

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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## PASSAGES THAT TEACH SOVEREIGN GRACE

SCRIPTURES ON SOVEREIGNTY, ELECTION, PREDESTINATION, TOTAL DEPRAVITY, GOD'S EFFECTUAL CALL, PARTICULAR REDEMPTION AND ETERNAL SECURITY

By BOB L. ROSS

Sometime ago I wrote a series of articles on the theme, "Combating Arminianism," in which were discussed several of the passages that the Arminians pervert in their effort to exalt man in the realm of salvation, instead of the grace of God. The response to these articles was so favorable that I have felt led to write a similar series of articles discussing the passages of God's Word which deal with the subjects named above. We trust that these articles will be a blessing and a source of spiritual enlightenment to all who read them.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—II Thessalonians 2:13, 14.

To me, this passage presents more clearly and fully the glorious truth of God's eternal purpose, than any other passage in the Scriptures. It gives us the same perfect outline of God's

eternal purpose as does Romans 8:28-30.

Notice how perfectly the outline is set forth:

- (1) God chose — "God hath . . . chosen."
- (2) God chose in eternity past — "God hath from the beginning chosen."
- (3) God chose persons — "God hath . . . chosen . . . you."
- (4) God chose the persons to be saved — "God hath . . . chosen . . . you to salvation."
- (5) God chose the persons to be saved through the work of the spirit, producing faith — "God hath . . . chosen . . . you to salvation through sanctification of the Spirit and belief of the truth."
- (6) God calls those chosen by the Gospel — "Whereunto (referring to salvation) he called you (Continued on page eight)"

1. If the Baptist Church was started by Jesus, then why haven't the Baptists remained steadfast for the doctrines of the Bible?

It is a fact that some Baptists have not remained true to the "faith." It is also true that some have continued steadfastly. If it were not for those who have remained true, there wouldn't be any of the Bible in the world today. Everything the Protestants hold that is Scriptural, they have gotten from the Baptists, while all they hold that is unscriptural, they have gotten from the Catholics. Before you condemn all Baptists for departing from "the faith," you had better thank God for those who have remained true — otherwise you wouldn't have any truth today.

However, let it be remembered that the Bible speaks of apostasy. In II Thess. 2:3, we read of "a falling away," while in II Tim. 4:3, we read of those who "will not endure sound doctrine." Apostasy is no more to be alarmed at than the rise of false cults such as Seventh Day Adventists and Russellites. Both the apostasy of churches and the rise of pernicious errors are prophesied. We need to expect them both.

2. Why do Baptists baptize as decreed by the Roman Catholics in the name of the Father, Son and Holy Spirit?

Our querist is surely a "mixed up kid" on this subject. The Roman Catholics never decreed baptism in the name of the Father, Son and Holy Spirit. This was Jesus' command when He gave His marching orders to His church. Read Mt. 28:19, 20. Baptists baptized in this manner for two centuries before the Catholics were ever heard of. Any Roman Catholic or anyone else who baptizes in the name of the Trinity is merely imitating Baptists, who have baptized thus for over 1900 years.

3. Why don't you baptize in the name of "Jesus only?"

The best reason that can be given is the fact that the Bible in no place ever commanded baptism to be administered in the name of "Jesus only," whereas in giving the Great Commission (Mt. 28:19, 20) He did command that it be in the name of the Father, Son and Holy Ghost.

Another good reason for rejecting baptism in the name of "Jesus only" is that no one ever heard of such until within the past century when some modern heretics brought it into existence. If these individuals had been true to the Word of God, rather than seeking to destroy it, we would never have heard of baptism (Continued on page eight)

## THE FINAL AUTHORITY:

### BIBLE OR CHURCH?

In presenting a Bible to a young man being ordained, the pastor of a local Baptist church said: "Regardless of what others may preach, teach, or believe in the future, hold to the Bible! Above everything else, be true to the Word!" Was not this pastor simply stating what Baptists affirm—that all final authority in matters of religious faith rests in the Bible, not in the church?

Having made this affirmation, one is immediately aware that all Christians do not hold this position. Widely different views regarding the final authority in matters of religion are to be found.

#### The Claim For Tradition

On the one hand is the teaching of the Roman Catholics which insists that all revealed truths are not contained in the Bible. There must be of necessity (so Roman Catholics assert) certain revealed truths apart from those contained in the Scriptures. They boldly say that Jesus established their church to bring this revealed truth, as well as the written revelation of the Scriptures, within reach of everyone always and everywhere. Thus, side by side with the written revelation they place tradition.

The logical conclusion of all this is that the Pope, as the supreme authority in the Roman Church, is infallible and his word is equal with the written revelation.

#### THE "ONE-NOTE" MUSICIAN

A series of pictures in a popular magazine portrays the story of a one-note musician . . . He takes his seat in the orchestra with the other musicians, arranges his score, and tunes his instrument. On the arrival of the conductor, the music begins with the leader skillfully bringing in first one group of musicians and then another. After a long time the crucial moment arrives—it is the time when the one note is played. The conductor turns to him and his one note sounds forth. Once more the orchestra plays and the one-note man sits quietly throughout the rest of the concert . . . One note only! It may be that our part in life's work may be very small . . . but even that is important. It was only a note, but the Lord had need of him.—Secret Place.

tion and equally binding upon all. This at once brings everyone into dependence upon the Roman Church as the appointed witness, guardian, and interpreter of revelation. From her alone one learns which books belong to the Bible, for through her councils she has enumerated the books which must be considered as "sacred and canonical."

#### The Baptist Position

In sharp contrast is the position of Baptists, who insist that in all matters of faith there is no authority but the Bible. As the record of the revelation of God in Christ, it is the basis of all Christian doctrines. It is the guidebook and sufficient rule in all faith and practice.

That a final authority beyond which there can be no appeal is needed is quite evident. Without some standard, some reliable criterion by which all can be measured, all is confusion; there can be no security and no unity. Lacking such an authority the individual believer would be left to the mercy of every wind of doctrine with no anchor to hold him and no port within sight.

#### Jesus And Tradition

To accept tradition on an equality with the Bible means that there is no final authority for the Christian but that he is subject to the fancies, whims, prejudices, (Continued on page seven)

## SOUP, SOAP AND SUNSHINE WILL NOT SAVE THE WORLD

By Roy Mason  
Tampa, Florida

The word "gospel" means "good news." It is not mere good news in general, but good news in particular as relating to certain specific things. We learn exactly what things from Paul's definition of the gospel as given in I Cor. 15:3-4. It is the good news that Christ died for our sins — was buried — arose again the third day. It involves the further truths that Christ is now alive—that He saves—that He is going to return to this earth to rule over it. This good news is to be preached to every creature (Mark 16:15-16). It is the good news of INDIVIDUAL SALVATION.

#### By-Products Of Salvation

When individuals receive the gospel of personal salvation, they become changed in life and conduct. When enough persons in (Continued on page eight)

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## YES, WE BELIEVE IN . . .

### OLD-TIME HELL

By Allen Fort

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

There are three general views of the punishment of the wicked after death. The first one is that there is no punishment; the second is that there is punishment after death, but that it is of a limited duration and will cease; while the third view is an endless punishment in torment.

There is a drifting from the old-time doctrine of a literal Hell. New theories and new interpretations are being heralded broadcast throughout our land. These teachings soften the stern and solemn declarations of God's Word. Alas, it is all too true that many of our ministers are shunning to declare this portion of the counsel of God, while the world rushes madly on in its pleasure and sin, seemingly unconscious of the certain judgments to be pronounced by a just and holy God.

For my own part, I have long ago decided to warn those to whom I preach of the doom of the wicked. As I have studied the lives of those God has so mightily used in the winning of lost souls, I have been impressed with the fact that they did not fail to warn the impenitent of the horrors of Hell. When I read in God's

Word the solemn warnings to the wicked and remember that He who is love incarnate, our blessed Lord Jesus, spoke in such unmistakable terms concerning this theme, I feel no hesitancy in speaking on this topic.

I am persuaded that if we preached more of Hell in our pulpits, we would have less of it in the lives of our congregation.

It is my purpose tonight to let the Scriptures be our guide. If there is a difference of opinion on your part, you must find fault with the awful truth as presented in the Holy Scriptures.

First, the Bible certainly teaches there is a Hell. Passages in the Old Testament such as Isaiah 33:14, Prov. 15:24, and Psalms 9:17, suggest it. The New Testament abounds in references to the punishment of the wicked.

If there is a literal, real Heaven, surely there is a literal, real Hell. The one is as graphically described as the other.

Second, the everlasting fire was prepared for the Devil and his angels (Matt. 25:41). This arch traitor and his fallen host must be punished for their sin and disobedience. It was not originally prepared for man. God made a garden in Eden abounding in beauty and glory for the creature made in the divine image. When man sides with Satan, and refuses to submit himself to God, then he must take the consequence (Continued on page seven).

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 15 and 16).

In our previous chapter, that is, chapter 14, you noticed many things relative to the battle of Armageddon. You can't read the last part of that chapter without realizing that that day of battle is going to be a terrible day of slaughter so far as men are concerned. I would suggest that you read also the book of Ezekiel (chapter 38, 39), in order that you might get a further picture of the battle of Armageddon. Certainly, it is going to be a time of terrible slaughter when the blood flows up to the horses' bridles for the space of 176 miles.

Now this Scripture that we have is, in my opinion, a description of what takes place at the battle of Armageddon. The 15th and 16th chapters is but a giving to us of the particulars of the battle of Armageddon. In other words, we had a general picture of the battle in the 14th chapter, and a general description as to how the battle was going to be fought, and the fact that blood was going to flow up to the horses' bridles for a space of 176 miles. Now chapters 15 and 16 give to us some of the particulars and some of the details that take place at the time when the battle is fought.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire and THEM THAT HAD GOTTEN THE VICTORY over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:1-4.

Now this is a picture of the remnant. We have seen this group before. In fact, beloved, if you will notice carefully, we have already had a good view of this (Continued on page two)

## "SUB" CAMPAIGN NETS 4190 NEW "SUBS"

It is truly a joy to us that we are able to make this report as to our subscription campaign of recent weeks. We indeed are happy over the response of you who have sent in this great number of new "subs." Although it is below our goal, we are satisfied with this number. God has given us the ones which it pleased Him to give. And we are content. "Even so, Father: for so it seemed good in thy sight."—Matthew 11:26.

To you who have given us this number, we truly say, "God bless you for your interest." For you who are new readers as a result of the gift of some friend during this campaign, our prayer is that the paper may be a blessing to you from week to week.



The desires of the flesh are the angle worms for the devil's hook when he goes fishing for souls.

## THE BAPTIST EXAMINER

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## We Enjoyed His Fellowship In Our Home Of Recent Date



Eld. Burley Combs

The weekend of Sunday, January 6, it was your editor's joy to have Bro. Burley Combs and his son Raymond of Dayton, Ohio as guests, both in our home and in our church.

Bro. Combs, who is now a strict Missionary Baptist, who believes the deeper truths of God's Word, was originally affiliated with the Enterprise Baptists—an Arminian group. About a year ago, he became a subscriber to TBE, and it is primarily by the doctrinal teachings of this paper that he has become a genuine Baptist.

Although young in the ministry—37 years old, but one year a real Baptist—he holds every promise of becoming a great and stalwart servant of our Lord.

I don't know when our home has been blessed more or when we have had a more enjoyable weekend. Truly it was a little foretaste of glory to have Bro. Combs in our home—especially when we remember what TBE has meant in his home and life.

The following is Bro. Combs' brief statement of faith, and I append it here, trusting that some good sound church will invite him to become their pastor.

### STATEMENT OF FAITH

#### The Sovereignty Of God

I believe that the sovereignty of God is absolute, in the strictest sense of the term. All things are ever under His control, and all His attributes are infinite.

#### The Depravity Of Man

I believe that by the fall, man became totally depraved, and that spiritually he is dead, thus utterly helpless to save himself.

#### Election

I believe that before the foundation of the world, the sovereign God elected or chose the ones to be redeemed by the death of His Son.

#### Particular Redemption, Or Limited Atonement

I believe that our Saviour died INSTEAD of those who will trust in Him. The remainder of man-

kind receive the benefit of a postponed judgment for sin, because God is longsuffering, not willing that any of the elect should perish.

#### Grace

I believe that the saving grace of God is extended to those ordained to eternal life, and that they are quickened from a state of spiritual death, and caused to will, believe, repent, exercise a saving faith, and be redeemed out of the captivity of Satan, and be regenerated into the family of God.

#### Eternal Security Of The Believer

I am fully persuaded that God is able to keep that which I have committed to Him, the eternal safety of my soul, against that day.

#### Church

I believe that the word means assembly, and that it is a local assembly of scripturally immersed believers practicing the ordinances, and carrying out the commands of our Lord Jesus Christ . . . preach, dip, teach.

#### Baptism

I believe the word means to dip or immerse. To administer baptism as a church ordinance, there must be authority, and this authority depends upon the perpetuity and doctrines of a New Testament Baptist Church.

#### The Lord's Table

I believe the participants at the Lord's table should be restricted to members of the local church, that in addition to this, each individual member should examine himself, and that the elements are unleavened bread and fermented wine.

#### Eschatology

I believe in the pre-tribulation, pre-millennial return of our Lord Jesus Christ. I believe that the King of Kings shall reign upon the earth for one thousand years, then the Great White Throne Judgment will doom the wicked forever in the lake of fire, and the righteous shall enter their eternal estate.

## "The Book Of Revelation"

(Continued from page one)

remnant as we have studied about them in Revelation 7: Then we saw them also in the fourteenth chapter. I identified them in both places as being the remnant, or the firstfruits of the Jewish nation.

I believe, beloved, that at the end of the battle of Armageddon all the Jews left in the world will be saved—a nation saved in a day's time. But, beloved, before that nation is saved, before that nation comes to know the Lord Jesus Christ as Saviour, there is going to be a remnant of them that will be saved during the tribulation period. As I say, we have looked at them twice, both in Revelation 7 and in Revelation 14, and I consider that this group here is the same group that we have studied these two times previously.

It is rather conspicuous that this remnant comprise the ones that refuse to worship the beast. It says in the second verse that they "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." So we can see, beloved, that these individuals of Revelation 7, Revelation 14, and Revelation 15—this remnant—the firstfruits of the Jewish nation—have gotten a victory over the beast—over the Anti-Christ.

I wish you would notice that this crowd that we are reading about is not the crowd that has worshipped the Anti-Christ at any time, but rather, this is the crowd that has gotten a victory over him at every time. They have never saluted his image, and they have never bought and sold under his name. There is never a time they have compromised in any way regarding the Anti-Christ.

Now, beloved, it says that this group is in perfect repose, for we read:

"And I saw as it were a sea of glass."—Rev. 15:2.

In all probability, you have stood along the sea coast at some

time and have noticed that the sea is always moving, that it is never still, that it is always turbulent, that it is never quiet. I don't know how many times, beloved, that I have looked out upon the waters and I have thought as I stood beside the sea shore, "Is it possible for the waters to ever cease moving? Is it possible for the waves to ever become quiet?"

Well, beloved, you know as well as I, if you have seen the ocean, that the time never comes when the tide is at a standstill, but rather it continually moves.

Now, beloved, we find that God says that these 144,000—these who have gotten the victory over the Anti-Christ—are standing as it were on a "sea of glass"—in perfect repose. I like to think of this group who are in perfect repose. They are not troubled, they have nothing to worry about, they have gotten victory over the beast, and they stand in perfect repose. How wonderful it is to know that when these seven plagues fall upon the Anti-Christ and his dupes and when the worshippers of the Anti-Christ suffer as these last seven plagues fall upon the world, these who have been victorious over the Anti-Christ are in perfect repose. They do not bow to the Anti-Christ, and when the last plagues fall upon the world, they stand in perfect calm. Those plagues do not touch them.

Now let's go back to the children of Israel in the land of Egypt. The first three plagues in the land of Egypt fell upon both Egyptians and Jews alike. But then, beloved, it says that God made a difference between the Jews and the Egyptians so that the plagues fell upon Egypt and not a plague fell upon the children of Israel. I see those Jews, beloved, when the flies were thick in Egypt, yet there wasn't a single fly in all the dwellings of the children of Israel. I see the Egyptians when they feel the darkness—it is so dark that they can feel it—yet over in Goshen, in the houses of the children of Israel, there is light. God made a difference inasmuch that the cattle of the Egyptians died, but the cattle of the children of Israel survived. God, I say, made a difference between Egypt and the children of Israel.

But now, beloved, when these last plagues are being sent upon the Anti-Christ and his followers, God's own—this 144,000, this remnant—the firstfruits of the Jewish nation—stand in perfect repose, calm, peaceful, placid, enjoying to the fullest their experience in the Lord while the Anti-Christ and his crowd suffer.

It is rather interesting to notice this group—this remnant—that they sing, for it says that they "sing the song of Moses the servant of God, and the song of the Lamb." Now, beloved, Moses was a deliverer; he delivered the children of Israel out of the land of Egypt. The Lord Jesus Christ was a Deliverer; He delivers the elect from Hell. So this crowd sings the praise of Moses and the praise of the Lamb who delivered them.

In singing, beloved, they praise the Lord for His works, for it says: "Great and marvellous are thy works, Lord God Almighty." There is not one of these Jews who is saved that praises his own works. There is not one of them that sings about what he has done. There is not one of them that praises himself for what he has accomplished. Rather, beloved, they praise the Lord, because of what God has done for them.

There is not an Arminian in the crowd. Every last one of them believes in sovereign grace. Every last one of them believes in the doctrine of election. They praise the Lord for His marvellous works.

I would like to emphasize the fact that the only works that will ever amount to anything are not our works, but the works of the Lord.

Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful WORKS? And then will I profess unto them, I never knew you: depart from me, ye that

## BAPTISTS AND CATHOLICS

### CONTRASTED

#### WHICH ARE YOU?

By J. B. GAMBRELL

"If everything that is Baptist is taken from any one of Protestant Pseudo-Baptist bodies, what remains will be Catholic. If everything that is Catholic is taken away, what is left will be Baptist."

#### PROOF

If you believe the items on the left, you are a Baptist. If you believe the items on the right, you are a Catholic. If you are a Baptist, stick to your convictions and come with us. We welcome you.

#### BAPTIST

1. Salvation by Grace is Baptist (Eph. 2:8-9).
2. Regeneration by the Spirit is Baptist (John 1:12-13).
3. Immersion of a believer for baptism because of Christ's command is Baptist (Matt. 28:19; Rom. 6:4).
4. The symbolic view of the ordinances is Baptist (I Cor. 11:26).
5. Individualism in religion is Baptist (John 6:37).
6. The equality of all ministers is Baptist (Matt. 23:8-12).
7. The democracy of the churches is Baptist (Acts 6:5-6; 15:22).
8. The independence of the local churches is Baptist (Acts 15:22-29).
9. The Bible as the final authority in matters of faith and practice is Baptist.

#### CATHOLIC

1. Salvation by works is Catholic.
2. Baptismal regeneration is Catholic.
3. Sprinkling and pouring baptism are Catholic and upon the primary assumption the Catholic hierarchy that divine institutions may be changed.
4. The sacrament view of ordinances is Catholic.
5. Proxy religion is Catholic.
6. Orders in the ministry is Catholic.
7. Hierarchical control of churches is Catholic.
8. The overhead control of local churches is Catholic.
9. The church as the final authority in matters of faith and practice is Catholic.

work iniquity."—Mt. 7:22, 23.

This is a picture of the last judgment. We see unsaved men as they come to be judged of God, and as they stand there, they say, "Lord, we've preached big sermons in your name, and we have cast out devils, and, Lord, we have done MANY WONDERFUL WORKS." Notice, "and then will I profess unto them, I never knew you." He listens to these unsaved preachers when they tell the Lord about their preaching. He listens to them when they brag about the number of demons that they have cast out, but just as soon as they start talking about their works, He says, "I never knew you."

I tell you, beloved, the only works that will count at the judgment bar of God are the works of the Lamb of God, the Lord Jesus Christ, who finished our salvation at Calvary. The works of man will avail nothing.

"Then said they unto him, What shall we do, that we might WORK the WORKS of God? Jesus answered and said unto them, This is the WORK of God, that ye believe on him whom he hath sent."—John 6:28, 29.

Here was a crowd who, after

Jesus had fed them, listened His discourse on the bread of life. They interrupted Him saying, "What can we do? want to know what we can do that we may work the works of God." Jesus said, "There are no works that you can do; it is just one work, and that is work of faith wrought out in the Lord Jesus Christ."

I want to read you another verse to show you that works are absolutely unnecessary so far as man is concerned in the realm of salvation:

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

Listen, beloved, the only work in Heaven that will ever be praised are the works of the Lord. While the Anti-Christ and his followers are receiving the due reward of their terrible deeds—while they are having the seven last plagues poured out upon them, the saints of this age are sitting with arms folded, calm repose, praising the Lord and singing the praises of the Saviour. They don't praise the

(Continued on page three)

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The nearer you get to the cross, the hotter the battle, therefore take heed lest you fall.

## Israel's Prime Minister And Bible Prophecy

"Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."—Mark 13:28, 29.

In this extract from a recent speech by Israel's Prime Minister, David Ben Gurion, we are presented with a significant reminder of the fulfillment of Bible prophecy.

"Israel was reared in this prophetic teaching and believed in the hope of the future. It carried with it, through thousands of years of wandering over the earth, the Book of Books which proclaimed these promises of redemption. Thus faith sustained it, even though after the destruction of its independence many people imagined that Israel was cut off from history. Our people were twice uprooted from their land by alien powers, first by Babylon and then by Rome. Foreign conquerors one after another devastated the land and destroyed the remnants of Israel on their soil, but throughout the centuries the nation bore in its heart the hope that it would surely return, would rebuild its independence. It was foretold by the prophets. Amos said: 'And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they

shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them.'

"Since the founding of the State eight years ago hundreds of thousands of the dispersed in Israel have been restored to their homeland. They have come from 60 countries, from every corner of the globe. The prophecy of Isaiah has been fulfilled: 'I will bring thy seed from the east, and gather them from the west; I will say to the north 'Give up,' and to the south 'keep not back.' Bring my sons from afar, and my daughters from the end of the earth.'

"The most remarkable event of our generation has come to pass: The nation, scattered over the world, cut off from their land for centuries, but preserving in their hearts their faith in redemption, have returned. Eight years ago they re-established their national independence. Since then they are building the waste cities, planting forests and vineyards, causing the devastated land to bloom, and settling the desert.

"This was not merely a political or material rising. We have returned bringing with us the great spiritual heritage which is bound up with the Book that made us into an eternal people."

—Salvation Magazine

### "The Book Of Revelation"

(Continued from page two)  
selves; they don't brag about their works; rather, they praise the Lord and His works.

Beloved, the only man who will ever sing the same song is the man who has learned that his works are vile and valueless in the sight of God.

It is interesting to me as I read this Scripture to remember that the only folk who sing during this tribulation period are the folk who praise the Lord for His works. They have something to sing about. They have the deeds of the Lord to sing about. I tell you, beloved, if it were left up to you and me to do anything worthwhile within ourselves, we would never sing like these individuals. These individuals fold their arms and stand in sweet repose and sing the praises of the Lord because His works are perfect works and because that through His finished work of redemption at Calvary, they are saved.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and having their breasts girded with golden girdles. And one of the seven angels gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."—Rev. 15:5-8.

The seven angels with the seven last judgments are just about ready to pour out their vials upon this world. Notice that it

says that these seven angels were clothed in pure and white linen, and that their breasts were girded with golden girdles. Beloved, even the angels of God were clothed.

Maybe this is the wrong season to talk about "shorts," but I may not be around next May, June, July, and August. I may be in Glory by that time, so I want to offer a word of warning now. Beloved, if the angels of God are clothed, how much more does it behoove us as the saints of God within this world!

Now, beloved, as I say, Heaven is getting ready for judgment. These angels come forth to prepare for judgment. Most preachers talk about a God of love all the time. In the modern pulpit we study and talk and preach about a God of love, who loves everything and can't hate anything, and yet the Word of God says that these angels came forth talking about wrath—about God's wrath, and about a God who liveth forever and ever. Beloved, the God we serve is a God that is eternal. We are not serving a God who lives a little while and then passes away, but He lives forever and ever.

Listen:

"O Lord, which art, and wast, and shalt."—Rev. 16:5.

Notice, there isn't any doubt about God perishing. God will always be here.

As the poet has said:

"You cannot shell His temple, Nor dynamite His throne; They cannot bomb His city,

Nor rob Him of His own.

"They cannot take Him captive, Nor strike Him deaf and blind, Nor starve Him to surrender, Or make Him change His mind.

"They cannot cause Him panic, Nor cut off His supplies, They cannot take His kingdom, Nor hurt Him with their lies.

"Though all the world be shattered, His truth remains the same; His righteous laws still potent, And 'Father' still His name.

"Though we face war and struggle, And feel their goad and rod; We know above confusion, There always will be God."

III

### THE FIRST VIAL.

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 1:2.

Notice, this plague never touched the children of God. It never touched the 144,000 which are the firstfruits of the Jewish nation. Rather, it was aimed at those who were worshippers of the beast. It is a plague that is described as a grievous sore.

In the book of Micah, we have a prophecy relative to the repetition of the plagues that fell upon the Egyptians. Beloved, we have it right here. It is the same plague being repeated upon the world so far as the Anti-Christ and his workers are concerned.

Lazarus had a plague of boils. Now they fall upon this ungodly crowd—the Anti-Christ and his followers—in the closing scenes of the tribulation period.

IV

### THE SECOND VIAL.

"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea."—Rev. 16:3.

This second vial had the effect of causing the sea to become as the blood of a dead man. Beloved, you can hold the blood of a dead man—a gelatinous mass—in your hand, but you can't hold the blood of a man who is alive. God says that the sea is going to become as the blood of a dead man.

V

### THE THIRD VIAL.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."—Rev. 16:4-6.

When this third angel pours out his vial upon the fountains of waters and they become as blood, we learn that the angel who has charge of these waters declares that God is just—that He has dealt in justice, and he praises God for His justice.

Some of these days when Revelation 19 becomes a reality, the saints of God are going to shout over the damnation of the lost. Four times in Revelation 19 the saints of God shout "Hallelujah" over the destruction of the old whore and her harlot daughters. When they do so, beloved, they are really praising God because He is pouring out His wrath upon those who have long rebelled and blasphemed His name.

In dealing thus, the world is merely getting justice—merely reaping as they have sowed. We read:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

Do you remember how Jacob deceived his father to make him think that he was Esau, by putting those goat skins on the small of his neck and on the backs of his hands, so that his father would think him a hairy man? Later, beloved, his eleven boys came in and spread before him a coat that had been dipped in goat's blood in order to deceive their father. He had deceived his father with goat's skins, and they deceive him with goat's blood.

Do you recall the story of Adoni-bezek of whom it is said

## BRO. NORMAN TRUETT AND FAMILY



Mr. and Mrs. Norman Truett and children of Charleston, S. C., were guests of Calvary Baptist Church and later in your editor's home for dinner on Sunday, December 23.

And what a joy it was to us to have these fine consecrated young Christians in our home! The fellowship and joy that was ours together can best be described by one word—"wonderful."

May God bless these fine young friends as they grow in the work of our Lord.

that he had cut off the thumbs and big toes of seventy kings? root nor branch."—Mal. 4:1.

What a plague this will be when men will be overcome with sunstroke and scorched with solar heat. We speak of the atom bomb, the cobalt bomb, and the hydrogen bomb. I do not know whether God will use any of these or whether this plague brought about by the fourth angel shall be supernatural. We do know, though, that it will be a time of suffering. This is indicated in the Old Testament prophecy:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: THEIR FLESH shall CONSUME AWAY while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14:12.

Despite the suffering which comes, the Anti-Christ's followers continue unrepentant and blaspheme. There was a reason for this—they were not God's elect; they could not repent. Men do not turn to God because of God's wrath being poured out upon them, but rather, because He gives repentance and faith to His elect. These were not His elect. They had chosen the Anti-Christ and were his followers. This shows that the whole world would be like them if God in His mercy did not graciously choose some of Adam's fallen race unto Himself.

VI

### THE FOURTH VIAL.

"And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."—Rev. 16:8, 9.

When the fourth vial was poured out, the sun was affected thereby. This is doubtless a fulfillment of Malachi's prophecy, when we read:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts,

VII

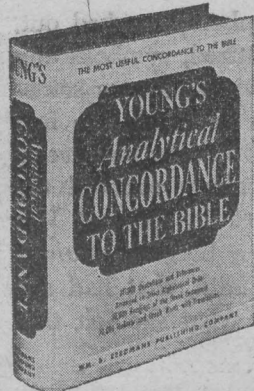
### THE FIFTH VIAL.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of DARKNESS; and they gnawed their tongues for pain."—Rev. 16:10, 11.

For a corresponding passage, let's go back to the day when God visited Pharaoh with the plagues that fell upon the land of Egypt. One of those plagues was that of darkness. Listen:

"And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even DARKNESS which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days."—Ex. 10:21, 22.

Now God does for the hosts of the Anti-Christ just what He did for Pharaoh long ago. He sends (Continued on page six)



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"Remember now thy Creator in the days of thy youth."—Ecc. 12:1

# Baptist Youth Witness

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

## Baptismal Regeneration And Its Evil Fruit In History

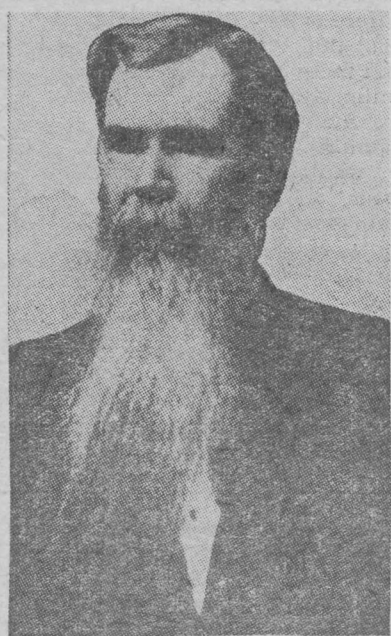
By B. H. Carroll

In the history of the doctrine of baptismal regeneration, baptismal salvation, or baptismal remission, the consequences have been fearfully evil. By its fruits ye shall know it. What has been its fruit in history?

(1) The first fruit was that as soon as Christians, after the apostles, reached a conclusion from certain scriptures that sins were really remitted in baptism, and that baptism is never to be repeated, they instantly began to postpone baptism, so as to include, when they were baptized, just as many of their sins as possible. From the time of Augustine and Tertullian, it was very manifest. Tertullian said, "Why hurry baptism? All the sins you commit up to that time are washed away. Then put it off as long as possible." This is consequence number one.

(2) If baptism means the abolition, or remission of sins, "Why not," said the mother, "baptize my baby?" And just as sure

as the sun shines in the heavens,



B. H. CARROLL  
(1843-1914)

this doctrine of baptismal remission. (Continued on next page)

## BE NOT SLOTHFUL

Gibbon spent twenty-six years writing *The Decline and Fall of the Roman Empire*. Milton used to arise at four o'clock every morning in writing *Paradise Lost*. Bryant re-wrote *Thanatopsis* 93 times. Webster worked thirty-six years to produce the first edition of the dictionary that bears his name. Cicero practiced speaking before friends every day for thirty years to perfect his elocution. To accomplish the desire of their hearts these men, and others like them, have counted no sacrifice too great.

Many of us who profess to love the Lord Jesus Christ, yes, who really love Him and desire to serve Him, are put to shame in comparing our exertions with those of the men mentioned above. So many acts of service in Christian work are done in a half-hearted way. They are fulfilled as tasks to be done but there seems to be little effort in preparation or joy in the doing of them. A Sunday School teacher "gets by" with but a few (Continued on next page)

## How Nero Persecuted The People Of The Mighty God

By JOHN FOXE

Emperor Nero was this cruel tyrant who put to death the apostles, Peter and Paul; and it was he who began what is called in history the "first general persecution of the Christians" in the early ages of the church. He was the sixth emperor of Rome and the Caesar to whom Paul appealed when he was accused before Festus.

Nero was made emperor when only sixteen years old, through the dark plots of his wicked mother Agrippina, who by poisoning her husband, the emperor Claudis and his son cleared the way for Nero who was her own by a former marriage. During the first years of his reign the young emperor was influenced by the advice of able counsellors and ruled wisely; but as he grew older, his violent temper began to show itself.

He fell under the sway of a beautiful woman, Poppaea Sabina, who was a proverb for vanity and evil living and who

was said to keep five hundred she asses, so that she might bathe in their milk to preserve her complexion. Nero wanted to marry her, although he already had a wife, Octavia. Agrippina taking the part of the neglected wife Nero planned his mother's death by the ingenious device of sending her to the country seat in a boat, which was cunningly contrived to fall to pieces as soon as it left the shore.

Agrippina saved herself by swimming to the land, but was directly slain by the swords of executioners, who were dispatched by her son Nero as soon as news had been brought of her escape from drowning. Octavia was divorced, sent to the island and put to death there. Nero then married Poppaea and gave himself to the wildest and most reckless course of life.

Throwing aside the state and dignity usually maintained by a Roman emperor, Nero would descend into the arena and mingle with the gladiators or professional fighting men, sometimes even taking part in the bloody scenes enacted there. This delighted the (Continued on next page)

## The Little Baptist

### DISCUSSION OF BAPTISM

Mellie is again at home with her mother. Seven years of her life have gone by since she was first introduced to the reader. She has grown much; and observation, experience, and education, have done for her all that could have been done for anyone under like circumstances. She is yet small, though now a young lady, and her intelligence is such, that she is peculiarly attractive. Her acquaintances still speak of her as "Little Mellie;" and the little "Baptist Bible," though greatly damaged by use, is still preserved.

She has read, and re-read it, until she is familiar with its teachings; and pencil marks, designating noted texts, are found on many of its pages. She remains true to her first impression—that it is a Baptist book. And she intends that it shall not be long until it will be no mistake when her friends call her the "Little Baptist." Having taken proper time to deliberate, she is now resolved to act. She desires to obey her Saviour, by her own voluntary action, in the ordinances of His church. She no longer looks specially and solely to "the recompense of reward," but is moved by a sense of duty. She recognizes the right of Christ to command, and the duty of His followers to obey.

In the Bible she finds the path of duty plainly marked out. She having believed, intends soon to be baptized, symbolically showing her faith in a buried and risen Saviour. It was something of a trial for her to leave the church in which she had been nominally a member, and in which her relatives for several generations had lived and died; yet she calmly counted the cost, decided upon her course, and moved steadily forward. Her mother having adopted her views, of course became a tower of strength to her; though so firm was her faith, that had she been left to act alone, she would have done what she felt that her Saviour required of her.

Mellie and Frank had often tried their skill at argument; and, in many well contested conflicts, Mellie had held her ground nobly and triumphantly. This was, in part, because she knew more of the Bible than Frank, but more especially because the Bible favored her side of the question.

Frank, with all his virtues, had acquired some very aristocratic notions. He had much pride, and looked forward with ambitious hopes to fame and popular applause. A partiality for the Presbyterian church was early instilled into him, and he had a denominational pride that made him jealous of its fame.

And, too, a majority of the most wealthy people of the community belonged to this church, or were under its influence; this, to one who felt himself to be a "rising man," was a natural stimulant to him to keep "fair weather" in that direction.

He determined that, if possible, he would prevent his mother and Mellie from leaving their church. He had tried in every way to dissuade them from the too free expression of their opinions, which he saw was destined to bring trouble on the church, and afford gossip for the whole community. But finding them determined and immovable, he resorted to the strategy of having Dr. Farnsworth to casually call to spend the day with them. Frank hoped that the Doctor, by his great learning and powers of argument, might succeed in influencing them to change their purpose; not reflecting that God sometimes chooses the weak to confound the mighty, and the foolish to confound the wise.

Early on Monday morning, Dr. Farnsworth called at Col. Brown's to make a last effort to reclaim his "erring members," as he had frequently called Mrs. Brown and Mellie. He was somewhat encouraged by seeing them in their accustomed seats the day previous, and especially since he discovered no change in the countenance of either of them when he made some heavy thrusts to the "heresies of the times"—a few remarks that had been well prepared for a special object, but which were, seemingly, only casually thrown into the discourse.

As soon as it appeared polite to do so, Dr. Farnsworth accosted Mellie in a kind of flattering manner, relative to the improvement made on her by the country school, and being little disposed to waste time in ceremonies, he said:

"How is it, Mellie, that you, being so small, are attracting so much attention in the community? It appears that *your person* and *your opinions* are monopolizing the attention of the whole town."

Mellie blushed, and for an instant seemed overcome with diffidence, but on regaining her composure, she replied, "I think that the compliment must be overdrawn, Doctor. If my person is attractive, I do not know why, unless people think the old saying true, that 'valuable articles are always put up in small packages.' And, as regards my opinions, I cannot suppose they are entitled to any great attention. Please enlighten me further as to your meaning, Doctor."

(Continued Next Week, D. V.)

## SWEETER MUSIC

When Ulysses, hero of Greek mythology whose wanderings form the theme of Homer's *Odyssey*, was about to sail past the island where the sirens dwelt, he filled the ears of his sailors with wax and bound himself to the mast of the ship in order that neither he nor his crew would succumb to the enchanting strains of the sirens' music. Thus, according to legend, they were able to sail on, resisting the great temptation to put ashore.

On the other hand, when Orpheus was obliged to pass the same place on his voyage in quest of the Golden Fleece, he chose a different method. On his lyre he played such alluring music that his crew was captivated by its strains and was insensible to the bewitching melodies of the sea-nymphs.

Ulysses and his men were able to resist temptation by self-effort. Orpheus and his crew found something better than the temptation—music sweeter than that which was played by the sirens.

Temptation comes to every child of God on this earth. It must be resisted and put to flight. The whole armor of God must be employed. And the very strongest and most blessed power over temptation is the realization of the fact that in Christ we are possessed with the new nature—the life of Christ Himself. The music of the indwelling Spirit of Christ is sweeter than the melodies of the world, the flesh, and the Devil. Consequently, the more we give attention to heavenly things, the things of Christ, the less shall we be drawn by the bewitching tunes of the world. "Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new."—II Cor. 5:17. —Our Hope



FEBRUARY 2, 1957

# DISCIPLESHIP

"These are they which follow the Lamb whithersoever he goeth."

I thought it hard that Christ should ask of me  
To walk through life along a blood-marked way,  
And thus it was, I shrank back, tremblingly,  
Then paused, and bowed my head, and said him, Nay!  
But looking down I saw with tear-dimmed eyes  
That all the blood-marks came from pierced feet,  
At which I learned, with sad yet glad surprise,  
That they were proofs of love, enduring, sweet;  
'Twas thus again, I looked on Christ's dear face,  
And once again began to follow on.  
Since then I've only thought of His great grace,  
And fear of blood-marked ways is wholly gone.

—Selected

## Nero

(Continued from preceding page)  
rabble, who crowded the tiers of seats in the great circus and shouted their approval, but the nobility turned with disgust from the spectacle of an emperor so degrading himself.

Caring only for the applause of the mob, Nero used every means possible to extort money from the rich and spend it in wasteful extravagance. A huge palace, called the Golden House because of its splendid decorations, was built. This magnificent structure was of great size and surrounded by gardens, lakes, baths, and pleasure grounds. "Now, at last," said Nero, "I am lodged as an emperor should be."

In order to get money to complete this palace, accusations were brought against many rich men of Rome, who were put to death, and their property taken by the emperor. His hatred and cruelty seemed especially directed toward the higher classes. Seneca, the philosopher, Nero's former teacher and adviser, was accused, and chose to die by his own hand, by bleeding to death in a warm bath, his wife dying in the same way.

So common did it become for men to receive a message of death that they searched for an easy way to die, as to escape the public executioners.

About this time a terrible fire broke out at Rome, which destroyed six of the fourteen quarters of the city. For six days the fire burned furiously, and scarcely had it died down when another fire began in the opposite direction. Many ancient temples, monuments, and works of art were ruined by the flames. The people were panic stricken, and

believed that the fire had been started by the emperor for the mere pleasure of seeing it burn. It was said that when the flames were at their height, he went into a tower and sat there, looking down upon the burning city while he played upon his harp, and sang of the burning of Troy—saying, "I would that I might see the ruin of all things."

## Nero Accuses The Christians

But becoming alarmed at the hatred he had aroused in his people, and finding his throne endangered, Nero hastened into the streets, and with a free hand, scattered money among the crowds until his treasury was empty. Then, with characteristic cruelty and cunning, he undertook to divert the attention of the angry mob from himself by leading them to wreak their vengeance upon helpless and innocent victims. He therefore accused the Christians of having set fire to Rome, and ordered them to be hunted down, slain, and tortured in such a variety of horrible ways as awakened the pity of even the heartless Romans themselves.

## Nero's Torches

In particular he had some sewed up in the skins of wild beasts, and then worried by savage dogs until they expired. Others he had wrapped in tow and smeared with pitch; they were then fastened to tall poles planted in the garden of his palace, and set on fire, while Nero, attended by his slaves and courtiers, reclined upon a balcony and watched the blazing of what he called his "torches."

## The Catacombs Of Rome

In those dark days, the Chris-

tians had no churches and dared not meet in public, so they tried to find some secret places where they could gather together without being disturbed. Now it happened that, just outside the city of Rome, there were deep tunnels or caves in the rock, called catacombs, which had been dug long before to get stone for building the city. The rock had been hollowed out into many galleries, with here and there a vaulted chamber, where several passages - ways crossed or met. Slaves and convicts worked in these places, and they became known to the Christians as a safe place in which to hide. They also buried their dead in some of these caves, in niches or shelves cut in the sides of the galleries, and over the bodies they placed their names, with loving inscriptions, some of which remain visible to this day. The Christians used to meet for religious services in these gloomy, underground chambers, in which they could worship God without fear of being thrown to the lions or given over to the flames.

At night these Christian men and women might be seen stealing forth from their homes, carefully looking behind them from time to time to see that they were not followed; then, hastening to the outskirts of the great city, they entered the dark openings in the rock and passed along the gloomy galleries. Soon they heard sweet music, and a vaulted chamber, brightly lighted, came into view at the end of the dark tunnel; men and women were there singing a psalm of joy.

(Taken from *Christian Martyrs of the World* by John Foxe. This book has 590 pages, and it sells for \$3.95. Order it from us today.)

## Be Not Slothful

(Continued from preceding page)  
minutes of study and less prayer, and then wonders why there is little fruit. A pastor "digs into the barrel" for an old sermon, supposing that it will do for the next Sunday as few of his congregation will remember it in any event, and is puzzled that his audience is not stirred. Most of us fail to pray as we ought, for praying is hard, hard work; and then we profess perplexity that we do not see answers to our prayers.

Spiritual laziness is responsible for much spiritual barrenness. In connection with this matter, each of us might ask ourselves the same question: "Could this possibly be true of me?"

—Our Hope

## Baptismal Regeneration

(Continued from preceding page)  
sion forced "infant baptism." There never would have been any but for that. And the testimony of history is as clear as a sunbeam as to the relation between these two things—that infant baptism is the product of the doctrine of baptismal regeneration. That is the second fruit—a fruit that is not good either.

(3). "Since I may baptize my baby, in order to save it, why not sprinkle it? Why need I dip the little fellow? Why not simplify the ordinance, and just sprinkle a few drops of water on it?" And it is certain that that is the doctrine which changed the act of baptism from immersion to sprinkling. It is certainly true. Bro. Burleson was once telling a Campbellite friend of ours, Bro. Carrington of Austin, Texas—we both thought a great deal of him—that if there were no infant baptism in the world today, that

"Sinner, nothing do,  
Either great or small;  
Jesus did it, did it all,  
Long, long ago."



## For Little Children

### JESUS KNOWS ALL THINGS

**Memory Verse:** "The eyes of the Lord are in every place, beholding the evil and the good."

Boys and girls, if you will read verses 43 through 51 of the first chapter of the book of John, you will learn how that Philip and Nathanael became followers of the Lord Jesus Christ.

Here is how it happened: Jesus went into the country of Galilee. And there He found a man named Philip. Jesus said to Philip, "Follow me."

Philip did follow Jesus. But he wanted Nathanael to follow Jesus, too. So Philip went to Nathanael and told him about the Lord Jesus. Philip told Nathanael of the Messiah of whom Moses and all the other writers of the Old Testament wrote.

At first, Nathanael did not believe. But he went to see Jesus, anyway. When Jesus saw Nathanael coming, He said something about Nathanael that sur-

which he (the Campbellite friend) was preaching, would bring it about. "Oh, no," he said, "that could not do it."

Yet it happened with this very Bro. Carrington that he was sent for by a family, and the mother said, "Brother Carrington, my preacher friend is gone; you are a preacher, not of my faith, it is true, but you are a preacher, and here's my baby about to die; I believe it is lost, if it is not baptized, and I ask you to baptize my baby." And Bro. Carrington, the Campbellite preacher, sprinkled that baby! That is a fact of Texas history. I do not like that fruit.

(4) The next fruit is sacerdotal salvation—a salvation at the hand of a priest, or some other human being. That is not good, either.

Another fruit is that if you baptize all the babies, and keep up baptizing all the babies, then you banish believer's baptism out of the world.

There would be none at all. You go to a country where this "sacramental" ordinance by baptism has prevailed, and where it has necessitated infant baptism, and where it has necessitated this change in the form of baptism, there is no one in the whole nation to be found, since being administered to infants as they come into the world, not a man could be found who could pass to maturity to be baptized on a profession of his faith, and he is taught to believe that it is all right. They say, "We cannot repeat the baptism." So if these false teachings are accredited, there is utterly no use for these Scriptures: "Believe and be baptized; repent and be baptized; they that believed his word were baptized, etc."

(5) The next fruit is this: If there is no salvation without baptism, suppose I had a brother, a cousin, or an aunt who died, and was not saved. Then I would say,

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prised everyone Jesus said that Nathanael was a very good person, and everyone wondered how Jesus knew so much.

Then Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I was thee" (John 1:48).

Nathanael then knew who Jesus was. He said: "Rabbi, thou art the Son of God; thou art the king of Israel" (John 1:49).

Yes, boys and girls, we learn from God's Book that Jesus is God's Son. And we know that the Lord Jesus knows all things, even as He knew Nathanael.

But does He know each of you who reads this as His own child? Or are you an unsaved sinner? If Jesus is not your Lord and Saviour, then He knows all of your sins. If you are saved, then He has blotted out your sins. Listen:

"I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25).

"Why not let us have a baptism for the dead?" And it brought that in just as certain as there is anything in the world; for those who have died without having been baptized, and hence, according to that doctrine, were not saved, and therefore there arose a baptism for the dead.

(6) And it certainly also brings a union of church and state, as sure as the world stands. This is the fruit of the doctrine in history.

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## READ THE BIBLE BY SYMBOLS

And now also the

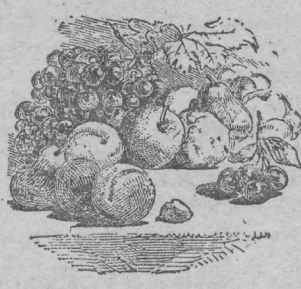
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"And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." —Luke 3:9.





## Three Booklets That Falsify The Position Of Great Men As To Calvinism

FROM  
SPURGEON'S  
PULPIT



### Trying To Believe

We feel that our readers should be warned against three booklets which are in circulation that falsify the truth as to the position on Calvinism of certain men now dead. We do not say that the authors of these booklets have intentionally misrepresented these men, but nevertheless, they have done so. We think that the reason for their doing so is that they have failed to properly investigate.

The three booklets that we refer to were written by the following authors: G. E. Jones, L. S. Ballard, and H. O. Van Gilder. The booklets by Jones and Ballard are definitely heretical on the doctrine of election, as well as containing misrepresentations of the positions of others. Bro. Van Gilder's booklet is true to the Word of God as to election, but the value of the booklet is practically ruined by the theory of a general atonement.

Jones implies in his booklet that C. H. Spurgeon preached election as presented in the booklet. But Spurgeon did no such thing. Jones teaches that God foresaw who would believe and who would not believe, and upon that basis He elected. That is as foreign to the position held by Spurgeon as can possibly be. Read the following comments by Spurgeon, and you will see that Bro. Jones has definitely misrepresented Spurgeon:

"But," say others, "God elected them on the foresight of their faith." Now, God gives faith; therefore He could not have elected them on account of faith, which He foresaw. There shall be twenty beggars in the street, and I determine to give one of them a shilling. But will anyone say that I determined to give that one a shilling; that I elected him to have the shilling, because I foresaw that he would have it? That would be talking nonsense. In like manner, to say that God elected men because He foresaw they would have faith, which is salvation in the germ, would be too absurd for us to listen to for a moment. Faith is the gift of God. Every virtue comes from Him. Therefore, it cannot have caused Him to elect men, because it is His gift." (Sermon on "Election," Vol II, Memorial Library.)

Ballard in his booklet makes

the following statement relative to the position of J. R. Graves and J. M. Pendleton:

"J. M. Pendleton and J. R. Graves were two of the greatest Baptist preachers who have lived since the days of Paul, and neither of them accepted the doctrine of Calvinism." (Page 43 of "Election Made Plain.")

But let us quote from Bro. Graves and Bro. Pendleton, both now with the Lord, and see whether or not Bro. Ballard has presented the truth:

"God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to His own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and from the rest of mankind He withheld His grace and left them to dishonor, and the just punishment of their sins." (Page 105 of *Christian Doctrines*.)

Now let us read from J. R. Graves' debate with Ditzler and of Graves' position:

"To say that all are not saved because God could not save all, as well as some, would limit His power. It must be because in the exercise of His own sovereign will, and in the purpose of His grace, He saw fit not to save all. He is no more under obligation to save any one of Adam's fallen race than He is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of them. If He should see fit for reasons all His own to save one in each hundred, or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in Him to save one sinner of Adam's race — and no one can justly charge Him with injustice should He save none. . . . He did not contract for the lost angels, nor all men. He only took hold of the 'seed of Abraham,' not of Adam. . . . We were made to love God because He first loved us. We elected or chose Him, because He first elected or chose us. . . . It was the elect who were represented in the covenant of Redemption by Christ. . . . They were the Father's choice, and

that was enough for Christ, and should be enough for us. 'Even so, Father, for so it seemed good in thy sight.' (Matt. 11:26). Infidels may wrest this hard doctrine, more fully developed by Paul than any other apostle, to their own destruction, but a host of the best and clearest minds that ever lived on earth have advocated it—as Augustine, Calvin, Knox, Henry, etc.—and it is crystallized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (Quoted from *The Great Carrollton Debate*.)

Bro. Van Gilder has, I am sure, misrepresented John Calvin for no other reason but that he accepted what A. H. Strong states in his "Systematic Theology" as being the true position of Calvin on the atonement. Strong gives a quotation that is supposedly taken from Calvin's Commentary on the passage, I John 2:2, and Strong implies that Calvin in his later life renounced Particular Redemption for the general atonement theory. But one will search in vain to find any such comment whatsoever in John Calvin's Commentary upon I John 2:2. And furthermore, one will fail to find such a quotation in any of the works of Calvin. Where Strong got such a quotation and the idea that it was from Calvin, I do not know. He does not give a reference as to where the quotation came from, except to say that it was in Calvin's Commentary on I John 2:2. But the quotation cannot be found in Calvin's comments on that passage.

I trust that these brethren will remove the erroneous statements made concerning these men in their booklets, if the booklets are ever reprinted. I think that they should very definitely burn every copy of the present edition that they have in their possession and can get their hands upon, for it is wrong for such false information to go forth into the hands of the public. The reason that Baptist history is blurred so much today is due to the fact that the various writers through the years have falsely represented Baptist brethren, and their writings have lived to cause many to err.

BOB L. ROSS

country of Iraq, which originally was Babylon. It is scarcely fordable at any place, at any time. It is from 3 to 1200 yards wide and from 10 to 30 feet in depth, yet here is a statement that it will be dried up.

This is prophesied elsewhere in God's Word. Listen:

"Therefore thus saith the Lord: Behold, I will plead thy cause, and take vengeance for thee; and I will DRY UP HER SEA, and make her springs dry."—Jer. 51:36.

"And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall DRY UP; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."—Zech. 10:11.

You will doubtless recall how that God opened a passage through the Red Sea for the children of Israel, and while they escaped thereby, death came to Pharaoh and to his hosts when they attempted to follow Israel through the sea. God did the same for the children of Israel at the Jordan River. He opened up a passage for them in a miraculous manner.

Well, some of these days He is going to dry up the Euphrates River so that the kings of the East will be able to march unhindered with their armies against Israel. If you will take a map and study it, you will see that to the north

and east of Israel lie Russia, India, China, and Japan—all Communist nations, and someday these are going to come to fight against the children of Israel in the battle of Armageddon.

It tells us that the unclean spirits go forth to gather the kings of the earth together against the Lord and His people. Long ago, an unclean spirit lied to Ahab in order to entice him to battle and to his destruction. Listen:

"And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so."—I Kings 22:19-22.

Those unclean spirits are described as "frog-like." Frogs, as you know, come forth to croak at the close of the day. Well, when the world's evening shadows fall fast upon creation, these come forth to deceive the nations and to bring them together for their

It is a common thing to hear an anxious enquirer say, "I will try to believe." Now, this means, "I do not believe what God says, and I intend to remain an unbeliever, unless I get something more than His bare word to convince me." Trying to believe generally means persevering in giving God the lie. It is a sort of hard-hearted confession of present unbelief, and a cunning excuse for abiding in it. It insinuates that God is asking of us more than He ought, and we are generously doing our best to oblige Him; or else that what He has to say is so like a falsehood that we shall require a deal of explanation before we can accept it. Ask your own brother how he would like to hear you say to him, "I will try to believe you." You use no earthly friend in a manner so insulting.

Canon Hoare met with a man who said he was trying to believe, and he pictured him as lying at the bottom of a deep pit. The Lord Jesus was at the top, and the man was trying to climb up to Him. "You will never reach Him," said the canon. Month after month the man was still trying, but he had come no further; and he would never have come further if he had not altered his

method, and just trusted Jesus to lift him out from where he was. If this man could have climbed to Christ by his own effort, he would have been out of the pit and needed no Saviour. We set Jesus aside when we think of doing anything in our own strength; ay, even when we talk of trying to believe in Him. True faith comes by a conviction of the truth, and not by an effort of the will: it is therefore to be gained by yielding up the mind rather than by exercising any mental strength. A man does not try to recline, nor make effort to fall, nor labour to lead. We mistake believing when we talk of it as some great and difficult achievement at which we must try and try again. No, dear heart, believe without trying. Let the Lord win thy confidence once!

If a man really wishes to believe anything, he hears about it, and when he is convinced that it is true he believes it. The faith cometh by hearing, not by trying. We hear the Gospel; we know it is true; we believe and live. We hear of Jesus; we are sure He can save us; we trust Him, and He saves us. What there to try at in this?

—C. H. Spurgeon

#### IX

#### THE SEVENTH VIAL.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. 16:17-21.

It is interesting to notice the connection between that which takes place following the emptying of the sixth and seventh vials.

The unclean spirits that are spoken of in verse 13 succeed. Verse 17 tells us that a voice from Heaven announces that "it is done." Now the whole world is in a furore to conquer and to dethrone the band. These frog-like spirits have enticed the nations until they think that they cannot fail.

These nations gather at Megiddo. The word "Megiddo" means to "cut off" or "slay." It is located southwest of the Sea of Galilee, and it has always been a place of slaughter.

"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money."—Judges 5:19.

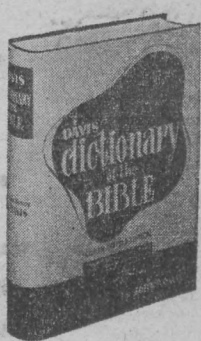
"Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and harkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah."—II Chron. 35:22-24.

When this battle is fought, even

the elements will be arrayed against the nations. Notice:

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."—Rev. 16:18.

"And they shall go into holes of the rocks, and into caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He shall arise."—(Continued on page seven)



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### "The Book Of Revelation"

(Continued from page three)  
darkness so great that men gnaw their tongues for pain. Truly, the world in that day will be nothing short of Hell.

Ordinarily, darkness corrects the most incorrigible of prisoners. If a man is placed within a dungeon where there is no light and thus left for three day's time, it is said that there are but few but what their rebellious spirits will be broken. However, that will not be true with these followers of the Anti-Christ. In spite of the darkness and attending pain, they remain unrepentant and continue to blaspheme God.

#### VIII

#### THE SIXTH VIAL.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:12-14.

The Euphrates River extends for 1800 miles, flowing through the central part of the modern

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PAGE SIX

FEBRUARY 2, 1957



# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, FEBRUARY 10, 1957

JOHN 3:14-36

## "The Book Of Revelation"

(Continued from Page Six)

he ariseth to shake terribly the earth."—Isa. 2:19-21.

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.—Haggai 2:6, 7.

Even Jerusalem will be two-thirds destroyed. This also is a fulfillment of prophecy. Notice:

"And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech. 14:4.

At the same time, the cities of the nations are universally ruined. Liverpool, New York, Berlin, and even Ashland will be ruined as result of the earthquake that day.

As the elements fight these enemies of our Lord, a dreadful hail storm figures in this battle. It is said that the hail stones will be about the weight of a talent. That means about 100 pounds in weight. In other words, it means that the hail stones will be as large as blocks of ice.

When God cursed the Egyptians with ten plagues, one of these was hail. Notice:

"And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field."—Ex. 9:22-25.

### CONCLUSION

In spite of this, men go on unrepentant. As I have said, they do not repent, because repentance must come as a gift from God.

We ordinarily think of great musicians as being reverent and respectful to God. It is said that Beethoven was blasphemous and irreverent both in life and in death. When he was dying, a thunderstorm disturbed him. He raised himself in the bed and shook his fist toward the heavens and blasphemed God for the storm. Thus he died in blasphemy.

This will be the state of the world when these last plagues are poured upon the nations of the world.

The Catholics teach purgatory, which is a fanciful, non-existent place where men suffer a little while for their sins before going into Heaven. This makes purgatory.

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tory to be a great and successful reform school where the incorrigibles of this earth who would not be corrected in time, are corrected in eternity.

Well, beloved, if Hell's torments can cure men of their wickedness, why then is not the Anti-Christ and his followers subdued to penitence? This just proves that no man can come to repentance except as he receives such a gift from God. It must come as a gift.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to GIVE repentance to Israel, and forgiveness of sins." Acts 5:31.

When the Anti-Christ first came on the scene, it appeared that his reign was to be a most peaceful one. We saw him first in Revelation 6:1,2. Imitating the Lord Jesus, he came conquering with a bow and arrow, which is, as you know, practically no weapon at all. It looked as if his reign was to be one of absolute peace. However, when the tribulation period comes to an end and these seven plagues are poured out upon the earth, the Anti-Christ and his followers experience a Hell on earth.

Remember, though, that this is not the final Hell. This is merely a punishment which falls upon men here within this world. If it be thus as we have described it, then what must the suffering and torments of the eternal Hell be like! May God spare you from knowing, and may He grant to you the gift of repentance and life.

### Old-Time Hell

(Continued from page one)

quences of his choice in the punishment of his fallen master. It is all too true that the unregenerate man is already on the side of Satan, and only faith in the crucified Christ can give him hope of eternal life.

Third, Hell is a place of conscious torment. In the story of the rich man and Lazarus, Abraham uses two words which are intensely significant, "Son, remember" (Luke 16:23). Though in the torment of flame, the rich man still retained that faculty of mind, memory.

Oh, the memories which will haunt some of you in Hell! The sermons heard, the prayers offered in your behalf, the tears shed by friends and loved ones, the message of the Word of God—these will remain forever and forever.

This very occasion, these songs, these prayers and pleadings will witness against you.

Fourth, Hell is a place of vile associations. Some of you are prejudiced against the churches because you say that there are hypocrites in them. What about an eternity spent with hypocrites of all ages! "The fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

Our common sense tells us that there should be a place for all the defiling influences of this world. Hell is that place. The description of Heaven definitely declares "that there shall in no wise enter into it anything that defileth, neither whatsoever worketh an abomination or maketh a lie."—Rev. 21:27.

If you hate evil associates, beware of Hell.

Fifthly, the punishment of the wicked is described as a place of everlasting fire. Time and again it is so pictured. In the thirteenth chapter of Matthew, in the parable of the wheat and tares, we have an interpretation given of the parable. Jesus explains everything but the fire. He rather intensifies it when, in the interpretation, He declared, "And shall cast them into the furnace of fire, and there shall be wailing and gnashing of teeth."—Matt. 13:42.

Sixth, the future punishment of the wicked will be extended. The fearful torment will endure day and night forever (Rev. 20:10). This is indeed awful to contem-

## THE BRAZEN SERPENT

Memory Verse: "Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren."

I. The Brazen Serpent. Jn. 3:14, 15. Cf. Num. 21:5-9.

1. The people were bitten by the serpents. The Bible begins with the story of a serpent (Gen. 3:1). Rev. 12:9 identifies this serpent as Satan. The whole human family has been bitten by the serpent, the Devil. He has placed the poison of sin within the moral blood of each of us. Cf. Ps. 51:5; 58:3; Eccl. 7:20; Rom. 3:23. A man once said that all were born innocent and pure, and that he would demonstrate it. He secured a pair of rattlesnakes. He kept them away from all other snakes, fed them on chicken meat, and allowed no one to tease them. He raised snakes to the eleventh generation. He said, "I have educated all of the poison out of them." His boy put his hand into the cage and the snakes, true to nature, coiled, rattled, and buried their fangs into his arteries. By education or culture you cannot change a snake so it will not bite—it is its nature. So with man. All have been bitten by Satan, and all are sinners. You can't educate the sinful nature out. He can only be "born again."

2. God provided a remedy for the serpent-bitten people. God told Moses to make a serpent, exactly like the others in form, color, and outward appearance, only it was not poisonous. This is a symbol of Jesus, exactly like all men, yet without sin. Cf. II Cor. 5:21; I Pet. 1:18, 19; Heb. 7:26.

3. The brazen serpent was to be lifted up. So with Jesus, He must be crucified.

4. They were exhorted to look upon the serpent. There was nothing more for them to do than look. Cf. Isa. 45:22.

5. What they were not told to do:

A. Were not told to pray (mourner's bench).

B. Were not told to minister to others (do good works). Cf. John 6:28, 29; Mt. 7:21-23.

C. Were not told to make an offering. The invitation is without price. Cf. Isa. 55:1.

6. Regardless of how far away they were, they were to look.

7. Anyone among the bitten Israelites might look and be healed. There was no restriction. Likewise, no one can say that he is too bad a sinner, for anyone may look to Jesus for forgiveness. Cf. John 6:37; Rev. 22:17.

8. They got deliverance the moment they believed. Cf. Num. 21:9. The moment one believes on Jesus, he is saved. Cf. Jn. 3:18; Jn. 3:36; Jn. 5:24.

9. The Israelite who refused to look at the brazen serpent died, deserving no pity. The sinner who rejects Christ perishes, and forfeits all

plate. Most of us have loved ones, who, if they die in their present state, would be lost. But does this change matters? Nay, it rather furnishes an incentive to service which should drive us to our knees, and then arise and do what we can to win the lost.

Seventh: and who are those who go to Hell? Listen: "Who-soever was not found written in the Book of Life was cast into the lake of fire." Again, "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). And once more: "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

This is an opportunity to be saved. Flee to Jesus Christ for salvation. Sheltered by His precious blood, you are safe from the flames of torment. God is waiting for you to come even as the father waited for the prodigal. He is calling right now, "Come home, come home, come home."

May the Holy Spirit draw you to Him!—News and Truths.

### Bible Or Church?

(Continued from page one)

and judgments of men. It leads to the same error into which the Pharisees had fallen who rejected the commandment of God that they might keep their own tradition. In unmistakable terms Jesus declared that because they were "teaching for doctrines the commandments of men" (Matt. 15:9) their worship was in vain.

This effort to elevate tradition, no matter how hoary with age, to an equality with the written Word is to "add unto these things" (Rev. 22:18), and upon the person who will "add unto these things, God shall add the plagues

claim to the sympathies of the universe.

## II. The Golden Text Of The Bible. John 3:16.

1. The immeasurable love.
  - A. It is unfailing. Isa. 49:15, 16.
  - B. It is unchangeable. John 13:1.
  - C. It cannot be understood. Eph. 3:9.
  - D. It is the greatest love of all. John 15:13.
  - E. We are loved while we are yet in sin. I Jn. 4:10; Rom. 5:6.
2. The priceless gift—Jesus.
  - A. Jesus is priceless since there is none like Him. Cf. Acts 4:12; John 14:6.
  - B. Jesus is priceless since He cannot be bought. No amount of money (I Pet. 1:18, 19), nor good works (Titus 3:5), nor external ritual can bring the gift of life through Jesus.
  - C. Jesus is priceless because of the Giver.
3. A simple faith. God requires nothing of man except that He believe. Cf. John 5:24; Acts 16:30, 31.
4. An eternal salvation. This is stated both positively and negatively. The one who trusts Jesus for salvation is secure in Christ unto the end. Cf. Jn. 10:28, 19; Rom. 8:35-39.

## III. What Christ Was Not Sent For. John 3:17.

God might have swept this whole world to destruction, but He did not. Rather, He sent Christ to die for the sins of the world.

## IV. Present Tense Salvation. John 3:18.

Salvation is not something we inherit when we die—it is a present tense possession. The moment we believe, we are saved. Cf. John 3:36; 5:24. Likewise, one does not have to wait until death to be condemned. As long as he is unbelieving, he is condemned already.

## V. What The World Loves. John 3:19-21.

The world loves the darkness of sin, rather than the light of the gospel. What a proof of depravity. Men are not only in the dark, but they love darkness and prefer such to the light of the Gospel truth. This is why men don't read the Bible nor attend preaching services.

## VI. The Mode Of Baptism. John 3:22-24.

John's mode was one which required "much water." Only immersion does this. Neither sprinkling nor pouring can meet this requirement. Cf. Mt. 3:6; Mark 1:9, 10; Acts 8:38, 39; Rom. 6:4.

## VII. Stopping To Conquer. John 3:25-36.

John just couldn't be made envious. In no passage, though, does his humility and unselfishness stand out more prominently than here. Moses is a like example. Cf. Num. 11:26-29. How wonderful it would be if each Christian could just learn to apply verse 30 to his every day life.

ment, the same is also true of the New. This Peter affirms when he says: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Peter 1:19-21, ASV).

Though these verses do not go into detail, they say that God "took up and bore along" holy men of old who wrote under the controlling power of the Holy Spirit. There is little wonder, then, that the sixty-six books which compose our Bible, written over a period of some 1500 years, are one in a very real way. The whole Book is concerned with one thing—the record of God's redemptive work. It is God's message. It speaks with an authority born of inspiration.

## 2. Shown by Its Sufficiency.

The authority of the Bible is seen in its sufficiency. In it is found all the light that is needed to show the worst sinner the way to God. It is a guide in every detail of the Christian life. It supports and encourages the Christian in any and every experience through which he may be called to pass.

Its sufficiency is for all men in all needs. Here is a lost sinner finds a knowledge of God and His redeeming purpose in Christ that is able to make him a child of God. Here the Christian sees (Continued on page eight)

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## Passages That Teach

(Continued from page one)  
by our gospel."

(7) God's final purpose is to glorify — "To the obtaining of the glory of our Lord Jesus Christ."

How marvelous is the glorious chain of God's eternal purpose as given in this passage! Here is a literal mine of truth!

With the above outline before us, let's notice briefly these precious truths as set forth in this passage.

(1) God did the choosing of sinners to salvation. Man did not and does not elect God. Man's choice is to remain in sin:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

"There is none that understandeth, there is none that seeketh after God."—Romans 3:11.

But thanks be unto God for His choosing some to salvation! It rejoices our hearts when we meditate upon the statement of our Lord, "Ye have not chosen me, but I have chosen you."

(2) It was "in the beginning" that God chose His people. If you ask when the beginning was, I can only point you to Scripture. John 1:1 states that the Word, Christ, was "in the beginning." In Proverbs 8:23, we have an explanation as to "the beginning." The passage has reference to Christ Jesus, and it says that He "was set up from EVERLASTING, from the beginning, or ever the earth was." So "the beginning" in this passage is the same as "from everlasting." What a glorious truth! Christ has been from EVERLASTING ("the beginning"), and God chose His people that far back! It simply means that He has loved us "with an everlasting love" (Jeremiah 31:3). This is love that we will have to wait until we get to Glory to understand, and there we will learn of it throughout eternity!

(3) God's election is certainly a personal election. Abraham, Jacob, Paul, and all the saints of God were made saints by God's own will and pleasure. And all ascribe the glory of their salvation to "the grace of God" (I Corinthians 15:10). Certain we are that all that ever reach the throne of God to bow before Him and praise His name for salvation are there because of God's choice of them "out of" (Rev. 5:9) the rest of mankind.

(4) The election of these persons was "unto salvation;" that is, to be saved in this "day of salvation" (II Cor. 6:2). Mark well that election is not simply an election to Heaven, but it is unto salvation. It is written that Christ came to "save His people from their sins." God's mark is upon His chosen ones (II Timothy 2:19), but they must be prepared (Luke 1:17) by God's redeeming grace, after the fashion of God's own determination before their entrance into the Celestial City of God.

(5) The salvation to which God's elect are appointed is accomplished through "sanctification of the Spirit and belief of the truth." An example of this work is given in Acts 16:14: the conversion of Lydia. The Spirit "sanctified" (set apart) Lydia's heart to the hearing of the Word of God. The Spirit's work caused Lydia "to attend unto the things which were spoken," and she was saved. The effectual call of God's Spirit ("sanctification of the Spirit") never is baffled by the obstinacy of man.

(6) God's elect are called to this salvation by the preaching of the gospel. This is God's ordained means of calling His elect unto Himself. "Why preach the Gospel?" cavils the Arminian. Here is the answer: "Whereunto ye were called by our gospel." We preach the Gospel, and "as many as were ordained to eternal life

believe" (Acts 13:48). To the elect, the Gospel comes not "in word only," but "in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:4, 5).

(7) The end of God's eternal purpose is the glorification of His chosen ones. For this end, Christ prayed in John 17:24:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

The apostle John tells us in his first epistle, chapter three, verse two, when God's elect will be glorified:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

What a marvelous passage of Scripture is II Thessalonians 2:13, 14. Thank God for the truth it contains and reveals. The Arminian cannot by any means, wedge his merit-mongering doctrines of "free-will," resistable grace, conditional election, or apostasy, into this solid rock of truth.

From eternity past, through time, and into eternity to come, we are swept with this one sentence of Holy Writ.

## "I Should Like To Know"

(Continued from page one)  
tism in the name of "Jesus only."

4. Do you believe what the apostles wrote is the Word of God? If so, Col. 3:17 says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Isn't baptism a "deed." Then shouldn't it be in the name of Jesus only?

We certainly do believe that what the apostles wrote is the Word of God. Wherever Baptists have been Scriptural for the past 2000 years, they have believed that all the Bible is the Word of God. Read II Tim. 3:16; II Peter 1:21.

The querist does not quote all of Col. 3:17. This verse continues, by saying, "... giving thanks to God and the Father by him." Thus this verse when correctly quoted shows that what we do is to be done in the name of both the Father and the Son. That is about as close as you would expect a man who has been reading Seventh Day Adventist and Russellite literature to get to the Word of God.

Certainly, baptism is a deed, but the only command that we have concerning it is that it shall be administered in the name of the Trinity. The three chief proof texts used by the "Jesus only" heretics are Acts 8:16, Acts 10:48, and Acts 19:15. In each instance baptism was in the name of Jesus—not Jesus only. I likewise baptize in the name of Jesus, but not in the name of Jesus only. I baptize also in the name of the Father and the Holy Spirit.

5. Do Baptists believe in the Trinity?

Sure, Scriptural Baptists believe the Bible, and they of necessity must believe in the Trinity, for such is taught in the Word of God.

While in English, we have only two numbers—singular and plural; in the Hebrew, there are three numbers. One is singular; two is dual; and three or more is plural. In Gen. 1:1, we read that "God created." Here the word for God is plural—three or more.

In Gen. 1:26, we read, "Let us." This is plural—three or more.

In Isaiah 6:8, we read, "Whom shall I send, and who will go for US." In the "US" we have three or more in one "I." Thus the Trinity—three in one.

At the baptism of Jesus, the Father spoke from Heaven, while the Holy Spirit lighted upon Jesus.

In giving the Great Commission (Mt. 28:19, 20), we are told to baptize in the name of all three—the Trinity.

Other Scriptures which clearly teach that God is a Trinity are:

## POSSUM RIDGE LETTER

dere bro gilpeens

how is the old idioter cummin on? and how is bro. bob? ef he keps on he shore will be a blessin to lots uf fokes. hes got the makins uf a real idioter rite now. seein how hes yung, he ort to mak a better idioter than you.

ive ben sorta on the sik-list—kinda puny like. Im sorry to git mi weakly letter to you so lat this wek, but the doc sez that i had a bad attak uf sooper inflamashun uf the rite klavikle uf the harpsicord. he didnt set hit ner pul it ner poltis hit but im feelin much better now. hope i mak the ded line. dont nevr hold up our dere old jernel fer mi pece over 3 er 4 das ef i do hav eny mor re-attacks uf this here alemint.

you rikolekt i told you that id tele you mor about thes anty sundy skulers what has plum ruind our church. wun uf thes yung fellers fetched a tent here this summer past fer a meetin. he wus jist about the most gifted talker that ever mad vokal sounds sinc adum first opened his i and sed wher am i? he wus shore aflam and kramed inside with an assortmint uf frases and wurdz and a few millun synonyms that wus klamotin fer an xodus. when he engaged the kongregashun in a set-to uf oral, vokal and laryngeal utterances, his hi powered epiglottis shore went to wurk. he wus more gravy on deliverin himself uf audibul sounds relatin to maters and konklushuns.

John 14:16; Acts 10:38; II Cor. 13:14; Heb. 9:14; and I Peter 1:2. The universe is a trinity: matter, space and time.

Matter is a trinity: electrons, molecules and atoms.

Space is a trinity: length, depth and breadth.

Time is a trinity: past, present and future.

Life is a trinity: physical, mental and spiritual.

There are three kingdoms: mineral, vegetable and animal.

Man is a trinity: body, soul and spirit.

And everyone who reads his Bible and leaves off the junk and rot of the Seventh-Day Adventists and the Russellites, believes in the Trinity, just like Baptists do wherever they are Scriptural.

## Bible Or Church?

(Continued from page seven)  
the path in which he should walk to honor the Saviour in his daily life. Here the redeemed man learns that his relationships to others have not been pleasing to God until he actively participates in the evangelization of the world. In every matter of the Christian life the Bible is sufficient. Nothing need be added. It speaks with the authority of sufficiency.

3. Expressed In Its Certainty.

the first nite he jist about fascinated the hole kaboodle. i driv al the way hom befor i diskuvered mi presents uf intelekt. but when i got hom i set myself down to recogitate mi sensashuns uf thot and perspikacity and then i saw plum thur what he had sed.

he talked much about everybody in 1 akord and in wun plac. i rikolekted how that first church had over 8000 memburs. why the terbacker warehous at the kounty seat wouldnt hold that many fokes. how kud they hav all bin in wun plac? then i red how peter got out uf prizun and went wher the wimmin wer havin a prair meetin. they wus in wun plac. the men wus in anuther plac and then peter he went to anuther plac. u kan reed this in acts 12:17. well ever nite this yung feller plaid his wun little tune about everybody in wun akord in wun plac and i jist set ther and shok mi hed fer i knowd he wus rong—id red it rite out uf the bibul.

to tel you the truth befor his meetin wus over his sarmons wus jist about as edifyin as listenin to a leak droppin in a tin dish-pan at the hed uf the bed when u want to go to sleep.

ever sins i arrived at the yers uf indiskreshun and indiskriminashun, ive bin hard tu fule.

bro. gilpeens jist tel all yer reeders to reed the bibul and they will be hard tu fule to your frend,  
I s hardtufule

The authority of the Bible is seen in the certainty with which it speaks. It proposes to lead men to God. Whenever one follows it, he finds God. Though it is primarily a record of God's revelation of Himself through Christ and not a book of scientific data and historical facts, its truth is so permanent that it can be understood in the light of the scientific theories of any and every age. Its positive influence on the world through the years marks it as divine. When one reads it, he hears the voice of God speaking with certainty through every page.

By his very nature man needs and demands a final authority in matters of religious faith and practice. If this authority rests in the individual or in the traditions, decrees, or decisions of a church, it is an authority which is subject to the frailties of the flesh and is as unstable as water. However, in the Bible, "God-breathed," sufficient, and certain in its message, is found the authority that is final. Building upon this and this alone, Baptists have become great. Here is our hope for tomorrow.

—Verlin C. Kruschwitz

The gracious man may fall in sin, but the graceless man runs into it.

## Soup And Soap

(Continued from page one)  
communities are thus changed there is of course a betterment in the life of the whole community. The moral and social life of the community is improved. These are by-products of Christianity. In recent years, in certain quarters, the by-products have been exalted to the place of the main product. Modernists have introduced what they call "The Social Gospel." The real gospel they say, is not the gospel of individual salvation—it is the gospel of social salvation. Not the saving of the individual is the main thing, they claim, but the saving of society as a whole.

### What Is Wrong With The Social Gospel?

1. The first thing that's wrong is that it is a false gospel. The Scriptures make plain that society will not be "saved"—that conditions in the world will become worse instead of better until the whole world will come under the sway of Anti-Christ. To give one life and energy toward the renovation of society, when society is doomed, is to act a consummate fool.

2. The "social gospel" is wicked in that it changes the objective of Christ from the renovation of the individual to renovation of society en masse. The Bible teaches that "the whole world lieth in the evil one." It teaches that the present world order will be abolished only through divine intervention of the returning Lord who will find the world in complete mess at His return. "When the Son of Man comes, shall he find faith on the earth," he said. Jesus predicted conditions similar to those of Noah's day at the time of His return, and that certainly does not mean a perfect social order.

3. The social gospel leads men to become socialists and communists. Many of the ecclesiastical leaders of America are sympathetic with communism, and many don't understand this. It is because of their modernistic and socialistic background. The theories of communism sound good, so they fall for them, refusing to recognize that in practice they result in slavery and the repudiation of all decent standards of right.

### What Does The Bible Teach?

It teaches that this world will continue a place of war and injustice unto the very end of the age. It teaches that it will go under the domination of a monster in human form, the Anti-Christ, who will plunge the world into a condition of tribulation worse than anything ever known. (See Matt. 24:21-22 and II Thess. 2:12.) It teaches that Christians and churches are to be engaged in "RESCUE WORK," seeking to secure the salvation of individuals from a doomed world. These saved individuals are to rule and reign with Christ in the age just ahead (I Cor. 6:2). There will then be a perfect social order indeed.

## THE BOOK AND THE AUTHOR



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