A lost man doesn't get any pleasure at all in the things of the Lord. He doesn't enjoy a prayer meeting. He doesn't enjoy a Bible study. He doesn't enjoy fellowship with God's people. He doesn't enjoy talking with a saved person about spiritual verities. Beloved, a lost man has pleasure in unrighteousness.

If you are lost, you are without hope. You are without God. You are already condemned. You have pleasure in unrighteousness. Furthermore, if you are lost, you are actually telling God that you don't want to have anything to do with Him.

"Therefore they say unto God, DEPART FROM US; for we desire not the knowledge of thy ways."—John 21:14.

Lost man, you may not say it with your lips but in your heart you are saying to God, "Get away. I don't want anything to do with you. You are all right when I come to die. I want you to come around then, but God, I just don't want to have anything to do with you now."

I ask you, my brother, is it not true that every individual who is lost today is in a terrible state spiritually before God? A man who is lost realizes that he is not perfect, but he doesn't realize just how serious his condition is. The Word of God tells us that it is serious. You have been blinded by the Devil, you are without hope, you are without God, you are condemned already, you have

pleasure in unrighteousness, and you are saying to God, "Depart from me. I don't want to have anything to do with you."

I

IT IS GOD WHO FINDS US.

If you are unsaved this morning, then I have good news for you. My text says, "For the Son of man is come to seek and to save that which is lost." You probably have heard some preacher, who was more zealous than he was Scriptural, and who was more earnest than he was Biblical, say over the radio, "You seek the Lord. Get down beside the radio, right where you are, and seek the Lord." Listen, brother, God isn't lost. You are the one who is lost. God is the one who does the seeking. It is the sinner who is lost, and it is God that does the seeking.

"I am sought of them that asked not for me: I am found of them that SOUGHT ME NOT: I said, Behold me, behold me, unto a nation that was not called by my name."

—Isa. 65:1.

Notice that God says that He has been found by those who have not sought Him. People who were not seeking Him, were the ones that found Him.

II

LET ME GIVE YOU A NUMBER OF ILLUSTRATIONS OUT OF GOD'S WORD THAT YOU MIGHT SEE THAT IF YOU ARE LOST, IT IS GOD THAT HAS TO DO THE SEEKING.

In the fifteenth chapter of Luke we have the story of the lost sheep, the lost silver, and the lost son. Let's read the

story of the lost sheep.

"What man of you, having hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

—Luke 15:4.

Beloved, who was lost? The sheep was lost. Who does the seeking? It is the shepherd that seeks the sheep.

I grew up on a farm and know a little bit about shepherding from personal experience. When a sheep gets lost, he stays in the flock. He doesn't seek to go home. When a sheep becomes lost, he stays lost. If he ever comes back home, the shepherd has to bring him back.

Notice also that the shepherd leaves the ninety and nine and goes after that one which is lost. He didn't go after the dogs, nor the wolves nor the goats, but he went after the sheep. I would like to impress it upon your soul that the seeking is done by God, not by Himself. It is the Lord that seeks the sheep. You who are lost this morning, if you are ever found, it won't be because you found your way back to God. It will be because God found you when you were lost, in sin.

Let me give you another illustration. Abraham was a great man in the light of God's Word. In the book of Romans he is called "the father of the faithful." Before Abraham came a believer he was far from God. Most people just don't realize how far Abraham was. He was so far removed from God that he worshipped idols. God's Word tells us this to be true.

"And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they SERVED OTHER GODS. Now therefore fear the Lord, and serve him in sincerity and in truth; and put away THE GODS WHICH YOUR FATHERS SERVED of the other side of the flood, and in Egypt; and serve ye the Lord."—Joshua 24:2,14.

Beloved, Abraham wasn't always a great man of God, he was originally an idolater. How do you account for the fact that this man who was once an idolater became the father of the faithful and became one of God's greatest individuals as recognized in the Bible. What did he do? Beloved, he didn't do one thing. It was God who sought him out.

"Look unto Abraham your father, and unto Sarah that bare you: for I CALLED HIM ALONE, and blessed him, and increased him."—Isa. 51:2.

Notice that it was God who called Abraham. Out of all that area, out of all that land of Mesopotamia, out of all that group of unsaved people in the region where he lived, God didn't save but one individual, and that individual was Abraham. God said, "I called him alone." Mark it down, my beloved friends, it was God who found Abraham—not Abraham who found the Lord.

We have further confirmation of that in the book of Acts when Stephen is preaching to the multitude. He said:

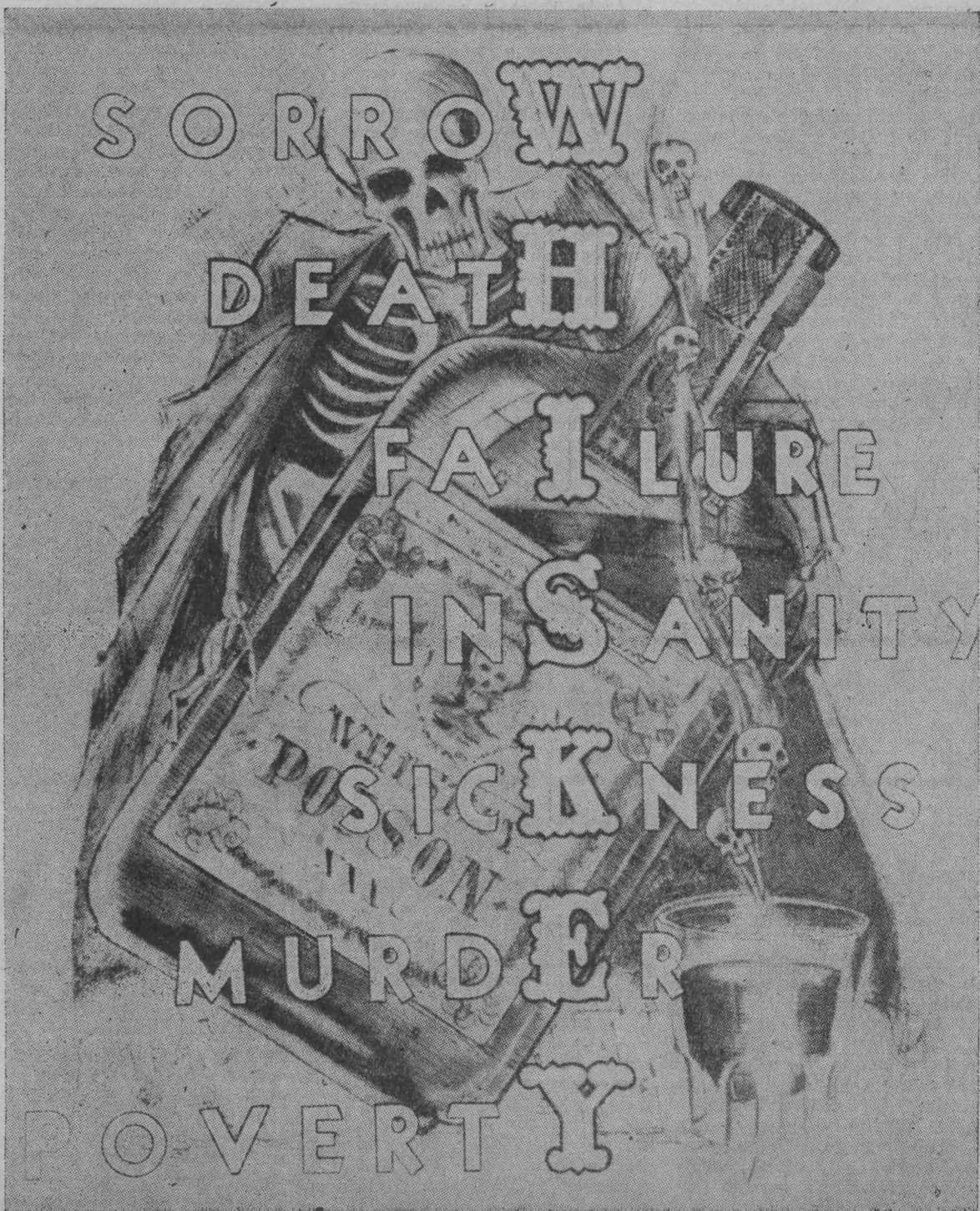
"Men, brethren, and fathers, hearken; The GOD OF GLORY APPEARED UNTO OUR FATHER ABRAHAM, when he was in Mesopotamia, before he dwelt in Charran."

—Acts 7:2.

Notice that he says that God appeared to him. He didn't seek God, but God sought him.

I am saying to you this morning, if you are lost and ever found, it won't be because you

(Continued on page three)



"Lost Man Found By God"

(Continued from page two)

And the Lord, but it will be that God finds you just like God found Abraham and just like God found the sheep that went astray.

I want to give you another Bible illustration. Do you remember that grandson of Abraham, by the name of Jacob, who was a sneak thief, a gangster, stays in and who would make a modern hoodlum look like an angel? Jacob was a bad boy. He was bad enough that he even lied to his old father who was blind and couldn't tell the difference between him and his brother.

He put goat skins on the backs of his hands and on the small of his neck to appear to be a hairy man, so that when his father felt of him he would think it was Esau, his brother, and give the blessing to Jacob. He ought to have gone to Esau. He was low enough that when one day his brother came in from his hunting, faint and weary, and Jacob sold him a bowl of soup for his spiritual birthright. Beloved, in spite of all this, that man Jacob was one of God's elect. We find Jacob being saved when he wasn't seeking the Lord. He wasn't seeking the Lord one particle. He wanted to get away from God. He wanted to get away from home. He wanted to get away from his father. He wanted to get away from his brother. He wanted to get away from everything and everybody that he had ever known, and he tried to do so. The Word of God tells us that he started out one day to go to Padan-aram, 500 miles away from home, and on the way there he lay down at night in a little place called Bethel. As he lay asleep God spoke to him. Listen:

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." —Gen. 28:15.

Now, beloved, who took the initiative? Who found whom? Jacob wasn't looking for the Lord. He wanted to get away from the parental restraint of his father Isaac's home. He wanted to get away from spiritual things. He was doing all within his power to get away. He was not trying to find the Lord, but as he lay there asleep God said to him, "I will not leave thee, until I have done that which I have spoken to thee of." Oh, despicable Jacob, lying Jacob, deceiving Jacob, Jacob that would stoop to anything in the world to further himself materially, Jacob who was a natural-born thief; God said to him, "I am not going to leave you until I do everything for you that I have spoken to you of."

Beloved, God didn't. Eventually, that man Jacob was saved. Eventually, beloved, he stood in Pharaoh's palace as an old man and realized that his life was a pilgrimage, and he bowed his head and prayed the most godly prayer that ever fell upon the ears of that old heathen king, Pharaoh. God kept His word. God didn't leave him until He performed for Jacob the thing which He said He would do in his behalf.

I tell you this morning, it is God that does the seeking. Jacob never sought the Lord, but God sought him.

Let me give you another illustration from the Old Testament. I speak to you of Samuel. Do you remember that boy Samuel who grew up in the home of Eli? I am sure that you recall Eli and his two wicked, evil sons, Hophni and Phineas. There were never two men more unlike their father than Hophni and Phineas. Eli was a good man, but he had about the two worst boys that anybody could ever be cursed with. In the environment of that kind of a home, Samuel grew up as an adopted child, in the home of Eli. The Word of God tells us that one night ere the lamp of God had gone out within the temple, as Samuel lay down to sleep that a voice spoke to him. He jumped up and ran into the room where Eli was and said, "Here am I." Eli said, "I didn't call. Go back and lie down." In a few minutes a voice spoke again and said, "Samuel." Samuel reported to Eli and said, "Here am I; for thou didst call me." Eli said to Samuel, "I didn't call you. Go back and lie down, and if it happens again, it is the Lord that is speaking. If He speaks again, you say, 'Speak, Lord; for thy servant heareth.'" Now get this verse:

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." —I Sam. 3:7.

What a Scripture! Here was the Lord speaking to Samuel and he thought it was Eli who was speaking to him. Why? He didn't yet know the Lord. Samuel was a great man in the service of the Lord, but before Samuel became the great man in God's service that he was, he had to have an experience with the Lord. Who sought Samuel? It was God. Samuel didn't know God. He never sought God at all; it was God who did the seeking.

In the New Testament we have an illustration of the same truth. In John 4 we read concerning the woman of Samaria. Jesus paused beside Jacob's well just as this woman came out to draw water. This woman came there with one purpose in mind, but she went home for a different purpose. She came with a pitcher to draw material water from the well which she was going to carry home with her. When she left, she went back to the city and knocked on the doors and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" What brought about the change in this woman? She wasn't seeking the Lord, but it was the Lord Jesus that sought her. He said to her, "Give me a drink." That interested her because she was a Samaritan and He a Jew, and the Samaritans and the Jews had no dealings, one with the other. It interested her to think that He would thus ask a favor of her. Then little by little He began to talk to her about religion and about Judaism and about her religion as a Samaritan. Finally, He narrowed it down to the question of salvation. He talked from material things to religious things, and on to spiritual truths, and the woman saw herself as she was and became a believer in Jesus Christ and was saved.

Beloved, she wasn't seeking the Lord, but when she left to go back to the city she had been found. Who did the seeking? Not the woman, but Jesus.

I'll give you another illustration. We have the story of the conversion of the Saul of Tarsus.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or woman, he might bring them

INNER MALNUTRITION



bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." —Acts 9:1-6.

Was Saul seeking the Lord? He thought he was doing God a favor when he killed Christians, and when Christian "kindling wood" became scarce in the city of Jerusalem, he asked for permission to go to the city of Damascus that he might bring any Christians that he found there, back to Jerusalem, to imprison them. As he was riding along with murder in his heart, and with anger in his soul against Christ and against Christianity, suddenly God took a hand, and he fell from his horse. When he stood up, God spoke to him, saying, "It is hard for thee to kick against the pricks." That day he was saved. He wasn't seeking the Lord. He was trying to get away from the Lord. He was trying to kill Christians, and God made a Christian out of him. He wasn't seeking the Lord; it was the Lord that sought him.

Beloved, it blesses my soul every time that I read from God's Book when I see this truth that the sinner doesn't seek the Lord. The sinner is dead; he is lost; he is condemned; he is without hope; he is without God; he takes pleasure

in unrighteousness; and he says to God, "God, depart from me. I don't want anything to do with you." Yet, beloved, God seeks us out and saves us.

CONCLUSION

I wonder if you have been kicking against some of the Lord's pricks. I wonder if God has been pricking you. I wonder if God has been bringing one thing after another into your life and you have been rebelling against it. If you are one of God's elect, God is going to save your soul.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." —John 6:39.

Listen, beloved, if you are one of His elect, He is going to save you. You may be rebelling against the Lord and you may be hardening your heart against Him. Every time you do so God just pricks you again. Sometimes, beloved, God just has to keep on pricking a person — one loss after another, one burden after another, one heartache after another, one difficulty after another. Why is He doing it? Because you don't seek the Lord; God has to seek you. God seeks you, and God keeps and stays with you, and as he said to Jacob, "I will not leave thee, until I have done that which I have spoken to thee of."

Beloved, I thank God for such a message, I thank Him, and praise Him for this truth. I thank and praise Him that He ever found me, when I was not seeking Him. May it please God that He seek out some one of His elect today to save that one for His own glory!

Life

(Continued from page one)
ciety has preserved pure the doctrines of the Gospel THRU ALL AGES."

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

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

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

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Life

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TIANs were then Baptists."

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

Zwingli, a Presbyterian co-laborer with John Calvin, said: "The institution of the Anabaptists is no novelty, but for 1300 years has caused great trouble in the church."

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

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph.D., L.L.D., head of the History Department of Harvard University; George B. Adams, M.A., Ph.D., Litt.D., of Yale, and many more such famous men, say: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an UNBROKEN CONTINUITY OF EXISTENCE FROM APOSTOLIC DAYS DOWN THRU THE CENTURIES. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

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

"Through many dangers, toils and snares
We have already come;
'Tis grace hath brought us safe thus far,
And grace will lead us home."
Please do not misunderstand

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me, sir, I do not mean to say that none but Baptists are saved. Really many so-called Baptists are unsaved. Church membership will save no one. Instead all who have trusted Jesus Christ as Saviour and have been washed in His blood (Revelation 1:5) are sure of Heaven. This is so regardless of church membership and baptism. In fact, if he has neither church membership nor baptism, yet in his heart has received Christ as his Saviour, that one will go to Heaven when he dies, for he has nothing to go to Hell for, since Christ has already suffered his Hell on Calvary.

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

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

Yours most sincerely,
JOHN R. GILPIN, Editor
The Baptist Examiner
Russell, Kentucky

Ed. Note:

The above is a letter sent to Life magazine years ago, protesting their heresy. We continually have calls for it tract form, and also numerous requests that it be reprinted in our paper. We have it for distribution in tract form. Sow your community down with it.

Close Communion

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fact they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized we have reversed the Lord's order and the order of a command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts to FIRST be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. II Thess. 3: 6. we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTHER—"withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake of the Supper. Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat

with them at the Lord's Table.

7. The Lord's Supper is forbidden to those who live bad lives. I Cor. 5:11.

8. The Supper is restricted to those whom the church has judged and found worthy. I Cor. 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the Mount which says, "Judge not that ye be not judged," means that no individual should set himself up as judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the CHURCH SHOULD JUDGE and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Heb. 13:8-10: "We have an altar whereof they have no right to eat who serve the tabernacle."

10. The Supper is restricted to the elements used—bread and wine. Matt. 26:26; Luke 22:19-20.

11. The Supper is restricted in its design—to remember the Lord. Luke 22:19: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a UNITED CONGREGATION. I Cor. 11:16-20. A divided church is forbidden to eat the supper. How much less right, then, would those have who are so badly divided that they can't live together in the same church?

13. On top of all this and in addition to all these restrictions every one must examine himself. I Cor. 11:28. Yet some think this is the only restriction. It is one of many.

Campbellites

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"Well, if you insist, I'll tell you," said the pastor. "There isn't any facilities for baptizing those women there at that jail, so they couldn't be saved even if they wanted to. What's the use of going to see them, when I can't benefit them?" Now there was a pastor who mixed water with blood. He didn't believe that the blood of Jesus Christ cleanseth from sin. He thought that it took water—and when he had no baptism, he had no message of salvation for those two lost women. I thank the Lord as a Baptist and a believer in the Bible, I have a message of salvation for a person anywhere.

—Mason

BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"
By William Nevins
\$1.50 Postpaid

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"THE CHURCH THAT JESUS BUILT"
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Religion

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from doing certain things which they consider worldly, then look down on every other person who is not up to their standard of purity. They continually find fault with some and pick flaws with others. It never occurs to such that a scoring, scouring, tongue used like a whip-lash can hurt and harm and injure as badly as playing cards, or going to the show or something else. Such a person can usually give you the low-down on other church members, and can recite all of their faults. What does the Bible say about such a tongue? (See James 1:26; also James 1:19-20).

The Type Whose Chief Religion Is The Faults Of Others

Many unsaved persons have a religion that is based on the faults of others. "I am just as good as hypocrites in the church" is their chief phrase. Many a professing Christian harps mightily on the failings of other people, rather than spending his energy trying to win the lost and to help the saved. Very often such persons so criticize everybody around their church, from the pastor on down that it becomes difficult to reach their children. No wonder—the children get the idea that Christians are scoundrels and hypocrites. Such need to read what the Bible says: (Romans 14:12).

The Type Whose Religion Consists Of Cold Doctrine

1. The Hardshell is largely of this type. They argue predestination while the world goes to hell unevangelized.
2. The Campbellites. They are as cold as a wedge. They reduce salvation to a sort of algebraic formula—repent, believe, be baptized, etc, equals salvation. No heart, no emotion, just cold calculation. Hear one of their preachers, and you will never hear a heart warming message—it is mainly argumentation.

3. The Catholics. They reduce Christianity to a multitude of forms and ceremonies, and people go through many of them without knowing what it is all about. Prayer is reduced to "vain repetition" as they count beads.

The Normal Christian—What Is He Like?

The normal, Bible Christian doesn't go "nuts" emotionally; doesn't freeze up doctrinally; doesn't dote on his own piety; doesn't score everybody not up to his supposed spiritual elevation; doesn't adopt a negative form of religion. The normal Christian is a balanced person who associates with others normally, cherishes no delusions of personal perfection, seeks to obey the teachings of the Bible, is warm hearted and compassionate, is kind but insistent in his stand for the right and for the truth always and lives a life that causes others to think, "I should like to be like that person." A good Scripture just here is Acts 4:13.

The Bible

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new languages at the rate of one every thirty-two days.

3. It is first in History. Think of the impressive and majestic opening sentence of the Word of God, "In the beginning God created" (Genesis 1:1). In the beginning of human history and experience—God. Thus we have history with a purpose—history from a divine standpoint. Other books? To be sure, some of

them plow deeply into history for weal or woe—Plato, Kant, Marx. Most books, however, float briefly and sometimes impressively on the surface of things, then sink and are forgotten. The Bible continues to guide the affairs of man, no matter how these affairs may deepen, expand and interlock.

4. It is first in Theology. The Book is not the evolution of the human mind; it is the revelation of the divine mind. "Thus saith the Lord" is an oft recurring phrase. Bro. Joseph Barker once said, "To describe the Bible as the Word of God, is in my view, to describe the Book by its supreme purpose, which purpose is the revelation of God in such degree and proportion as the human mind is able to receive it."

5. It is first in Prophecy. Throughout this Book there run two threads of prophecy: the golden thread and the scarlet. Holy men in days gone by spoke of the Messiah who would come to suffer and the Messiah who would come to rule. History attests that He will come to rule; prophecy proclaims it. The great day will dawn, and the long-looked for reign of peace and tranquility will truly be a blessed reality.

6. It is first in Influence. The writer to the Hebrews says, "The Word of God is quick and powerful, and sharper than any two-edged sword" (Heb. 4:12). This explains its influence on world culture. No one can successfully refute the assertion that where the Bible is known, civilization has risen to its highest levels in every aspect of life. The Bible leads to law. The Ten Commandments if obeyed would make a paradise on earth.—The Pilot.

Why Believers Are Eternally Secure In The Saviour

The Devil exerts a powerful influence. He has had 6000 years' experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18).

If Satan can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven, would not that one be saved by the grace of Satan? Yet the Bible plan of salvation is by the Grace of God through faith. Eph. 2: 8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Each of the Redeemed is new creation.

"Therefore if any man be in Christ, he is a new creature (creation)." (II Cor. 5:17). The world and all that is therein God's creation. Can man create that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.