

# 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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## The Evils Of Calvinism

Scripture—John 6:35-71.

BY FRANK B. BECK  
Millerton, N. Y.

God Family Altar to 55,000 readers is ample evidence that Calvinism is far from dead.

I

What is Calvinism? Calvinism is a belief. It is a system of truth. It is a form of Bible teaching made popular by John Calvin, the great Reformer. Hence it is called Calvinism. Calvin got it from St. Augustine, as well as from Scripture, and Augustine got it from Paul, and Paul received it, not of man, but of God (Gal. 1:11,12). Calvinism declares that the sinner is "dead in trespasses and

sins" (Eph. 2:1), and therefore can do nothing toward the saving of his soul. It declares that man has a will and therefore is not a machine, but not a free will in spiritual matters. He is bound captive by the Devil (II Tim. 2:26) and does not seek after God (Rom. 3:11).

It believes that Christ died only for the elect, in a saving sense (John 10:15; I Pet. 2:24,25). It believes that Christ saves whom He will (John 5:21; Rom. 9:18); that the regenerating Holy Spirit creates real repentance and saving faith in the hearts of those for whom Christ died (II Tim. 2:25 and Heb. 12:2).

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## Spurgeon's Positive Views On The Second Coming

C. H. SPURGEON  
(Now In Mansions Above)

I do not think we ought to feel at all surprised if we were to go out from the table of fellowship tonight, and meet our Lord at once; nay, we should be always waiting for his appearing, ever expecting him, not knowing at what hour the Master of the house shall come. The world does not expect him; it goes on with its eating and drinking, its marrying and giving in marriage; but his own family should expect him. When he will return from the wedding, I trust that he will not find the door shut against him, but that we shall be ready to open to our Lord immediately he knocketh. That is the subject of the few words that I shall have to say tonight, to stir you up, and my own heart also, to be ever watching for Christ's Second Coming.

I. First, the Lord will come. He that has come once is to come again; he will come a second time. The Lord will come.

He will come again, for he has promised to return. We have his own word for it. That is our first reason for expecting him. Among the last of the words which he spoke to his servant John are these, "Surely I come quickly."

## CATHOLICS ADMIT BAPTIST PERPETUITY

A Catholic bishop delivered a lecture in the courthouse in Bardonia, Kentucky, in which he proposed to give the origin of the different denominations. He noticed a peculiar expression on the faces of some Baptists present. Stopping and pointing toward them he said, "Never mind you Baptists. I will tell you after while where you came from."

When the profused time came he said, "You Baptists have been a set of heretics from the Apostles to the present time."

(Baptist Law of Perpetuity, p. 47).

This Catholic acknowledged that Baptists, though called by various names have existed since New Testament times.

See this Catholic Bishop separates Baptists from denominations and to be sure they are not identified with Roman Theology. Then he has given a good acknowledgment that the Jerusalem Church still exists and is older than the Catholics. — The Baptist Youth Voice.

## Here's How Kerr Proved God When A Crisis Loomed

Alexander H. Kerr was converted under the ministry of Dwight L. Moody at the age of 14, and joined the Presbyterian Church at Philadelphia. In 1902 Mr. Kerr read a book entitled "Judah's Sceptre and Joseph's Birthright," by Bishop Allen. In his book, Bishop Allen referred to the vow Jacob made in Genesis 28, where we find the following words, "Of all that thou shalt give me I will surely give the tenth unto thee." Twenty years later this same Jacob returned to his home with servants and cattle in great abundance; he thus became one of the rich men of the east as a result of keeping his covenant of tithing with the Lord God.

With some doubts, but with a sincere desire to test if the Bible is true, to prove without a shadow of doubt that there is a personal God and that His promises are

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## YOUR LETTER WILL MAKE US HAPPY TOO!

Dear Bro. Gilpin:

Enclosed is \$5.00 for The Baptist Examiner. I enjoy reading it and I pray at least twice every day for you and the work you are doing.

William McTaggart  
Melbourne, Florida

## "I Should Like To Know"

1. Explain Heb. 10:26.

This was spoken only of born-again ones, who sin wilfully and knowingly. In spite of their knowledge of spiritual truths, there are those who persist in sin. The following verse shows that there is nothing but punishment awaiting such individuals.

2. Is the battle described in Ezekiel 39 and Rev. 19:17-19, the same battle?

Yes, this is the battle of Armageddon.

3. What do you think of a true Baptist being married by a minister of another faith or by a justice of the peace?

Marriage is nothing more or less than a civil rite and in the eyes of the law it makes no difference as to who performs it. However, I don't think a Baptist is much of a Baptist who would recognize a preacher of another denomination in any capacity. I don't call on such to sing or pray, much less preach, in the services of our church. I surely wouldn't want to recognize the heretic in marriage either. As for a justice of the peace, marriage loses all of its solemnity when performed by such an individual. If I had to take my choice though, I'd choose

him rather than be married by some heretic of another denomination.

4. Has God changed His view since Gen. 2:18 was written?

Neither God nor His Word ever change. He says, "I am the Lord, I change not." (Mal. 3:6). Anything that God has ever spoken is still in effect today, except it be some portion of the law or offerings that found its fulfillment in Christ. As for Gen. 2:18, it is definitely still in effect.

5. Should a man pay taxes on property he sold last year?

I am not a tax expert and I would suggest that the querist ask some one of authority in his state for a legal opinion. If the law demands taxes be paid, then a Christian should pay the taxes demanded, remembering that he is thereby "Rendering unto Caesar."

6. Can a Christian be joined to an adulteress without being an adulterer?

No. "Two, saith he, shall be one." (I Cor. 6:16; Mt. 5:32).

7. Is it possible that the men who translated I Tim. 3:2 left something out?

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## The Judas Kiss Is Given By Modernistic Teachers

"Now he that betrayed Him gave them a sign, saying, 'Whomsoever I shall kiss, that same is He: Hold Him fast.' And forthwith he came to Jesus, and said, 'Hail, Master'; and kissed Him." Matt. 26:48-49.

"And as soon as he was come, he goeth straightway to Him and saith, 'Master, Master'; and kissed Him." Mark 14:45.

"And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him." Luke 22:47.

"Jesus therefore knowing all things that should come upon Him, went forth, and said unto them, 'Whom seek ye?' They answered Him, 'Jesus of Nazareth.' Jesus saith unto them, 'I am He.' And Judas also, which betrayed Him, stood with them." John 18:4-5.

The Betrayer will ever stand as the chief of the many, who, since our Lord's day, have sojourned with His followers, entered into their varied experiences, professed allegiance and devoted service, and yet all the time have fostered within their breasts the spirit of deception. They accept all the benefits and Christian privileges of such association, and yet secretly and cunningly, use every possible subterfuge to malign and betray. It was the spirit of Judas that led

in past ages to the betrayal and sufferings of our martyred forefathers; for with but rare exceptions such sufferings were meted out by professed leaders of apostate systems within the Church of Christ.

Today we are face to face with a new presentation of the old practice, and the avowed Modernist has resting upon him another such dread responsibility. Modernism, in the guise of the Christian religion, uses every possible device to belie the very teachings of the Holy Spirit in the Scriptures of Truth, and presents them in such a way that multitudes of Christian people, many of them truly earnest and devout, are woefully misled and seduced from foundation principles and foundation truths. Our blessed Lord is insulted by their very misapplication, and intentional misrepresentation of His Blessed Person; and the essential doctrines of which He is both the center and the circumference. This is what we mean by the Judas kiss. To hold Modernist views in the seclusion of the study, and proclaim evangelism from the pulpit is the acme of insincerity and very largely prevails amongst a certain class of Modernist teachers and preachers.

## I VOTED TO CLOSE MY CHURCH

Last Sunday I voted to close my church. I didn't do it intentionally, certainly not maliciously, but I did it. Through thoughtlessness, carelessness or laziness, I voted.

I voted to close the doors that have been open for over three generations. I voted for the pastor to stop his preaching here and take his message elsewhere, to cease from calling on the sick and troubled of this parish.

I voted that the children should no longer receive Christian nurture but should grow up only with the earthly ideas of the street and school.

I voted for the voice of the choir to be stilled, for the Christmas Pageant costumes to be packed and sent away to a church that could use them.

I voted away every organization in my church and unthinkingly began to draw a close to all programs in the church.

I voted for the darkness of superstition and the degrading poi-

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## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel Twelve)

As I begin my message this morning, I'd like to begin it by reading you a letter that was written this past week to the President. It has no political angle in any wise at all, and there's nothing stated in it that could in any sense be construed from a political standpoint. It was written by a man by the name of Anderson who lives in Clyde, California. It was addressed to President Eisenhower, and in some manner became public property of the press this past week.

"Mr. President: I want you to build a fence for my boy, Joe. There's an unfenced canal that meanders through our

county here in California. We live just a few yards from it and it's a danger to our children. I can't fence it nor can any of my neighbors because it belongs to our government. That's why I'm writing to you. The canal is your responsibility, Mr. President, and I think if you'd known about it, one of your first acts as President would have been to have fenced it, because the canal, Mr. President, has taken 33 lives, mostly babies like your grandson, David, and my boy, Joe. Let me tell you about Joe. He's only three, Mr. President, but he's all boy, there's not a week that goes by, but that he has cuts, scratches, and burns, because of the boy in him. He has a dog that follows him and a cat that allows him to carry him wherever he goes. He found this cat himself and promptly adopted him as boys do. Joe loves his mama, too. Although he upsets her, he knows he can kiss her and all is forgiven. His little sister comes into his love scheme, too. Laura Lee is the recipient of his extra gun because her name is Dale Evans and only properly named can she be a fit companion for Roy Rogers. Joe fixes things, too, Mr. President. He helps

me with my car, broke two windows once. So, I bought him a hammer and his hammer and guns are constant companions for him as he explores for things that need fixing. I can't tell you everything about Joe, Mr. President, because I haven't the words, but if I tell you what he means to me, maybe you'll build this fence for him that I want so much to build. Joe means a lot to me. His little good-bye kiss in the morning and his eagerness in meeting his daddy in the evening makes the struggle of earning a living so much easier for me because I know Joe will accomplish his dreams even though I've failed in mine. He will, Mr. President, because he's Joe and his mama and daddy love him. Please build this fence Mr. President, build it for Joe, not my Joe now, because he was the last boy the canal took from his mama and daddy. Not for my Joe, but for some other little Joe or David, your grandson, who's all boy and who might be No. 34. (Signed) Warren Anderson, Clyde, California."

When I read that, it came to my

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# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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## "An Exposition Of Ezekiel"

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mind that that's exactly, in a spiritual sense, what the First Baptist Church of Russell exists for. We exist for one purpose, to build a fence, a moral and spiritual fence around boys and girls, men and women, in this town where the Lord gives me the privilege of ministering. I'm wondering this morning, beloved, just how you're working in building the fence. I'm wondering about the example that you, yourself, set before boys and girls. I'm wondering if you lead a godly life before them. I wonder if you are doing your best by taking boys and girls to the House of God and to Sunday School where the Holy Scriptures are loved and taught and believed. And if you have children of your own, I wonder if you read the Word of God in your own home and pray with them. I'm saying this morning that I'm wondering if we realize the solemn responsibility and obligation that is ours of building the right kind of moral and spiritual fence around the young people and the older ones as well, here within this town. Well, brethren, that why I preach to you on Sunday. That's why it is that I study with you God's Word on the Lord's Day. That's why I rejoice to take up this Book of Ezekiel this morning. I'm sincerely trusting as I do so that this message will be of help to you to build a fence, the right kind of fence around the lives of your children, your neighbor's children and the children God gives us to minister to here on the Lord's day.

I

This twelfth chapter of the Book of Ezekiel begins with the story of blind eyes and deaf ears, for God says to Ezekiel in the second verse.

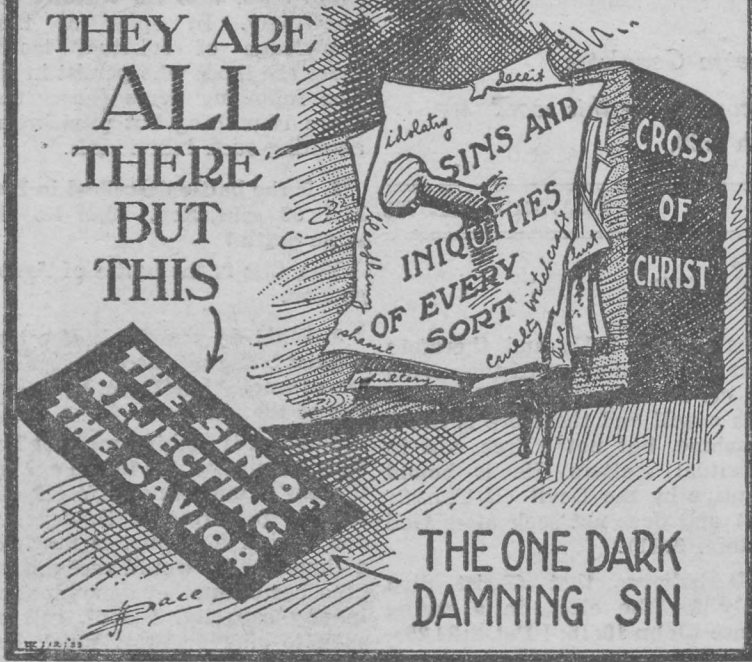
"Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and SEE NOT: they have ears to hear, and HEAR NOT: for they are a rebellious house."

The very beginning of this chapter presents to us the House of Israel in all its rebellion with blind eyes and deaf ears. They had eyes to see, but they didn't see. They had ears with which to hear yet they didn't hear.

In the preceding chapters of this Book of Ezekiel, the prophet of God had pronounced doom upon this city of Jerusalem, yet they had not believed him nor had they heeded his message. If you'll read these preceding chapters, you'll find that he had preached to them both verbally and in pantomime — messages that should have warned this people of the impending doom of their city. He had given them messages, beloved, which should have caused them to realize that it was only a little while until God Almighty's doom and judgments of a catastrophe would fall upon the city, yet, they believed it not and they heeded not the messages that he had given them.

I'm wondering this morning as I stand here and face you if there are not many in this congregation

"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. See also John 3:36.



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this morning who are like unto the children of Israel. You have ears with which to hear, but you won't hear. You have eyes with which to see, but you refuse to see. You ought to be taught but you refuse to be taught. I'm wondering if there are not within this congregation, this very day, those who are the spiritual counterpart of the city of Jerusalem, who have blind eyes and deaf ears, and who refuse to hear God's message.

Do I speak to some unsaved one this morning who never has trusted Jesus Christ as his Redeemer? If so, I'd remind you today that there is a Hell awaiting you and that at the end of a Christless life, you'll find a Hell of woe. At the same time, I'd remind you this morning that there is a way of escape and that way of escape is not in religion, nor in baptism, nor in good works, nor in church membership, but there is a way of escape and that way of escape is by Calvary, where the Lord Jesus Christ poured out His blood that you might be saved. I tell you this morning, sinner friend, that there's only one way whereby you can be saved. God doesn't have a multiplicity of ways. There isn't a road of legalism to Heaven and there isn't a road of churchism to Heaven. There isn't a road whereby you can save yourself or whereby a rabbi or a priest can save you. There's only one road to Heaven — the one that was marked out 1900 years ago at Calvary when Jesus Christ died for your sins. Jesus, Himself, said,

"I am the way, the Truth and the Life; no man cometh unto the father, but by me."—John 14:6.

He Himself said:

"I am the Door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

Brother, there's only one way that's Jesus. There's only one door: that's Jesus.

Sinner friend, I stand here this morning to appeal to the reason of your head and to the belief of your heart, to remind you today that unless you turn to Jesus who died upon Calvary, that there is no hope for your soul and no escape for you from Hell and damnation. Yet when I appeal to you, some of you have blind eyes and some of you have deaf ears. When I speak to you that are lost this morning that you might escape for your life, that your soul might be saved—some of you are just like the crowd that Ezekiel spoke to. You have ears and you hear naturally, but you have no spiritual ear to hear the voice of the Son of God. You have eyes to see naturally, but you close your eyes so you are blind to the truth.

What I say this morning to that man or woman who is unsaved, I could just as well say to that Christian, who has been saved and has never yet followed the Lord Jesus Christ in baptism. There are some who come to this church

Sunday after Sunday, so regularly that people actually think they are members here, who never yet have followed Jesus Christ in baptism. They say that they've been saved. They say they've had a spiritual experience with the Lord Jesus Christ, and they consider this their church and me their pastor, yet, beloved, they have never yet one time followed Christ in the ordinance of baptism. It isn't that they haven't heard the Word of God regarding baptism. It isn't that they have not been taught relative to what God says concerning baptism. Do you know this morning why they have refrained, and refused to follow the Lord Jesus Christ into the waters of the baptism? I'll tell you why. It's because they have blind eyes, and deaf ears to spiritual admonition.

I might say the same this morning to that individual who is a Baptist, who has a letter somewhere — whose membership is far removed from us, but who worships with us on the Lord's Day, regularly. There isn't a doubt in my mind, but such a Baptist ought to have his letter here and should be a member in this local congregation. My Lord said in His ministry in the Sermon on the Mount that the place for a candle is on the candlestick, and in the book of Revelation, in the first chapter, He declares that the candlestick is the local church which would tell us that your candle, or your life, should be affiliated with a local Baptist church. I'm frank to say to you this morning, although I have preached to some people in this town for almost a quarter of a century, their letters are still elsewhere and miles and miles removed from this area. Why? They have eyes, but they are blind eyes. They have ears, but they are deaf ears. They're like the House of Israel concerning the message of the prophet Ezekiel. They thus treat my message as Israel treated Ezekiel's message. Let me ask you this morning, are your eyes open today for spiritual truth? Are your ears open this morning that you might hear God's voice? When you came into the House of God this morning, did you come with the thought in mind, I want God's message from God's messenger? Or did you come this morning to God's House with criticism in your heart? Did you come this morning with hatred in your own heart? Did you come to God's House this morning with unconfessed sin in your own heart? No wonder you have blind eyes and deaf ears. I plead with you, and I appeal to you, that the Lord today might open those blinded eyes and He might unstop those deaf ears that you might see God's message and hear God's Word for your own soul's good.

II

Now, if you'll follow in this prophecy, you'll find that Ezekiel

acted out his sermon. Ezekiel picked up his baggage and carried it out in the presence of all the people that they might see him. He put a blindfold over his face so as to say that he didn't know where he was going. In a blind manner, he carried his baggage out of his house and when evening came, he dug a hole in the wall that he might steal out, and get away. Ezekiel acted out this message day by day, repeating it over and over again.

Though he said not a word, the people understood the meaning thereof. They knew that it meant they were going into captivity. There was going to be a moving day, so far as they were concerned. God was going to move them from Jerusalem to Babylon, and they were going out, not knowing where they were going. As Ezekiel was blind and he stumbled in the dark with a blindfold over his eyes, not knowing where he was going, so they were going into captivity, but they didn't know where they were going.

Beloved, can you and I learn anything from that this morning? Listen, unless your ears are closed to spiritual truth — unless your eyes are blinded to the things of God, you can learn today from this. Why was Israel going into captivity? Why were they to be carried into Babylon? They had sinned and God was going to chasten them with Babylonian captivity for their sins. When a child sins today, he can expect the chastening hand of Almighty God to fall upon him. As this people had sinned, so they were to go into captivity. As they had violated God's laws, they were now to spend a season as captives of the king of Babylon. They were going to suffer for their sins. I insist this morning that this Bible is very clear that when God's child sins, he is going to suffer for his sins. Listen:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgment; if they break my statutes, and keep not my commandments; Then will I visit their transgression with the ROD, and their iniquity with STRIPES."—Ps. 89:29-32.

You can be certain that whenever God's child violates the laws of God, that that one will suffer for his sin. Read again:

"For whom the Lord loveth he CHASTENETH, and scourgeth every son whom he receiveth."—Heb. 12:6.

What does it mean? Brethren, if you belong to God, you can't expect to sin without His chasten-

ing hand to fall upon you. This people of whom we read had sinned and sinned grievously. Our God said that moving day was coming.

We read in the Old Testament that the religious leaders prior to King Saul observed most of the commandments of God. One of those commandments was that the land was to lie fallow every seventh year—that is, the land was not to be cultivated on the seventh year. They were to cultivate their farms for six years and at the end of the six years, they were to rest and let their land rest, and they were to do no work in that seventh year, and they religiously observed it until the days of King Saul. In the days of King Saul, the people took the attitude that they knew more than Almighty God, and they began cultivating their land on the seventh year or the Sabbath year just as they did the six preceding years. They thought they were getting along pretty good. Oh, I imagine those Jews patted themselves upon the back, figuratively, for their shrewdness, thinking now that they were progressing much more rapidly than they had in the past. Now, instead of losing 1/7 in their time, they were gaining every year. Brethren, for 490 years, from the days of King Saul, the Jews never observed the Sabbath year. That meant that they robbed God of 70 Sabbatic years. That meant that they stole 70 years from Almighty God. Now, God says to them through Ezekiel, though he spoke not a word—God says, "Moving day is coming. Babylon is waiting. You're Babylon bound. You stole 70 years from me. I let it go on for 490 years, without laying My hand upon you, but now, moving day is coming. I'm going to send you into Babylon. Just as you stole 70 years from me, I'm going to send you into Babylon for 70 years time." They stole 70 years from God in Palestine. They reaped 70 years captivity in Babylon.

Brother, sister, you can't sin and get by with it. Listen to me this morning, my friend—and I wouldn't be your friend if I didn't tell you this—you can't sin and get by. They sinned for 70 years, over a period of 490 years, but eventually, reaping day came — moving day came and they went into Babylonian captivity as punishment for their sins. If I speak to someone this morning who is a member of this church, or at least you're a saved man, a saved woman—if you're not living like you ought to live and you're

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## Cooperative Program Dishonors Christ

The Southern Baptist Theological Seminary which is supported by Cooperative Funds commends a professor who says concerning Jesus' cursing the fig tree and His sending the evil spirits into the hogs and the hogs into the sea,

"besides the stories being contrary to Christian principles, there are a number of things about that which lead me to believe that they never happened as they are given."

Again the Seminary commends a text-book author who claims, "The God of the Apocalypse (Revelation) can hardly be recognized as the Father of our Lord Jesus Christ." And a special lecturer states, "Hence Jesus must have been the child of a German soldier."

Thus, Southern Baptists who support the Program join hands with Duke McCall and his boys to dishonor Jesus Christ.

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## The Evils of Calvinism

(Continued from page one)

It declares that God's purpose can never be defeated (Isa. 46: 10; Psa. 115:3).

What shocking belief! This is the faith dear to these Calvinists. It is an error to call any who hold these views just mentioned hyper-Calvinists. They are not hyper-Calvinists, but Calvinists!

What are some of the "evils" of Calvinism?

First, Calvinism abases man, and that is a great evil indeed, in the eyes of carnal men. Calvinism takes away every straw that man would lean upon. Like the prophet Micaiah, who was hated by wicked King Ahab because he never prophesied good unto him, but always evil (II Chron. 18:7), so natural men hate the doctrines of Calvinism for the same reason. It never speaks good of them, but always evil. It tells them that the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8); men are "evil" (Luke 11:13), "by nature the children of wrath" (Eph. 2:3).

Because of the total depravity and inability of man, Calvinism declares that man has a free will only to choose sin. His will is controlled by his nature, and his nature is corrupt. This is a great evil! Man does not like to be told he cannot do anything he wills. He does not like to hear the Scripture, "There is none that seeketh after God" (Rom. 3:11); or Christ's word, "And ye will not come to me that ye might have life" (John 6:40); or Christ's words, "No man can come to me, except the Father which sent me, draw him" (John 6:44); or when He said to Jerusalem, "How often would I have gathered thy children together . . . and ye would not" (Matt. 23:37). Carnal men like to think that there is some good in all men, that all men are seeking God, and that they may repent and come to Jesus Christ any moment they so decide.

Secondly, Calvinism exalts God. It not only lowers man and his will and works and worth into the dust, but it presents God as God! It places God upon the throne. It says, God can and does do as He pleases; God is altogether free and independent. It confesses, "Our God is in the heavens, he hath done whatsoever he hath pleased" (Psa. 115:3); the sinless Son of man quickeneth, or makes alive "whom he will" (John 5:21); the Holy Spirit gives spiritual gifts and ability to various members of the body of Christ, "dividing to every man severally as he will" (I Cor. 12:11); and "as it hath pleased him" (v. 18). Rejoicingly it proclaims that God "worketh all things after the counsel of his own will" (Eph. 1:11), and that "of him . . . are all things." (Rom. 11:36).

Thirdly, Calvinism honors Christ's death. It says that the death of the Lord Jesus Christ really saves! That Christ actually died in the believer's place! It fully believes the Scriptures: "Christ died for our sins" (I Cor. 15:3) and "Christ died for us" (Rom. 5:8). Since He died in our place and paid the penalty for our sins, WE ARE SET FREE; for, payment God will not twice demand; first at my bleeding Substitute's hand, and then again at mine. God will not charge for the bill twice. If Christ died for all men without exception, then all men are saved. How can anyone be lost and go to hell for his sins if Christ died for them, if He paid for them and put them away saved (Matt. 7:13, 14), hence Christ could not have suffered for their sins who die in their sin (John 8:24). Christ "taketh away the sins of the world" (John 1:29), but not the sin of unbeliefers. How could He when their sin "remaineth"? (John 9:41).

Christ actually bore the sins of those for whom He died in His own body on the tree, and by

those stripes they were "healed" (1 Pet. 2:24), and return unto the Shepherd and Bishop of their souls (v. 25). Christ "justified" them for whom He died (Rom. 5:9). He redeemed them (Eph. 1:7). He "washed" them from their sins in His own blood (Rev. 15). He reconciled them to God (Rom. 5:10); and their sins are not imputed or charged to them (2 Cor. 5:19). All this and more He did for those for whom He died. Since this is not true of all men individually, Christ did not die for all, but only for the "world" of the elect. This, the Word of God teaches. Christ gave Himself a "ransom for all" (1 Tim 2:6) only in that He laid down His life for the sheep (John 10:15). Christ is the propitiation for the sins of the whole world (1 John 2:2) only in the sense in which He died, not for the sins of the elect Jews only, to whom John ministered (see Gal. 2:9), but also for the sins of the whole Gentile world. He gave Himself a "ransom for many" (Mark 10:45). Those for whom Christ died are saved. He saved them by His death in their place.

Fourthly, Calvinism recognizes the power of the Holy Ghost. The sinner is "dead" spiritually. He cannot do anything. He cannot hear, will, repent, or believe. This is another "evil" of Calvinism. Man likes to think that he has some part in his salvation. But Calvinism gives all the glory to the Holy Ghost. He is sovereign. It is the Holy Spirit who "quickeneth" or makes alive (John 6:63). The Holy Spirit gives the new birth to whom He will (John 3:3-8). If we are born again it is because the Holy Spirit willed it and did it. It is by the Holy Spirit we are convicted of sin (John 16:7-11); that Christ is revealed to us (I Cor. 2:9-14); that we confess that Jesus is Lord (I Cor. 12:3); and have any spiritual gifts wherewith to serve God (I Cor. 12:11); or any desire to (Rom. 5:5 and Gal. 5:22, 23). Calvinism makes us depend solely upon the Holy Ghost.

Fifthly, Calvinism magnifies the grace of God. Calvinists go to extremes on the sovereign grace of God, if that is possible. Think! Though the sinner is dead in sin and hateful to God and deserving of the wrath of God, and despite the fact that God owes us nothing since He made man upright, what great grace that God should elect some of us to eternal life and saving faith (Acts 13:48)! That He should send His only begotten Son to take our sins in His own body on the tree (Isa. 53:6); in due time send His Holy Spirit to regenerate us; and fully, freely, and forever forgive us of all our guilt and sin (Eph. 1:7); What grace!

Sixthly, Calvinism gives eternal assurance to believers. This is an enormous evil! It is called a "dangerous doctrine" by many. Yet there are so many Scriptures teaching the truthfulness of this doctrine I hardly know where to turn in holy Scripture. One need go no further than the eighth chapter of Romans. The chapter begins with "no condemnation" to those in Christ (v. 1); continues with no accusation against those in Christ (vv. 31-34); and concludes with no separation to those who are in Christ (vv. 35-39). In verse 28, God calls the elect "according to his purpose." In the following verses He is spoken of as exercising foreknowledge of them, of predestinating them, of calling them, of justifying them—ALL of them, and ONLY them. Read Romans 8:28-31 and notice the words "whom" and "them"! How inclusive and exclusive that is. Every one of them God will assuredly glorify. See also John 6:39 and John 10:26-30.

Seventhly, Calvinism gives the right enthusiasm to evangelism. If I know that God has a people who will be saved (2 Tim. 2:10), and that there is a certain number whom God the Father has given to God the Son, and that all of them shall come to the Son of God (John 6:37), and that the sheep, for whom Christ laid down His life shall hear His voice and follow Him (John 10:26, 27), and that God's Word

will not return unto Him void, but that it shall accomplish that which He pleases and prosper in the thing whereto He sends it (Isa. 55:11); should this cause me to ask, "Well, why preach then? Why send missionaries?" No! There is every reason for preaching and for missions. That would be just as foolish as asking, "Why fish then?" seeing I know the lake is full of fish; or, "Why work then?" seeing I am assured I will make enough money to support myself and family. It was not a hindrance to the Apostle Paul, as he considered laboring in Corinth. The Lord appeared to him in a vision and said, "Be not afraid, but speak and hold not thy peace . . . for I have much people in this city" (Acts 18:9, 10). It was right after the risen Redeemer said, "All power is given unto me in heaven and in earth," that He commanded His disciples to go and make disciples of all nations" (Matt. 28:18-20).

III  
In closing, here are some evils that can never be laid at the door of Calvinism.

Since the sinner cannot please God and since his will is bound by sin, he is not responsible. He is responsible. He is responsible to obey God whether he can or not. Though the sinner cannot keep the moral law of God he is responsible to keep it nevertheless (1 Tim. 1:8-11). Though the Christian cannot live completely without sin (Rom. 7:15-25), yet he is responsible so to live (1 John 2:1). INABILITY DOES NOT DO AWAY WITH RESPONSIBILITY. The drunkard is responsible to obey the laws of our land against drunkenness, whether he can or not. I am responsible to pay my debts, whether I can or not.

Another evil that cannot be laid at Calvinism's door is the objection, If I believed that, I would lose all my zeal to win souls to Christ. Of course, if that would make you lose such zeal we can do nothing else but thank God for that! If believing the truth of the sacred Scriptures causes you to lose zeal for souls, praise be to God. You ought to lose that kind of zeal! It was evidently not the right kind of zeal in the first place. It could not have been created and controlled by the truth of God, but must have sprung from fleshly emotionalism and sentimentality.

Nor can the evils of salvation by human works or worth; or of a defeated God and a Christ who fails; or of a Christ who saves no one by His death (for if He cannot save everyone for whom He died, how can He save anyone?); or of a weak Holy Spirit; or of a great number of false professions and much show and sensationalism—none of these can be laid to Calvinism. No, these evils find no welcome in the courts of truth as seen and embraced by John Calvin, Saint Augustine, and Saint Paul; and as preached by their Lord.

But these so-called "evils," we who are Calvinists gladly plead guilty of believing and preaching:

Man is nothing apart from God's grace, but sin.

God does as He pleases.

Christ saves all for whom He died.

The Holy Spirit regenerates whom He will.

We are saved altogether by God's sovereign grace.

A scriptural and sensible evangelism.

Blessed assurance that born-again believers will never be lost.

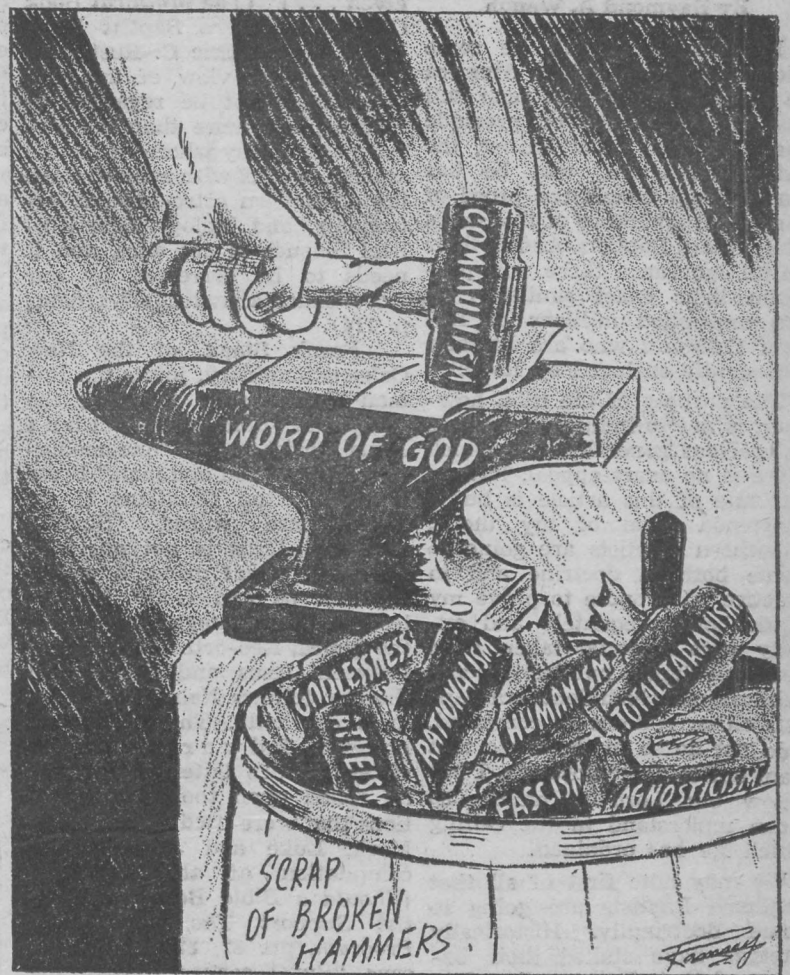
Of these "evils" we are guilty! Amen!

EDITOR'S NOTE: This most splendid article is a reprint from a former issue of THE BAPTIST EXAMINER. It is now available in tract form. Order direct from the author, as follows:

10 cents per copy  
12 copies for one dollar

Frank B. Beck  
P. O. Box 184  
Millerton, N. Y.

## History's Record



## The Anvil Of God's Word

Last eve I paused beside the blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word  
For ages sceptic blows have beat upon,  
Yet, though the noise of falling blows was heard,  
The Anvil is unharmed, the hammers gone."

## Spurgeon

(Continued from page one)

claim the inheritance which he has so dearly bought. He came once, that his heel might be bruised; he comes again, to break the serpent's head, and, with a rod of iron, to dash his enemies to pieces, as potter's vessels. He came once to wear the crown of thorns; he must come again to wear the diadem of universal dominion. He comes to the marriage supper; he comes to gather his saints together; he comes to glorify them with himself on this same earth where once he and they were despised and rejected of men. Make you sure of this, that the whole drama of redemption cannot be perfected without this last act of the coming of the King. The complete history of Paradise Regained requires that the New Jerusalem should come down from God out of heaven, prepared as a bride adorned for her husband; and it also requires that the heavenly Bridegroom should come riding forth on his white horse, conquering and to conquer, king of kings and Lord of lords, amidst everlasting hallelujahs of saints and angels. It must be so. The man of Nazareth will come again. None shall spit in his face then; but every knee shall bow before him. The Crucified shall come again; and though the nailprints will be visible, no nails shall then fasten his dear hands to the tree; but instead thereof, he shall grasp the sceptre of universal sovereignty; and he shall reign forever and ever. Hallelujah!

"Well," answered my friend, "but when Christ comes, that will be the general judgment, will it not?" Then I quoted these texts, "The dead in Christ shall rise first." "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." I said, "There is a resurrection from among the dead to which the Apostle Paul laboured to attain. We shall all

rise; but the righteous shall rise a thousand years before the ungodly. There is to be that interval of time between the one and the other; whether that is millennial glory, or not, this deponent sayeth not, though he thinks it is. But this is the main point, the Lord shall come. We know not when we are to expect his coming, we are not to lay down, as absolutely fixed, any definite prediction or circumstance that would allow us to go to sleep until that prediction was fulfilled, or that circumstance was apparent."

"Will not the Jews be converted to Christ, and restored to their land?" inquired my friend. I replied, "Yes, I think so. Surely they shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and God shall give them the kingdom and the glory, for they are his people, whom he has not forever cast away. The Jews, who are the natural olive branches, shall yet be grafted into their own olive tree again, and then shall be the fullness of the Gentiles." "Will that be before Christ comes, or after?" asked my friend. I answered, "I think it will be after he comes; but whether or no, I am not going to commit myself to any definite opinion on the subject."

To you, my dear friends, I say, —read for yourselves, and search for yourselves; for still this stands first, and is the only thing that I will insist upon tonight, the Lord will come. He may not come now; he may come tomorrow; he may come in the first watch of the night, or the second watch, or he may wait until the morning watch; but the one word that he gives you all is, "Watch!" (Continued on page five)



# SOUTHERN BAPTIST ARE ON THE WAY TO ROME

By Raymond A. Waugh

Perhaps there will be some violent reaction across America to the above title. Yet such will not discountenance or preclude the title being true! Rather, the "violent reaction" will be but further and conclusive proof of the wilful ignorance of thousands of Southern Baptists. And in their wilful ignorance these will proclaim their exact similarity to the multiplied millions of Roman Catholics who are literally and simply enslaved by Rome!

The purpose of the title, however, is not to indulge in endless or spacious generalities to which there is no exact appeal. Rather, the title of this article is but a shortened form of my thesis, "Southern Baptists are going to Rome both in doctrine and in practice." I propose to prove my thesis both adequately and exactly with material taken from Southern Baptist publications and publications which Southern Baptists either endorse or commend. I do not do so in the sense that I am out to "get" anybody, I but follow our Lord as closely as I can understand in the calling which He has ordained!

We may note first of all that Southern Baptists are going to Rome doctrinally. Historically Baptists have staked their beliefs and their lives on the plain and simple statements of God's Word, the Bible or Scriptures! Even in the day of Calvin, whose faithfulness to God's Word has seldom been questioned, that people called Baptists were detested by Calvin because of their fidelity in the plain and simple Word of the Living God. Today, however, Southern Baptists are purposefully and wilfully bearing-up men who reject the historic premise of that people called Baptist.

This is plainly evident in the teaching of Guy H. Ranson, Eric C. Rust, and others at the Southern Baptist Theological Seminary. This is most explicitly clear in the teaching of Frank Stagg of the New Orleans Baptist Seminary. And this is quite obvious in the teaching of Edward McDowell of Southeastern Baptist Theological Seminary! Each of these men join the Roman Catholic Hierarchy in their blasphemous ideology to testify in essence that the Scriptures are not sufficient or authoritative.

Guy H. Ranson says concerning the cursing of the fig tree, "whether you bring up textual criticism or not, there are things here which make it difficult for me to believe that the stories in the Bible happened as they are

given . . ." (*The Mythical Book Of The Southern Baptist Seminary*, p. 75). Eric C. Rust says, "The Hebrew view of the universe must not be regarded as binding, any more than the Hebrew cosmogony where its factual aspects conflict with assured finding of modern astro-physics, astronomy, and biology. The Biblical Science is not ours, and it needs to be corrected by our more exact knowledge." (Idem., p. 114).

Frank Stagg, of the New Orleans Seminary, joins the Roman Catholics in rejecting the Scriptural proclamation that Jesus Christ is the "one mediator between God and man." From his lecture on Galatians 3, we have these words, "Strictly speaking, Jesus is not our mediator . . . that drives a wedge between us and God." In this lecture Frank Stagg also makes the typical Neo-orthodox division between Jesus and Christ and thereby follows Nels F. S. Ferre most explicitly. There is more, however, Edward McDowell states, "Paul's letters show that he relied upon the same traditions that were used by Matthew, Mark, Luke and John in the compilation of the Gospels." (*Should a Bible Believing Baptist Support The Cooperative Program*, pp. 32, 33.) But Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ."

Thus we see the tragedy of men whom many deem to be Baptist holding to critical theses which for them preclude the Bible being sufficient or authoritative. Seemingly, their scholarship, or perhaps the church of Rome, or a church like that of Rome is their authority. And they lay their great emphasis in the latter; as one of the authors of a required text in S.B.T.S. proclaims, "In so far as the Bible speaks about subjects of secular knowledge, it has no teaching authority." (loc. cit., p. 58.)

In contrast we may note that in Pendleton's *Church Manual*, recognized by Baptists since 1867 as a true presentation of the Historic Baptist Faith in action, we read these words concerning a church, "A church is a congregation of Christ's baptized disciples, united in the belief of what He has said, and covenanting to do what He has commanded." (p. 7). We may read further, "The governmental power is in the hands of the people . . . The right of a majority of the members of a church to

rule, in accordance with the law of Christ . . . the power of a church cannot be transferred or alienated, and that church action is final." (pp. 101, 102). No ecclesiastical organization of Rome or an organization in sympathy with Rome would concede the accuracy and truth of the above details. And no true Baptist would deny them!

We must conclude then that any in our midst who would promote Roman Catholic ideology or even a sympathy for Rome's distorted history are enemies of the true Baptist faith. And all such enemies of the Baptist faith have but one design and that is to take Baptists to Rome.

What shall we say, then, concerning the teaching and contention of Theron D. Price, professor of church history at the Southern Baptist Theological Seminary, who boldly claims that Baptists have come by way of or out of



ELD. RAYMOND A. WAUGH

Roman Catholicism? If Baptists have come by way of Rome what about those people who, down through the centuries, have stood by the simple Word of God and who have been hated, hounded, and persecuted by the so-called Eastern Orthodox Church, Roman Catholics, Lutherans, Presbyterians, Calvinists, Puritans, Anglicans, and all other forms of autocratically organized religions? Back through the centuries there have been a simple people assembled oft in houses, barns, on hillsides, basements, catacombs, who believed that God was faithful in His provision of a Word of Truth. And these people have been dubbed in hateful

derision, by the so-called respected religions, "Baptists." Though Mr. Theron D. Price of S.B.T.S. ridicules the little pamphlet, *The Trail Of Blood*, he is powerless to otherwise explain the efforts of organized religion across the centuries against the little bands of believers who held the faith as do true Baptists yet today. But then, Mr. Price is not interested in a true or an accurate presentation of the Baptist faith. He as many others, is simply striving to get all to follow him down the ecumenical road, as he indicated most clearly in his prayer at Walnut Street Baptist Church, and "submerge your individuality in the corporate unity." It is quite evident then that Mr. Price's interests lie not in Southern Baptist Churches but in a Southern Baptist Church, in pattern like that of Rome.

In this he fully joins Mr. W. W. Barnes who says, "The term, Southern Baptist Church, is not quite orthodox, but within another generation or two it may attain wide popularity and perfect ecclesiastical respectability." (*The Faith and Southern Baptists*, March, 1954, p. 7). Here is absolute proof of my continuing contention that Southern Baptists are being taken down the road to Rome just as rapidly as Southern Baptists in the pews will permit.

There is an almost endless amount of material upon which we might draw right at this point, but let us conclude this portion of the article by showing how the leaders in this movement toward ecumenicity (the attempt to create a universal church) by-pass the people in the pews until they have fully indoctrinated the student-generation and the pastors. Almost as soon as Emil Brunner's book, *The Misunderstanding Of The Church*, was off the press Dale Moody and Wayne Ward had incorporated it in their Theology Class No. 41 at S.B.T.S. In the spring of 1953 we were required to read this book which was presented as the best volume of its type in print. Beside all of the other evidences of Brunner's hatred for Baptists, we read in this volume, "From this point of view the so-called ecumenical problem presents itself likewise in a new light. It cannot be denied that the division of the Christian community into a multiplicity of single churches stands in contradiction to the very nature of the Ecclesia of the Body of Christ and presents one of the greatest obstacles to the understanding of the Christian message—a mischief which it must be the endeavor of all Christians to remove." (p. 111f).

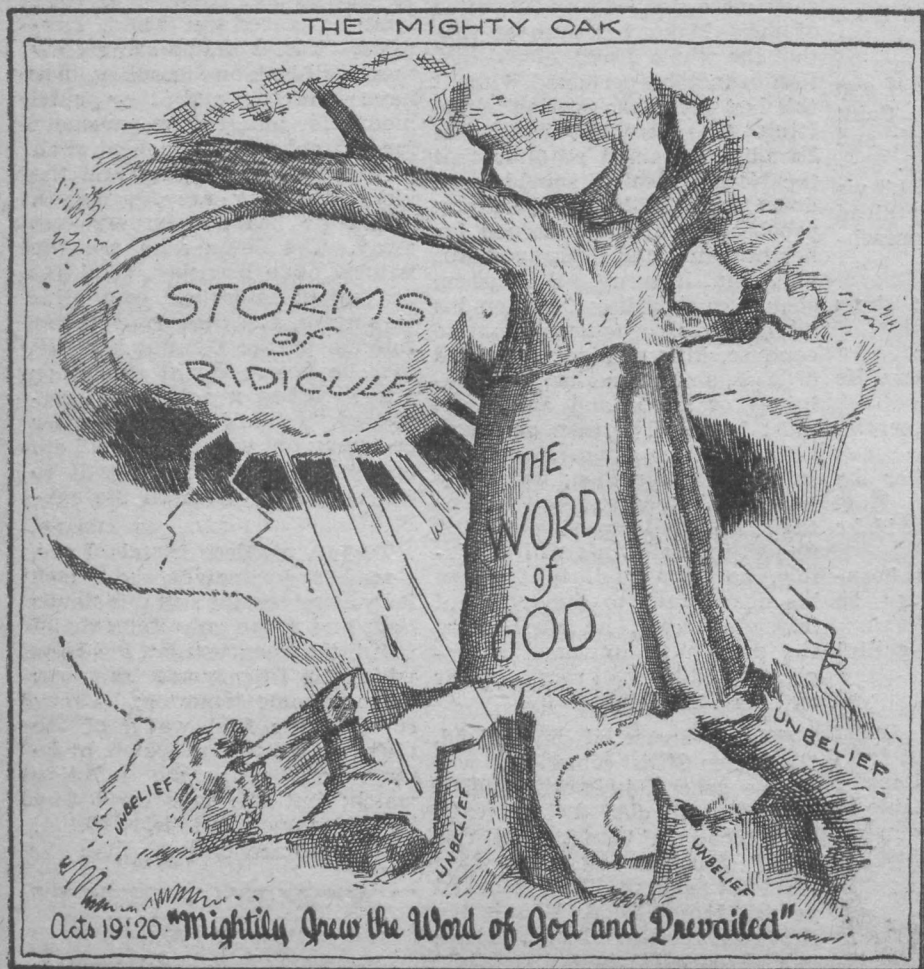
Theron D. Price reviews the above book in a most favorable light thus proving most conclusively that, though he is professor of church history in the Southern Baptist Theological Seminary, he has no regard for the historic Baptist position. Here are specific excerpts as printed in *The Review and Expositor*, October, 1953, "The distinctive values of THE MISUNDERSTANDING OF THE CHURCH derive first from the theological power of the author, and, second, from his participation in and evident consensus for the life of the church. If there are really any 'arm-chair theologians,' Brunner is not one of them. He is a Christian apologist of the first rank . . . The church is founded on the apostles and prophets . . . None of the churches of history has a completely valid—nor a completely invalid—claim to being the New Testament Ecclesia. The Roman Church preserved for Christendom elements of primitive Christianity, especially the norm or canon of the original tradition—the Scriptures . . . Professor Richard Niebuhr has said, "... the book is a helpful contribution to the re-orientation of the Christian people in their thought about themselves." The reviewer is of the same judgment . . ." (pp. 492-495).

In the above we see that a supposedly Baptist professor in the S.B.T.S. is an enemy of the Baptist faith and confessedly in agreement with infidel, anti-Baptist, Emil Brunner. In this then we see a purposeful propagandizing of the student body at S.B.T.S. Was one of these propagandized boys yours? Is your pastor one of these propagandized slaves? Has your boy or your pastor informed you of the anti-Baptist doctrine they have been absorbing or have they warned you of the enemies in the midst of the fold? Have they explained to you how anti-Baptist church doctrine is infiltrating the Southern Baptist Convention? If they have not it is very possible they have determined to agree with Moody, Ward, Price, and Brunner. But if this is their attitude they will keep these false doctrines from you until they think you are ready unconsciously to swallow them.

From the beginning of my open avowal, my appeal has been to the people in the pews and their honest and truly born-again pastors; it continues to be the same. I do this for two reasons: (1) the first is that I am aware that most of the Seminary graduates across the South are fully aware of the false doctrines being promoted but they, either in fear of the hierarchy's demagogic power or in fear of a poverty stricken old-age, refuse to inform the people in the pews what their tithes and offerings go to support. (2) Ecclesiastical hierarchies oft-times work out closed systems of communication and when such systems are hierarchically controlled they serve as means for the indoctrination of leaders and pastors. One of the media which serves this purpose among Southern Baptist pastors is *The Baptist Program*. In the March, 1954, issue, for example, its editors follow the Seminary professors and favorably review Brunner's anti-Baptist volume, *The Misunderstanding of the Church*: "This book is an answer to the question: What is the relationship of the church—in its spiritual sense, the fellowship of Jesus Christ—to the institutions we call 'churches?' (published). The truth and the treatment are worthy of our most careful thought, though the author reaches conclusions that we do not always accept."—Henry W. Tiffany (p. 6).

Who would yet deny, then, that Southern Baptists are being led to Rome doctrinally? In the foregoing we have seen how leaders, pastors, and students are being privately propagandized. But there is considerably more. Most Southern Baptists are of the opinion, I believe, that the Roman Catholic practice of praying for the dead is not Scriptural! But at the very same time Southern Baptists hold such an opinion, their pastors lead them to contribute to a Cooperative Program which is supporting professors and administrators who brought in and highly paid a man, D. A. MacLennan, who believes in praying for the dead (*The Faith and Southern Baptists*, March, 1954, pp. 3, 4, 11) to lecture to Southern Baptist students at S.B.T.S. Here is "raw" Roman Catholic practice receiving open appraisal and commendation by men whom many believe to be Baptist. Who would yet deny that Southern Baptists are moving toward Rome more rapidly than any of us thought possible 10 years ago.

From here it is but a small step to the doctrine of "purgatory!" And when we read that J. N. Barnette is advocating "A million more in '54—a vast convention-wide baby hunt" (*The Baptist Record*, March 11, pp. 1, 2) and remember that Wayne Ward of S.B.T.S. throws out his





## Southern Baptists

(Continued from page four)

question marks about baptismal-regeneration in his Seminary class, and remember that many so-called Southern Baptist pastors are practicing the reception of alien baptism, we realize Southern Baptists are almost to Rome!

These same leaders and their proteges in many pulpits across the South are using a little different technique in their indoctrination of the people in the pews! First of all it is evidently assumed by these supposed leaders that the folk in the churches are not capable of understanding, rationally, the so-called deep things of theology. So they follow what is thought to be two lesser approaches both of which are exact replicas of Roman Catholic practice. The first appeal is to what they believe to be the superstitious nature of the Southern Baptist people. Proof of this lies in a letter from the "Baptist Hour" which I am looking at right now! One paragraph reads this way, "Won't you use the enclosed envelope today to send your contribution? No matter what amount, God will bless you for it." Immediately following the signature of Dupree Jordan, we read this sentence, "Carry this Lord's Prayer plaque on your key chain or in your purse—it will be a blessing." I pick up this plaque and look at it, on one side I see the Lord's Prayer inscribed. Turning it over, I note these words, "The Baptist Hour, Station E. Box 8, Atlanta, Ga."

What is the difference, I ask you, between the admonition of the Baptist Hour staff, "Carry this Lord's Prayer plaque on your key chain or in your purse—it will be a blessing," and one by the Roman Catholic hierarchy concerning a "crucifix," a "St. Christopher," or some other pseudo-saint or object? Our answer must be, absolutely none! Our Southern Baptist leaders involved are so utterly confused that they can say God will bless you for giving to us and the plaque will bless you for carrying it. This is brazen invitation to idolatry and proof-positive that Southern Baptists are right on the outskirts if not already in the city of harlotry!

The facts proclaim with an increasing crescendo that Southern Baptists are joining forces with Rome in both doctrine and in practice. The inroads of ecclesiasticism are clearly defined, the inroads of infidelity are unmistakable, the inroads of superstition are graphically presented, but the most fatal road of all is specifically delineated by the following evidences of authoritarianism.

Some few years ago the Oklahoma State Convention passed a ruling to this effect, "No opposer of missions (Southern Baptist

tist Convention) can be at home in this state" (Minutes for 1953). This is total authoritarianism and adverse to the Constitution which our God ordained through our forefathers for the United States of America. Perhaps this latter fact made it a most unsavory attitude to many and consequently our leaders had to adopt other and more subtle methods of coercion.

We may note in the June 4, 1953, issue of the *Western Recorder* a "gentle" admonition with "teeth" in it, "So, for God's sake, first, and then for the sake of your church, plan to make much of Stewardship Week, Oct. 18-25" (p. 5). Though this is a most tragic emphasis first because of Paul's word, "Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed labor upon you in vain." Secondly, it is a pure authoritarianism in violation of the autonomy of every independent Baptist church.

Listen, however, to a more insistent yet subtle form of authoritarianism, "It is highly important that our churches vote as soon as possible to participate, and that the evangelist and singer be secured." (*Western Recorder*, Feb. 4, 1954, p. 14.) In this quotation there are three crucial points: (1) "our churches." It is evident that "churches" which are taking orders from these "boys" have very little in common with the churches which are hearing "what the Spirit saith unto the churches." (2) Notice in the second place how a supposed democracy (church) becomes but the pawn of a non-democratic authoritarianism in the form of "vote as soon as possible to participate." (3) But note if you will finally how "many of the most important leaders of the South" who met with C. E. Matthews and the state secretaries of evangelism propose to violate the sanctity of the autonomy of every supposedly independent Southern Baptist Church with, "vote as soon as possible . . . that the evangelist and singer be secured."

These have been quotations from but one Southern Baptist paper. If we were to multiply such emphases by the number of "iron-curtain" papers in the South (23) we would be able to see the awful impress of this biased, anti-Baptist authoritarianism! And the awful incomprehensible tragedy for Southern Baptists is that these supposedly Christian publications are as much propaganda instruments designed to carry out the latest policies of hierarchical control as any Roman Catholic press-sheet or magazine!

This was never more exactly proved than in this week's *Western Recorder*. On page 1 we read these words, "Has your church acted yet on this matter? (The new ministers' retirement plan). Has your treasurer received the

letter, with enclosed agreement card? If not, cards may be had, with full information, from the Baptist Relief and Annuity Board, Dallas, Texas. Brethren, the time is short. Won't you please bring this matter to the attention of your church and ask them to vote on it at once? Signed agreement cards should be mailed at once to this writer, W. C. Boone . . . Please do not put this off!" (March 11, 1954, p. 1).

This is bold authoritarianism in what looks like a legitimate cause. But think with me for just a moment. How many pastors do you know who are not faring better financially than their average parishioners? If you will think with me for just a moment and think clearly I believe you will be able to see that it is a tragedy for any church to heed the cry of the hierarchy in the interest of a so-called annuity for the pastors of supposedly independent Baptist churches.

The people who are paying the pastor's salary have to pay their own insurance and old age benefits. Why, then, should a pastor who is doing as well or better than his average member have his insurance paid by the church? The truth is he should not; this is but one of the most insidious schemes on the part of the hierarchy used to gain future control over the pastors in the convention. This is but another wedge of control sought by the hierarchy over the pastorate and any church which supports this devilish plan is helping the hierarchy to make an automaton out of her pastor. For when a pastor, who should have been called to die for Jesus Christ if need be, gets his eyes on a pleasantly retired 10 years in which to see the world or Palestine both he and the church he pastors will be held in the vice-grip of the convention hierarchy.

Brethren, we are upon a day in Southern Baptist history when men who profess to leave all to follow Christ go forth to seek out a rosy bed of ease at the expense of their church members. *Southern Baptists in this crucial hour of 1954 are a whole lot closer to Rome, her harlotry, idolatry, and purposeful devilry than Roman Catholics were in 325 A. D.*

But as Amos had a word which was applicable to Rome, so his word is applicable this day to Southern Baptists: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel come! . . . O you who put away the evil day, and bring near the seat of violence? Woe to those who lie upon beds of ivory and stretch themselves upon their couches and eat lambs from the flock, and calves from the midst of the stall; who sing idle songs to the sound of the harp, and like David invent for themselves instruments of music; who drink wine in bowls, and anoint themselves with the finest oils but

## More Of Thee

By HORATIUS BONAR

Not what I am, O Lord, but what Thou art,  
That, that alone can be my soul's true rest;  
Thy love, not mine, bids fear and doubt depart,  
And stills the tempest of my throbbing heart.

Thy name is Love, I hear it from yon cross;  
Thy name is Love, I hear it from yon tomb:  
All meaner love is perishable dross,  
But this shall light me through times thickest gloom.

Girt with the love of God on every side,  
Breathing that love as heaven's own healing air,  
I work or wait, still following my Guide,  
Braving each foe, escaping every snare.

'Tis what I know of Thee, my Lord, my God,  
That fills my soul with peace, my lips with song;  
Thou art my health, my joy, my staff and rod;  
Leaning on Thee, in weariness I am strong.

More of Thyself, O show me hour by hour;  
More of Thy glory, O my God and Lord;  
More of Thyself, in all Thy grace and power;  
More of Thy love and truth, Incarnate Word.

are not grieved over the ruin of Joseph! Therefore they shall be the first of those to go into exile, and the revelry of those who stretch themselves shall pass away!"

Southern Baptists are going to Rome! Spirituality is being replaced with system, sincerity is superseded by superficiality, passion is forsaken for a program, manly missions have been dispossessed by "Misses" and "Mrs.," fidelity has been displaced with fancy financing, faith is being wasted on the deserts of Neo-orthodox fantasy, effort is being wasted in ecumenicity, Heaven's call has been rejected for hypocrisy, true piety has been replaced with propaganda, the Gospel has been replaced with glamour, and conviction have been superseded in the minds of many Southern Baptist leaders by cologne.

Southern Baptists are going to Rome! And all who purposefully remain in ignorance of their heresy and hypocrisy, propaganda and programs will as certainly go to Rome as the Grecian galley slaves of old. And all who go to Rome must suffer the ravages of her curse! May God Almighty have mercy upon every Southern Baptist who fails to see and to understand the handwriting upon the wall!

## Spurgeon

(Continued from page three)  
Watch! Watch! that whenever he shall come, you may be ready to open to him, and to say, in the language of the hymn we sang just now—"Hallelujah! Welcome, welcome, Judge divine!" So far I know that we are Scriptural, and therefore perfectly safe in our statements about the Lord's Second Advent.

Brethren, I would be earnest on this point, for the notion of the delay of Christ's Coming is always harmful, however you arrive at it, whether it be by studying prophecy or in any other way. If you come to be of the opinion of the servant mentioned in the forty-fifth verse, you are wrong: "If that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men servants and the maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Do not, therefore, get the idea that the Lord delayeth his coming, and that he will not or cannot come at yet. Far better would it be for you to stand on the tiptoe of expectation, and to be rather disappointed to think that he does not come. I do not wish you to be shaken in mind so as to act fanatically or foolishly, as certain

people did in America, when they went out into the woods with ascension dresses on, so as to go straight up all of a sudden. Fall into none of those absurd ideas that have led people to leave a chair vacant at the table, and to put an empty plate because the Lord might come and want it; and try to avoid all other superstitious nonsense. To stand star-gazing at the prophecies, with your mouth wide open, is just the wrong thing; far better will it be to go on working for the Lord, getting yourself and your service ready for his appearing, and cheering yourself all the while with this great thought, "While I am at work, my Master may come. Before I get weary, my Master may return. While others are mocking at me, my Master may appear; and whether they mock or applaud, is nothing to me. I live before the great Taskmaster's eye, and do my service knowing that he sees me, and expecting that, by-and-by, he will reveal himself to me, and then he will reveal me and my right intention to misrepresenting men." That is the first point, brethren, the Lord will come. Settle that into your minds. He will come in his own time, and we are always to be looking for his appearing.

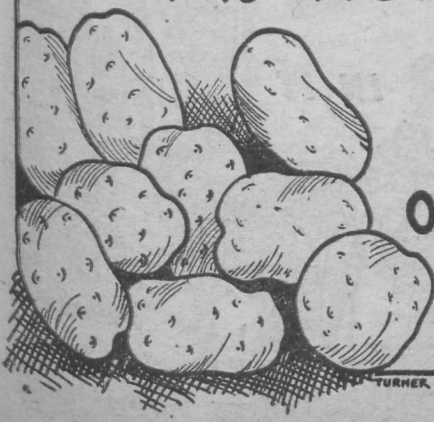
II. Now, secondly, the Lord Bids Us Watch For Him. That is the marrow of the text: "Blessed are those servants, whom the Lord when he cometh shall find watching."

Now what is this watching? Not wishing to use my own words, I thought I would call your attention to the context. The first essential part of this watching that we are not to be taken up with present things. You remember that the twenty-second verse is about not taking thought what you shall eat, or what you shall drink; you are not to be too absorbed in that. You who are Christians are not to live the fleshly, selfish life that asks, "What shall I eat and drink? How can I store up my goods? How can I get food and raiment here?" You are something more than dumb, driven cattle, that must think of hay and water. You have immortal spirits. Rise to the dignity of your immortality. Begin to think of the kingdom, the kingdom so soon to come, the kingdom which your father has given you, and which, therefore, you must certainly inherit, the kingdom which Christ has prepared for you, and for which He is making you kings and priests unto God, that you may reign with Him for ever and ever. Oh, be not earth-bound! Do not cast your anchor here in these troubled waters. Build not your nest on any of (Continued on page six)

AND  
ALL THE TITHE OF THE LAND  
WHETHER  
OF THE SEED OF THE LAND,  
OR OF THE FRUIT OF THE TREE,  
IS THE LORDS:  
IT IS HOLY UNTO THE LORD.

Lev 27:30

ONE LONE TATER OUT O' TEN  
Who Could Give Less?





## Spurgeon

(Continued from page five)  
these trees; they are all marked for the axe, and are coming down; and your nest will come down, too, if you build it here. Set your affection on things above, up yonder,—

"Up where eternal ages roll,  
Where solid pleasures never die."

To put it very plainly, I think that watching for the coming of the Lord means acting just as you wish to be acting if He were to come. I saw, in the Orphanage schoolroom, that little motto, "What would Jesus do?" That is a very splendid motto for our whole life. "What would Jesus do in such a case, and in such a case?"

Do just that. Another good motto is, "What would Jesus think of me if He were to come?" There are some places into which a Christian could not go, for he would not like his Master to find him there. There are some kinds of amusements into which a believer would never enter, for he would be ashamed for his Master to come and find him there.

There are some conditions of angry temper, of pride, petulance, or spiritual sloth, in which you would not like to be if you felt that the Master was coming. Suppose an angel's wing should brush your cheek just as you have spoken some unkind word, and a voice should say, "Your Master is coming." You would tremble, I am sure, to meet Him in such a condition. Oh, beloved, let us try every morning to get up as if that were the morning in which Christ would come; and when we go up to bed at night, may we lie down with this thought, "Perhaps I shall be awakened by the ringing out of the silver trumpets heralding His coming. Before the sun arises I may be startled from my dreams by the greatest of all cries, 'The Lord is come! The Lord is come!'" What a check, what an incentive, what a bridle, what a spur, such thoughts.

But what will be the blessedness when Jesus does come? Well, a part of that blessedness will be in future service. You must not think that, when you are done working here, you Sunday-school teachers, and those of us who preach and teach, that the Master will say, "I have discharged you from My service. Go and sit on a heavenly mount, and sing yourselves away for ever and ever." Not a bit of it. I am but learning how to preach now; I shall be able to preach by-and-by. You are only learning to teach now; you will be able to teach by-and-by. Yes, to angels, and principalities, and powers, you shall make known the manifold wisdom of God. I sometimes aspire to the thought of a congregation of angels and archangels, who shall sit and wonder, as I tell what God has done for me; and I shall be to them an everlasting monument of the grace of God to an unworthy wretch, upon whom He looked with infinite compassion, and saved with a wonderful salvation. All those stars, those worlds of light, who know how many of them are inhabited? I believe there are regions beyond our imagination to which every child of God shall become an everlasting illumination, a living example of the love of God in Jesus Christ. The people in those far distant lands could not see Calvary as this world has seen it; but they shall hear of it from the redeemed. Remember how the Lord will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things." He is to keep on doing things, you see. Instead of having some little bit of a village to govern, he is to be made ruler over some great province. So it is in this passage. Read the forty-fourth verse: "Of a truth I say unto you, that he will make him ruler over all that he hath." That is, the man who has been a faithful and wise steward of God

## Reader Writes Concerning The Salvation Of Saul

Advance, N. C.

Dear Sir:

I am a subscriber for your paper and must say I receive a great deal of food and inspiration from it.

Your views and mine coincide in almost every instance but we disagree on whether Saul was a saved man or not. From the following Scriptures it seems to me that Saul was a saved man. Would you examine them? In II Sam. 1: 14 King David asks the young Amalekite who killed Saul this, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" In actuality Saul had been anointed with oil by Samuel (I Sam. 10:1) but this represents receiving the Holy Spirit (John 3:34; cf. Heb. 1:9). Saul did many bad things but as you know salvation is not of works. In Psalm 20:6 read, "Now know I that the Lord saveth his anointed," and Saul, as you see was anointed.

Also in I Sam. 28:19, Samuel tells Saul that he and his sons will be with him. We know Samuel was saved (Heb. 11:32) so it is logical that if Saul went to be with Samuel they both went to the same place (Paradise part of Hades or Sheol).

You give II Sam. 7:14-15 as a reason for believing that Saul was lost but this is the Davidic covenant that the Lord made with David that he would establish his kingdom forever. Saul was rejected as being the line through which the kings of Israel would be, but his personal salvation was

here, will be called of God to more eminent service hereafter. If he serves his Master well, when his Master comes, He will promote him to still higher service. Do you not know how it used to be in the Spartan army? Here is a man who has fought well, and been a splendid soldier. He is covered with wounds on his breast. The next time there is a war, they say, "Poor fellow, we will reward him! He shall lead the way in the first battle. He fought so well before, when he met one hundred with a little troop behind him! now he shall meet ten thousand with a larger troop." That is God's way of rewarding His people, and a blessed thing it is for the industrious servant. His rest is in serving God with all his might. This shall be our Heaven, not to go there to roost, but to be always on the wing; forever flying, and forever resting at the same time. "They do his commandments, harkening unto the voice of his word." "His servants shall serve him; and they shall see his face." These two things blended together make a noble ambition for every Christian.

May the Lord keep you waiting, working, watching, that when He comes, you may have the blessedness of entering upon some larger, higher, nobler service than you could accomplish now, for which you are preparing by the lowlier and more arduous service of this world. God bless you, beloved, and if any of you do not know my Lord, and there do not look for His appearing, remember that He will come whether you look for Him or not; and when He comes, you will have to stand at His bar. One of the events that will follow His coming will be your being summoned before His judgment seat, and how will you answer Him then? How will you answer Him if you have refused His love, and turned a deaf ear to the invitations of His mercy? If you have delayed, and delayed, and delayed, how will you answer Him? How will you answer Him in that day? If you stand speechless, your silence will condemn you, and the King will say, "Bind him hand and foot, and take him away." God grant that we may believe in the Lord Jesus unto life eternal, and then wait for His appearing from Heaven, for His love's sake! Amen.

not lost. In fact the line of Solomon was rejected through Jehonias' wickedness and Mary the mother of Jesus was descended through Nathan the son of David. Luke 3:31, and not through Solomon. Joseph who had nothing to do with the birth of Jesus was of the line of Solomon.

I write this in a spirit of seeking more than in criticism as we don't have too much to go on concerning this question and I am open to light and instruction.

Yours in Christ's name,

C. W. Lee

Ed. Note: This is a most interesting letter and I have reproduced it in full since our brother makes out a good case for Saul, as to being saved.

However, I still contend as I did in a previous issue that he was lost. I think the Scripture which I quoted then is sufficient to show that he was lost.

Furthermore, while it says that God gave him another heart, it does not say that God gave him a new heart. Also, it says that the spirit of the Lord came to rest upon him, but in no instance is there any revelation that the spirit ever came within him. Likewise, his life in its entirety was contrary to the revealed will of God. Surely if saved, he would somewhere along the way have pleased the Lord.

## THINGS THAT HINDER A CHRISTIAN

By E. E. SHELHAMER

"Ye did run well; who did hinder you?" These Galatians were soundly converted and did well for a time, then something hindered their progress. It is the same today; some things in themselves are not sins, yet they cripple and hinder one's usefulness. Let us mention a few.

1. **Talking too much!** As sure as one does this he will drift into at least one of three sinful practices: **Evil speaking, foolishness, or drawing attention to self.**
2. **Carelessness about paying debts.**
3. **Wasting time!** Sitting around aimlessly, without trying to accomplish something worth while; whereas something ought to be learned or done each day worth recording in Heaven.
4. **Meddling.** Prying into the affairs of others where you have no business. Keep your nose at home.
5. **Being untidy!** It does not cost much to keep your shoes, finger nails and collars clean. Spots on clothes ought not to appear.
6. **Fidgeting!** There is no sin in being nervous with your fingers or mouth twitching, but many a good soul has crippled his usefulness by so doing.
7. **Breaking promises!** Wesley said, "Never disappoint a congregation." Better go through rain and mud than keep people wait-

When the great, busy plants of our cities  
Shall have turned out their last finished work;  
When our merchants have sold their last order,  
And dismissed every hard-working clerk;  
When our banks have all counted the last of their notes  
And paid out their last dividend;  
When the Judge of the earth wants a hearing  
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,  
And the preacher has voiced his last prayer;  
When the people have heard their last sermon,  
And the sound has died out on the air;  
When the Bible lies closed in the pulpit  
And the pews are all empty of men;  
When we stand each one facing his record—  
And the great book is opened—WHAT THEN?

When the actors have played their last drama,  
And the mimic has made his last fun;  
When the movie has flashed its last picture,  
And the billboard displayed its last run;  
When the crowds seeking pleasure have vanished,  
And gone out into darkness again—  
When the trumpet of ages has sounded—  
And we stand up before Him—WHAT THEN?

Author unknown

## Our Prediction Concerning The Two Denominations

Some years since we predicted that the time was not far distant when there would be only two great denominations. Subsequent events have served to confirm us in this conviction.

Our prediction was based upon the fact that every denomination worthy of note, directly, or indirectly sprung from the Baptists, or Roman Catholics. The admitted origin of the various denominations will readily reveal the truth of this statement. Not only can the origin of all the denominations be easily ascertained, but the date of their origin determined with but little difficulty.

Jesus instituted in New Testament times churches identical in faith and polity, with present-day Baptist churches. These churches continued in their primitive purity until about the beginning of the fourth century. About this time the bishop of Rome began to usurp authority over the surrounding churches. Through the exercise of unscripural authority, and the gradual growth of apostasy, there was a departure from the once delivered faith. In the eighth century, the Roman church became an established institution and with many additions and subtractions has continued until this day. Through the centuries its chief ecclesiastical con-

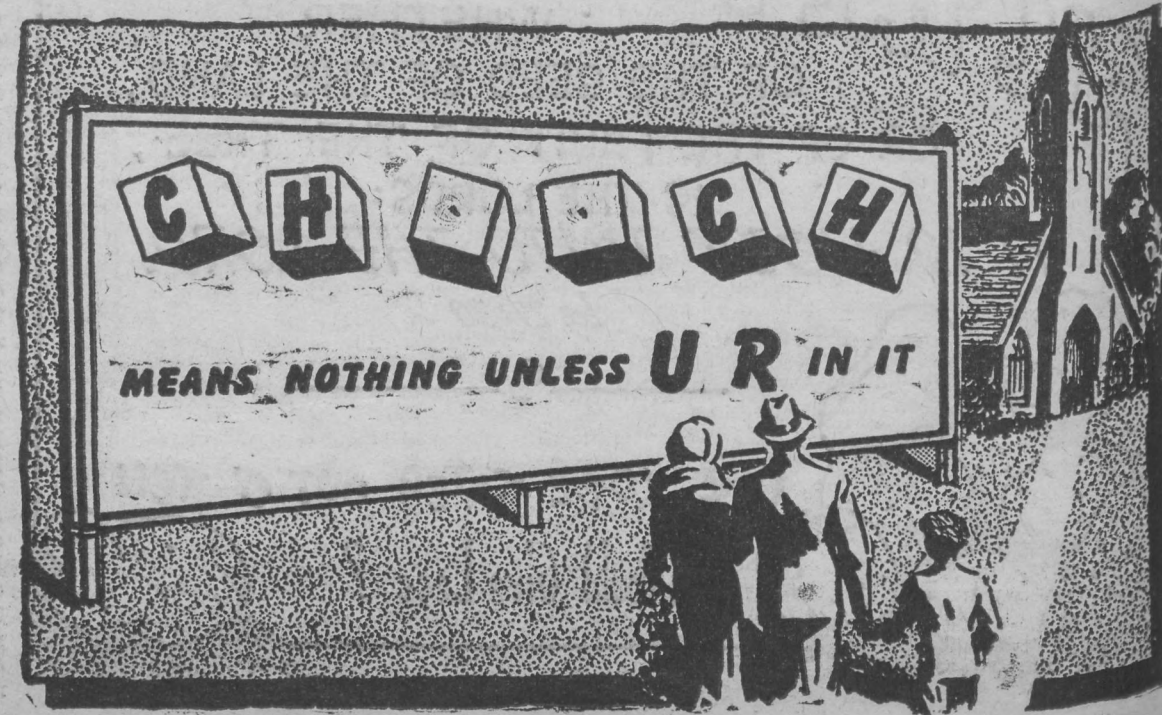
ing. If you borrow a book or a saw, take it back on time and in as good condition as you received it.

tention has been with the Baptists, from whose ranks they originally apostatized. Through many centuries, and until this good hour, the Baptists and Romanists represent the two extremes in doctrine and practice. All other religious bodies occupy a mediate and mediating position.

It is further true that should all denominations, except the Baptists and Roman Catholics go out of existence, not a single doctrine would be lost. In other words, every doctrine now held by the various schools of Protestants can be found in a Baptist church, or the Roman Catholic hierarchy. Therefore, there would be no doctrinal loss should all intermediate bodies cease to exist.

A reversion to original type is a well established fact in the scientific world. Certainly there would be nothing more natural, under the stress of competition on one hand, and the persistent plea of union on the other, than a number of the denominations should return to their original source.

It will be generally conceded that Baptists and Roman Catholics represent the two denominational extremes. This being true, in the final conflict, all denominations occupying a position between these two lines will be subjected to a deadly cross-fire that will necessarily prove destructive. Between Baptists and Roman Catholics, there is a "No Man's Land" that is neither habitable by friend or foe.





## "An Exposition Of Ezekiel"

(Continued from page two)  
not coming to the House of God like you ought to and you don't pray like you ought to, and you don't serve God like you ought to serve Him, you can't get by. Moving day, chastening day, suffering day, may come for you just the same as it came for these Jews.

### III

I wish you'd notice again. In the thirteenth verse, Ezekiel speaks for the Lord.

"My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans: YET SHALL HE NOT SEE IT, though he shall die there."

If you read the verse just before this, you'll find he's talking about the king of Jerusalem and God says, "I'm going to spread out a net for him and I'm going to take him in that snare and I'm going to lead him to the land of Babylon, yet shall he not see it, though he shall die there." I used to read that passage of Scripture and wonder how in the world a man could go to Babylon for seventy years and live there and die there without ever seeing the land and I wondered if the King of Babylon were going to put a blindfold over the eyes of the King of Jerusalem and thus keep him blindfolded the rest of his life. But do you know, one day I saw the connection between this portion of God's Word, and another portion. I read in Jeremiah what actually happened to King Zedekiah.

"And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. But the Chaldean's army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar, king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. MOREOVER HE PUT OUT ZEDEKIAH'S EYES, and bound him with chains, to carry him to Babylon."—Jer. 39:4-7.

Now, what does it mean, brethren? Come back and read from this portion of Ezekiel that we are studying today and you'll find that the prophecy in the days of Ezekiel was that they were going to be taken captive, that Zedekiah would be bound with chains and carried captive into a foreign land, that he'd live and die there, but he'd never see that land. In the book of Jeremiah, we read the counterpart. We read the sequel to this. We find how it was fulfilled, for when Babylon's army, under the direction of Nebuchadnezzar encamped against the city, the king of Jerusalem realizing that there was no hope and no way to withstand the siege, made a desperate effort to escape by night and in doing so was captured by the king of Babylon, who killed his own children in Zedekiah's presence. Zedekiah thus saw his sons writhe in their own agony and in their own blood to die, for the last thing to see in his life. Then the king had Zedekiah's eyes bored out of his head, so that when he was carried to Babylon where he was to live and to die, he never saw once the country to which he was carried.

Now, brethren, that's the way God fulfilled this prophecy. That's the way God sees to it that what you listen to me this morning when I tell you that as God fulfilled this prophecy, so that Zedekiah's eyes were bored out of his head and he was carried to Babylon as a blind captive to remain in captivity there until he died, never seeing once the land to which he went, may I remind you

that God will fulfill every prophecy in this, His Holy Word in exactly the same way. I don't believe that one word of this Bible will fail. Jesus said:

"Heaven and earth shall pass away, but my word shall not pass away."—Mt. 25:32.

When the Lord Jesus said that, He meant that every word would be finally, gloriously, and completely fulfilled, and beloved, there'll not be a prophecy in this Bible that will not come to pass.

Now, let me read you one this morning that seems today far from being fulfilled. Jesus says:

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Mt. 13:33.

Now, that's all that parable. What does it mean? Well, the word leaven when used in the Bible always has to do with spoilage. When a woman takes yeast or leaven, and puts it in her bread dough, fermentation or spoilage takes place. The word leaven always has to do with spoiling. God says His whole teachings, the entire gospel truth, must be leavened. The prophecy of Matt. 13 is that the whole will be leavened. Now, brethren, do you believe that there'll ever be a time when the Gospel won't be preached here in Russell? Do you believe that there'll ever be a time, beloved, when there won't be any Bible preached in the world? My brother, it will come to pass because Jesus said it would in Matt. 13. As the days go by while His churches are still in the world corruption is becoming more and more apparent. Brother, some of these days, the Lord Jesus Christ is coming to catch away His redeemed. When the last one of His redeemed are caught away, the corruption—the putrefaction is going to be completed just as it is said in Matt. 13. Listen, beloved, God doesn't deceive, jest, or lie to you. God doesn't deceive you. God said it would come to pass. He will fulfill prophecy.

Well, let's look at another one that certainly doesn't look like it's being fulfilled today. We see evidence of the devil on every side. Anyplace you go, you're going to brush into and rub shoulders with the devil today. Brother, do you believe me today that there will be a day when there won't be any devil within this world? Listen:

"And the devil that deceived them was cast into the lake of fire and brimstone."—Rev. 20:10.

What does it say? Some of these days the devil is going to be cast into Hell. He isn't in Hell today, beloved; he's right here in Russell. He's right around the house where you live. He's right around the house where I live. He gets into our church. He controls, beloved, the government of this world, but someday there won't be any devil. The devil is going to be cast into Hell. How do I know it? Because the Bible teaches it.

Brother, there'll not be one word in this Bible that won't come to pass. I rather imagine that when Ezekiel walked around there in captivity, carrying his baggage with a blindfold over his eyes, as he staggered around, not knowing where he was going, he said to the people, this is what's going to happen to the folk back in Jerusalem. I rather imagine that the people looked at Ezekiel and thought, "Oh, the poor, silly preacher—trying to scare the people." But, brethren, what Ezekiel said was going to become a reality has been fulfilled. It wasn't ten years until Zedekiah's eyes were bored out and he was in the land of Babylon. God fulfilled that prophecy to the very letter. What God did there, He'll do concerning the rest of this Bible. Did God say anything about a fellow going to Hell in this Bible? Yes, He did—plenty. He said,

"The soul that sinneth, it shall surely die."—Eze. 18:4.

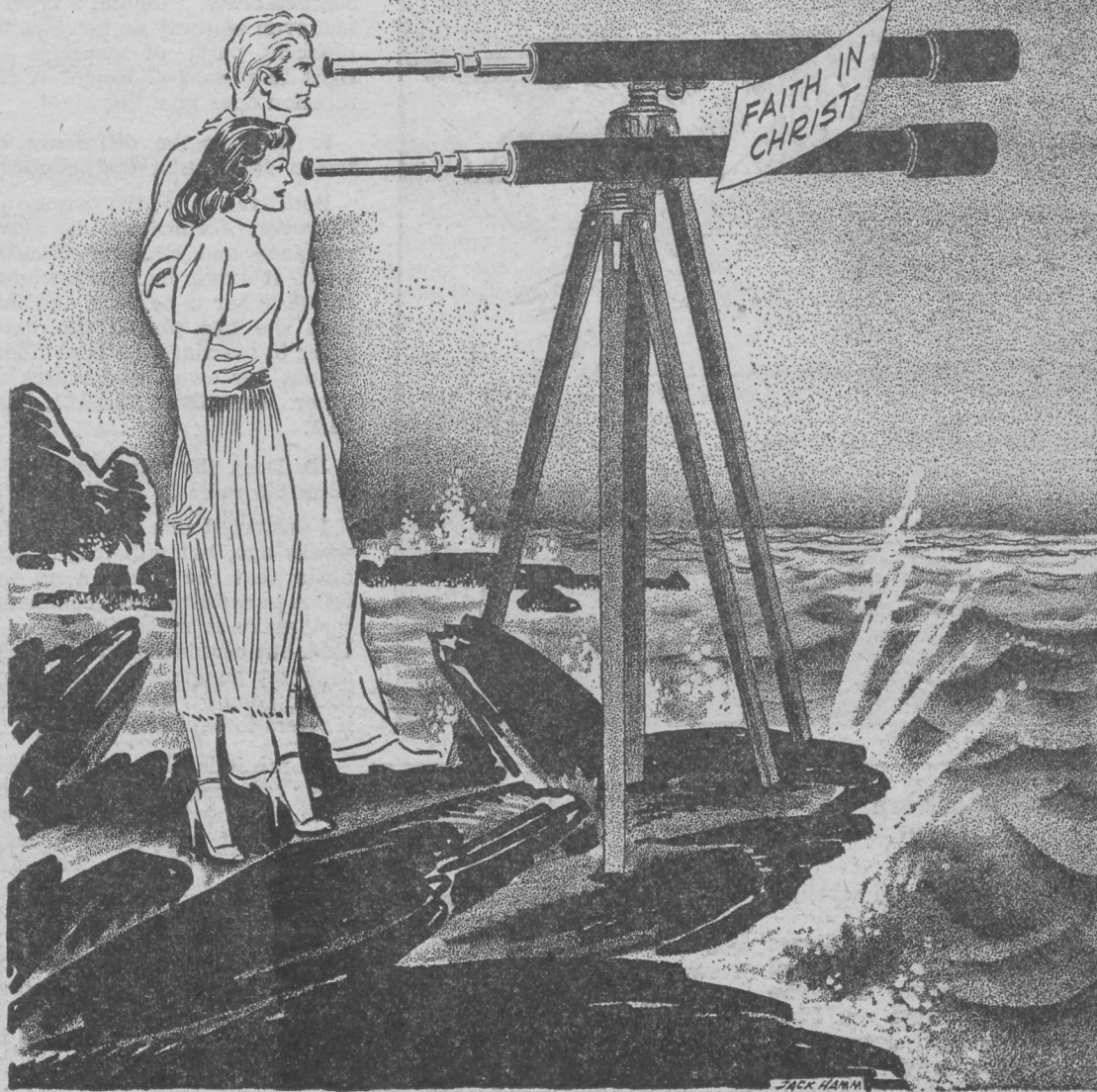
He says, "The wages of sin is death."—Rom. 6:23.

"And whosoever was not found written in the Book of Life was cast into hell."—Rev. 20:15.

What does it mean, beloved? It means simply this that the man

## A GREATER HORIZON

"FOR WE GUIDE OURSELVES BY FAITH, AND NOT BY EXTERNAL APPEARANCE."—2 COR. 5:7 (WEYMOUTH TRS.)



who hasn't been born into the family of God—that man is going to Hell when he dies. Do you believe it? I believe it, brother. I know that God does not lie. What God prophesied in the past came to pass just like God said it would. What God says for today and for tomorrow will come to pass just as sure, for all that God says will be fulfilled.

### IV

I want you to notice another verse within this chapter. In the twenty-first through the twenty-fourth verse, Ezekiel tells about the false prophets back in Jerusalem. He says,

"And the word of the Lord came unto us, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel."

What does that mean? Simply this, there were false prophets in the day of Ezekiel who were saying, the judgment is a long way off, the days are prolonged, there'll be a long time before judgment time comes, yet God told Ezekiel to tell them, that theirs is a vain vision, a flattering divination. Beloved, back there, there were false prophets who were preaching downright outright, lies.

I wonder, brethren, if there's anybody in the world today who claims to be a preacher who's preaching like these folk. I wonder if there are any preachers today who are false prophets. Just think of all the men today who call themselves preachers, who may have affixed a Reverend in front of their name and possibly a doctorate behind their name. I wonder if there are any of those today who are false prophets.

Well, let's think for just a moment. That man who says, you may take your choice as to how you wish to be baptized, whether it be pouring, or sprinkling, or

immersion, I say that that man is a false prophet, is light of the statement of the Apostle Paul, when he declared in Ephesians that there's one lord, one faith, one baptism. If there is just one baptism then the man who says you can take your choice is a false prophet just like this crowd of whom Ezekiel was speaking.

There are those who say that sprinkling is a proper mode of baptism. Yet, they say that in the face of the facts, as recorded in the case of Jesus Christ when He Himself went down into the water to be baptized of John the Baptist in the Jordan River. I insist this morning that one who says that sprinkling is the right mode of baptism is a false prophet in the light of the experience of Jesus and John the Baptist. He is on a par with the false prophets we read about in the days of Ezekiel.

There are those who say today that a man can be saved by turning over a new leaf, by reformation, by trusting Jesus, by being baptized, by joining the church, by making a final confession of his sins just before he dies, and thus be ushered into Heaven. Brother, I say to you this morning, in the light of this Word of God which says, "By grace are ye saved through faith"—in the light of that passage of Scripture, the man who says that his works, or his church's works has anything to do with his salvation, that such an individual is a false prophet. He is not preaching God's Word. Through the years that I've been pastor of this church, I've had many things said contrary to me and to my ministry and I think the criticism that has come to me most often is the one that is the farthest from the truth, for I have heard it not once, but dozens of times, that I have said, that no one could be saved unless he be baptized by a Baptist preacher. There is nothing that is farther from the truth. In fact, I have contended through the years, that regardless of how a man is baptized, or if he's not baptized at all; regardless of what church he's a member of, or whether he's not a member of any church at all; if that man has believed in his heart

that Jesus Christ has died for his sins, that man is saved and will go to Heaven when he dies, for there is nothing for him to go to Hell for, since Jesus Christ has already suffered his Hell on the cross of Calvary. I believe in immersion for baptism. I believe that Baptist people having the authority to baptize, and that nobody else has. I believe that Baptist churches are the ones that Jesus Christ built. My brethren, I say that none of these has ought to do though with a man's salvation. I say, beloved, that we are saved by grace and the man who believes that salvation is by grace and that Jesus died for his every sin, that man is going to Heaven when he dies, regardless of what church he's a member of.

Oh, listen to me, there are many false prophets in the world today just like there were in Ezekiel's day. The papers of this last week have all been filled with the echoes of the false prophets, for the papers of this past week have made much of the fact that we're now in the season which we call Lent. Now, do you know what Lent is, beloved? It's an old trick of the devil whereby a man tries to get enough religion during 40 days time, denying the pleasures of his flesh, to permit him to live like the devil the rest of the year. Brother, it's nothing but a trick of the devil. If a man is to refrain from fleshly pleasures for 40 days, why shouldn't he refrain from fleshly pleasures 365 days out of the year? Brother, God doesn't want a one-day-a-week Christian. He doesn't want a man to live as a Christian on Sunday and live like the devil during the week. God wants consistency. God wants Christians to love and obey and live for Him every passing moment of every passing day throughout the entire year. When a preacher talks to you about Lent, my brother, or when he talks to you about Easter, he's perverting and corrupting the true teachings of the Lord Jesus (Continued on page eight)



## "GIVE YE THEM TO EAT"



### "An Exposition Of Ezekiel"

(Continued from page seven)

Christ.

There isn't anyone who believes in the resurrection of the Lord Jesus Christ anymore than the man who stands before you. I believe that the Lord Jesus went down into the grave and was buried and was there for 72 hours and after 72 hours had elapsed, the Son of God came back out of that grave triumphant over death, grave and hell. I thank God for the privilege of preaching it unto you. Take Easter, take Lent, take all the heresy, and the tomfoolery that goes along with it back to Rome and let Rome take it back to Babylon and to the pagans from whom she borrowed it 800 years before Christ. I preach the resurrection not just one Sunday out of the year, but for 52 Sundays. I hold up the fact that my Lord was raised from the dead. Any man who preaches otherwise is a false prophet.

V

Now, just one word in closing. In the 28th verse, we read: "Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged anymore, but the word which I have spoken shall be done, saith the Lord God."

Now, here was a common mistake in that day and today. The mistake back there was, that they ignored God's Word and they said the days shall be prolonged. The mistake today is identical. People are ignoring God's warnings today, and they are saying that the days are prolonged. The average man's idea is to go on and live the life he wants to, and then after while he'll think about the Lord. That was the mistake, the common mistake of the days of Ezekiel, and it's the common mistake of today. Ezekiel was telling them that judgment was coming soon. In less than 10 years everyone of them to whom he preached was in captivity in Babylon. While he said, "Judgment is soon to come," they said, "The vision is afar off—time is prolonged."

I'm wondering about you this morning. I'm wondering about you who are saved, who say, well, I'm going to do better next year. I'm going to begin to live closer to my Lord next year. I'm going to begin to serve my Christ who loved me and died for me, more dutifully this next year than I did

the past year. Listen, brother, don't talk about what you're going to do next year. The time is right now.

I'm wondering about those of you who are here this morning who are lost and are saying, "Now, Bro. Gilpin, you are preaching the truth. I know it's the truth. It's got the ring of truth about it." Listen, brother, don't wait; "now is the accepted time, now is the day of salvation." Don't say this morning like this folk in Ezekiel's time who said that they'd do better at some future date. God says, "My words are not to be prolonged. I'm going to bring it to pass just like I've said."

Oh, sinner friend, this morning, don't ignore God's warning. Christian friend, don't ignore God's warning. Don't put off your service for God. Don't ignore the warning of the Lord. This people remind me of another prophecy:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of."—II Pet. 3:3,4.

Just like they did in Ezekiel's day, so the people are prophesied to do in the last days, just before Jesus comes back. The prophecy says that they will think it will be prolonged for a long time. The common mistake of today is as it was in Ezekiel's day. God help you, brother, not to ignore God's warning.

Let's come back to where I started, when I read to you that letter from that father who wanted the fence built around the canal for his little boy—not for the sake of his little boy, but hoping that it would protect someone else's little boy. I speak to some father or mother this morning who has a little boy or girl? God help you to build the right kind of fence, spiritual and moral, just so far as your little children are concerned. Don't ignore God's warnings. Don't ignore what God says to you out of His Word. But today, beloved, believe what I have said this morning and accept Jesus Christ as your own personal Saviour, believing that God's Son, Jesus, died for your sins on the cross of Calvary, and then live for Him every day.

May God bless you!

### "I Should Like To Know"

(Continued from page one)  
I think not. None of the ancient

texts would indicate anything to be missing or lacking.

8. Why is the word "except" put in Mt. 19:9?

The subject under discussion in this Scripture is that of divorce. Jesus declared that there was only one ground for re-marriage—that of fornication. Incompatibility, mental cruelty, and even adultery do not give the innocent party of marriage the right to re-marry. However, fornication does give this right.

9. What is the difference between fornication and adultery?

Both refer to the same act. However, fornication is before marriage and adultery is afterward. If a man marries a woman, thinking her to be pure, and finds that she has played the harlot prior to marriage, he is at liberty to put her away, and marry another. Read Deut. 22:20,21; Deut. 24:1.

10. Does the word "water" in John 3:5 refer to baptism?

I answered this fully some few weeks ago, but will briefly state again that the word in no wise refers to baptism. Most commentators make it mean the Word of God, but personally I think this is as great an error as the Campbellite commits when he says that it refers to baptism.

To me it is obvious that Jesus was referring to the natural birth, as a water birth. Everyone knows that a child is enclosed within a sack of water within the mother's womb. Jesus was contrasting for the benefit of Nicodemus, who was quite dull of spiritual preception, the two births. Nicodemus was confused as to the two, and Jesus was holding the one up in contrast to the other.

11. Is it actually true that G. Campbell Morgan believed in falling from grace as you stated recently? Could you be mistaken in regard to this?

I know of no better way to answer this than to quote from a letter received after making the statement referred to in the Jan. 23, 1954 issue of this paper, in which one of our aged correspondents in California concurs with what I said relative to Morgan's belief in apostasy and at the same time, speaks of his awful extravagance, saying, "he wore the most expensive clothes and smoked the most expensive tailor-made cigarettes." This is first hand information.

12. You say that the Seminary is modernistic. How long has such existed there?

To be sure the Seminary has become more and more corrupt as the years have passed. Twenty-nine years ago, they had T. R. Glover of Cambridge as a special lecturer, and there never was a greater modernist than he. T. T. Shields who held a revival for the First Baptist Church of Lexington about that time, wrote:

"I am amazed that such a strong-hold of Baptist orthodoxy as the Southern Baptist Theological Seminary at Louisville is supposed to be, should open its doors to such an outstanding Modernist as Bro. T. R. Glover of Cambridge. Bro. Glover is the Baptist Fosdick of England, and has probably done more to destroy evangelical faith among Baptists of England than any other living man. Yet he has been received without protest as an honored guest and teacher at the principal theological seminary among Southern Baptists.

As far as that is concerned though, the seminary never was sound on the question of the church. If you will go to the seminary and look at their statement of doctrines which each teacher signs on becoming affiliated as a teacher, you will find that even that statement of doctrines declares that they believe in the universal church. Any man who believes such is a heretic, who needs to be watched, for if he is wrong here, of necessity, he must be wrong on many other doctrines.

## Proving God

(Continued from page one)

from everlasting to everlasting and that they are intended for people of this day, Mr. Kerr, on June 1, 1902, made a special covenant to set aside a certain percentage of his income for the work of the Lord. At that time he had a mortgage on his little home, owed many obligations, and was burdened with cares and worries, especially of a financial nature. However, he determined to prove God as did Jacob (Prov. 3:9-10; Lev. 27:30-32; Gen. 14:20 and 13:2; especially Mal. 3:7-18).

Mr. Kerr often remarked that if modern-day skeptics wanted proof that there is a God, and that the Bible is His Holy Word and all its promises are true, all that is necessary is to tithe for one year and God will prove to them without doubt that He is the same yesterday, and today, and for ever. Within three months after Mr. Kerr began to tithe, unexpected and unforeseen blessings came to him—so much so that it seemed to him that God had thus opened his eyes to behold His love and His faithfulness to His promises especially made in regard to tithing or giving one-tenth.

That same year, Mr. Kerr, with a very small capital but with strong faith in God's titing promises contained in Malachi 3:10-12, organized the firm known as the Kerr Glass Manufacturing Company, which became one of the largest firms selling fruit jars in the United States. The jars were manufactured for him in San Francisco.

At the time of the San Francisco earthquake, this firm was manufacturing his fruit jars. Mr. Kerr had put practically every cent he had in the world into this fruit jar enterprise, and then came the earthquake! His friends came to him and said: "Kerr, you are a ruined man." He replied, "I don't believe it; or if I am, then the Bible is not true. I know God will not go back on His promises." He wired to San Francisco, and received the following reply: "Your factory is in the heart of the fire, and undoubtedly is destroyed. The heat is so intense we will be unable to find out anything for some days."

What a time of testing this was! But his faith in the Lord never wavered. He believed Mal. 3:11, and stood on this promise unmoved. About a week after the earthquake and fire a second telegram arrived, saying, "Everything for a mile and a half on all sides of the factory burned; but your factory miraculously saved."

Mr. Kerr immediately boarded a train for San Francisco. This factory was a two-storied wooden building containing the huge tanks where the glass was melted, which tanks were kept at 2,500 degrees; oil was used for fuel, and therefore this building was the most inflammable in San Francisco. The fire had raged on all sides of this glass factory, creeping up to the wooden fence surrounding the building and even scorching it; then the flames and fire leaped around and over and beyond the building, burning everything in its path. However, not even the wooden fence was burned, not the building, and not a single glass jar was cracked by earthquake or fire!

This was nothing short of a miracle of God's divine power in protecting this man who held his faith that God's promises made to those who tithe would never be broken by any circumstances.

Thus we have a concrete example that verifies God's promises which He made to any person anywhere, anytime, whether religious or otherwise, to bless that person on financial lines if he will accurately, systematically and continually lay aside the tenth for the work of the Lord. Anyone can prove God's promises in regard to the blessings of tithing. If you are a Christian, the blessings of tithing will not only be financial but also they will be physical, mental and most of all deeply spiritual.

—Herald of His Coming.

## Another Church Votes To Support This Paper Monthly

In the morning mail, we have a communication from Brother Ernest W. Lord, clerk of the Naborton Baptist Church of Mansfield, Louisiana, telling us of the intention of their church to send regular monthly contributions in behalf of our printed ministry. The letter itself follows:

Dear Bro. Gilpin:

The Naborton Baptist Church has voted to support THE BAPTIST EXAMINER each month with the small amount of \$7.50, as long as we are financially able or else see differently. We appreciate the paper very much as it is the only paper that carries any doctrinal truths hardly at all. Pray for us.

Yours in Him,  
Ernest W. Lord,  
Church Clerk

To say that I am happy as editor to receive this letter is but expressing it mildly. It is letters like these that stimulate and encourage the heart of your editor. From the depths of my heart, I not only thank this church, but thank our God who hath moved upon the hearts of these people to thus contribute toward our work.

This is not the only church that contributes regularly toward our work. Of course, we don't have a great number who thus support us, but we do have a few, for whom we thank God and take courage.

For years, the White Plains Baptist Church of White Plains, Kentucky has been sending us \$10.00 monthly. They were the first to do so. Then the Mt. Hermon Baptist Church of Lancaster, Kentucky began supporting us monthly about three years ago. Of recent date the Canfield Avenue Baptist Church of Detroit and the Calvary Baptist Church of Richmond, Kentucky began likewise to send us regular monthly offerings.

It is possible that there may be others who do likewise. This is being written from the shop, without access to records, and on Monday morning after speaking four times yesterday, my memory isn't too clear. There have been many other churches and individuals who have sent contributions for our work from time to time. For all these "helpers to the truth" we are indeed grateful. It is only through their prayerful financial support that we have ever been able to keep the paper in the mails.

May I encourage other churches who believe in the ministry of this paper to join with these who regularly support us with monthly offerings.

Help us to keep this paper in the mails until Jesus comes in the air for His saints.

## I Voted

(Continued from page one)

son of godlessness, for the blight of unrestrained selfishness to settle its damnable load upon the shoulders of an already overburdened world.

I voted all this and more, too—things the human mind does not even care to talk about. Carelessly, lazily, indifferently, I voted. For you see, I could have gone and should have gone, but I didn't. I stayed away from church last Sunday—"The Torch."

We kneel, how weak; we rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others—that we are not always strong, That we are ever overborne with care, That we should ever weak or heartless be, Anxious or troubled, when with us in prayer, And joy and strength and courage are with Thee?