

# 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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## The Unkindness Of Infidelity

A famous newspaper tells the story of Washington McLean: One terribly snowy, sleety day in Washington, he was sitting in the Riggs House reading room, looking out upon the dreary scene on Pennsylvania Avenue. Presently, in came Colonel Bob Ingersoll, the agnostic. As he entered the apartment, he held out his hand, saying: "Hello, Wash, how do you do?" Mr. McLean took his hand, and as he did so, said: "Bob, I wish you could have been here a little while ago. I saw a scene out there

that made me wish I was twenty years younger. A poor, old, crippled soldier was limping across the avenue, when a young, lusty fellow ran by him, and, as he did so, kicked the crutch from him, and tumbled him down into the slush. "The villain," said Ingersoll, "he should have been sent to the penitentiary." "Do you really think so?" asked McLean. "Why, certainly!" exclaimed the colonel. "What else could I think?"

"And yet, Bob," said McLean, "that is what you are doing every week in the year. Here are poor, old, infirm Christians, with nothing to aid or support them but their belief in religion, nothing to keep them out of the mire of despair but faith, and yet you go about kicking the crutch from under them worse than even this young fellow did to this soldier." Very true, with the one exception that our faith is a living thing, and not merely a crutch that can be knocked away! Bless the Lord!

As the bridegroom to his chosen,  
As the king unto his realm,  
As the keeper unto the castle,  
As the pilot to the helm,  
So, Lord, art thou to me!

As the fountain to the garden,  
As the candle in the dark,  
As the treasure in the coffer,  
As the manna in the ark,  
So, Lord, art thou to me!

As the music at the banquet,  
As the stamp unto the seal,  
As the medicine to the fainting,  
As the bread at daily meal,  
So, Lord, art thou to me!

As the ruby in the setting,  
As the honey in the comb,  
As the light within the lantern,  
As the father to the home,  
So, Lord, art thou to me!

As the sunshine to the heavens,  
As the image to the glass,  
As the fruit unto the fig-tree,  
As the dew unto the grass,  
So, Lord, art thou to me!

—John Tauler

## The Dawning Of A Brighter Day

Preached by Pastor Fred T. Halliman at the Recent Bible Conference in Memphis, Tennessee

"Moreover I will endeavor that we may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father, honor and glory, when there came such a voice to Him from the ex-

cellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS." (II Peter 1:15-19.

world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world (consummation of the age); and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath

ears, let him hear." Jesus said on another occasion: "I am not sent but unto the lost sheep of the house of Israel." And again, "He came unto His own, and His own received Him not." (John 1:11). Even so now, as then, the Lord Jesus Christ is being rejected by the vast majority, and our Lord says in no uncertain terms that this age is going to end and judgment is going to fall. This judgment-ending of the age is that mentioned in Daniel 9:27: "And he (the Antichrist) shall confirm the covenant with many for one week (seven years); and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation."

answered and said unto them, When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" (Matt. 16:1-3). And are we to invite this same rebuke by closing our eyes to the (Continued on page eight)

### In Chicago Revival



ELDER WILLIAM J. CRIDER

Beginning October 9 and for the two following weeks, Brother Crider will be with Brother Fred Halliman and the Macedonia Baptist Church of Chicago for a revival meeting. "Cowboy Bill" is pastor of the Tabernacle Baptist Church of Tulsa, Oklahoma. He is as sound a dollar before the days of inflation. I went to Mexico with him in March, 1956, and had a good opportunity to come to know him. I immediately recommended him to Brother Wayne Cox for a revival in Memphis and through these various connections he is now to be with this great church in Chicago. He will do a good job of sound preaching, and all who hear him will be blessed thereby. All who know me know how I feel toward the Macedonia Baptist Church and their pastor, Brother Fred Halliman. There just isn't any who are superior to them. Services daily will begin at 7:45 except on Sunday when the two services will be at 10:00 a. m. and 7:30 p. m. The Macedonia Baptist Church is located at 2501 Maplewood Avenue. Be there if possible, and if you can't attend, at least pray for the church and the preachers as they labor together. John R. Gilpin.

### The End Foretold By The Lord Jesus

Having received ample notice from Israel that they would officially and unequivocally reject Him as the promised Messiah, and knowing this and all things aforetime, the omniscient Christ, in Matthew 13, delivers a series of parables which describe the "Kingdom of Heaven" during the absence of the King.

We call attention to the second, which our Lord explains in verses 36 to 43, by demonstrating that this age will end, and will end in judgment, because the world will increasingly reject Christ, even to the point of accepting the Antichrist. Let us read:

"Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares in the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the



FRED T. HALLIMAN

### The End Heralded By The Prophets

All past ages have ended, so will this present one. All past ages have ended in man's failure and God's judgment; so will this present one. Having learned from the "sure word of prophecy" that this age will end, and how it will end, we now ask, "Can we know when this age-ending is about to take place? Do we have a right to seek an answer to this question?"

Our Lord severely rebuked the Scribes and Pharisees for not having discerned the signs of the times which heralded His first Advent:

"The Pharisees also with the Sadducees came, and tempting desired Him that He would show them a sign from heaven. He an-

### Now In Alabama



BROTHER E. D. STRICKLAND

Having been pastor in Evansville, Indiana, for the past several months, Brother Strickland is now moving to Birmingham, opening a mission there, in hopes that it shall soon become a Baptist Church.

Sound Baptist preacher that he is, he realizes that all work to be blessed of the Lord should be under the authority of a Baptist Church. Therefore we take pleasure in telling our readers that one of the best preachers and churches in America is sponsoring the work of Brother Strickland—namely Elder Wayne Cox and the Woodlawn Terrace Baptist Church of Memphis.

May God bless Brother Strickland and family in this new work. And since we have many readers in that area, we invite them to worship with Brother Strickland. We can vouch for him as a genuine 100 per cent Baptist.

He believes and strongly preaches the doctrines of grace, New Testament Baptist truths, and other distinctive doctrines. If you live in this area, by all means go hear Brother Strickland, and lend your support to this work. Brother Strickland may be reached at 236 Meadowdale, Birmingham, Ala.

## The Baptist Examiner Pulpit

### "WHY I AM A BAPTIST"

By PASTOR JOHN R. GILPIN

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

Several years ago, I was on the Bible Conference program of the First Baptist Church of Somerset, Kentucky. Brother W. E. Hunter was then pastor, and had been pastor at that time for over twenty years. He asked me to speak on the subject, "Why I Am A Baptist." The Lord gave us a good service and after the meeting was over, Brother Hunter said publicly, "Though everyone knows that I am a Baptist, and

though everybody knows that this is a Baptist church, after hearing Brother Gilpin preach, I am convinced that for the sake of new members that continually come into our church, and for the sake of indoctrinating all the members of our church, I should have taken this same route many times in the past few years." I have often remembered that expression that he made whereby he declared that it was his intention in the future to often preach on the subject, "Why I Am A Baptist."

Well, beloved, when I read this Scripture which says that we are to be ready always to give an

answer to every man for the reason we have — when I think of that, I thank God that I have the privilege of telling you why it is that I am a Baptist.

I

I AM A BAPTIST BECAUSE BAPTISTS BELIEVE THE BIBLE IS THE FINAL WORD OF AUTHORITY IN EVERY PARTICULAR, SO FAR AS OUR CHURCH AND OUR INDIVIDUAL LIFE IS CONCERNED.

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing (Continued on page two)



# The Baptist Examiner

BOB L. ROSS

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JOHN R. GILPIN

Editor

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## Examiner Editorials

By Bob L. Ross

### THE BONE OF CONTENTION BETWEEN CALVINISM AND ARMINIANISM

EVERY MAN is either an Arminian or a Calvinist. It is not a matter of endorsing a creed or set of principles that makes one an Arminian or a Calvinist. It is what one believes about salvation that puts him into one or the other class. If he holds to the doctrine that salvation is conditioned in some manner upon the sinner, he is Arminian. If he holds that salvation is unconditionally of the Lord, he is Calvinistic. He may differ with the Arminian scheme, or with the Calvinistic scheme, on other principles, but in the basic principle, he is one or the other. There is no middle ground.

Now, one will be either Arminian or Calvinistic as to his view of salvation, according to his position with regard to the total depravity of man. When all is said and done, when everything is boiled down to the bottom, the real bone of contention between Calvinism and Arminianism is the total depravity of man.

If one believes that man is totally depraved, then the Calvinistic position with regard to salvation is the only position that a thinking person can take. If one doesn't believe that man is totally depraved, then the Arminian idea will, no doubt, be endorsed by him.

If one believes that man is spiritually "dead in trespasses and in sins;" that man's flesh has "no good thing" in it; that the flesh "profiteth nothing;" that the heart is "darkened" and "incurably wicked;" that the mind is "enmity against God . . . not subject to the law of God, neither indeed can be;" that man must be "born again;" and that the new birth is "not of the will of flesh, nor of the will of man;"—if all these things are believed, then certainly he will take the Calvinistic position that God must do all the saving of a sinner.

On the other hand, if one believes that man can choose spiritual things or carnal things; that he has the power to bring about the new birth by some "act of the will;" that he determines whether or not he shall be born again; if these things are believed, then a person believing such will naturally believe Arminianism.

In conversation once with an Arminian, I said to him, "You do not believe total depravity, if you deny unconditional election."

"Oh, no," he replied, "I will go just as far on the matter of depravity as you."

I said, "No, you will not, I am sure. You will not consent that man is spiritually helpless, 'dead in trespasses and in sins.' For if man is helpless, God must do all the saving. And if God must do all the saving, that destroys your notion as to 'man's part' in salva-

tion."

"Oh, but your idea makes man as helpless as a corpse," he said. "Man is not that dead; he has a will to choose," etc.

After he had finished exalting the powers of man, I replied, "You see, I told you that you did not believe in total depravity."

Whether or not man is totally depraved is the dividing line between Arminians and Calvinists.

### AUGUSTUS TOPLADY DEFINES ARMINIANISM

IN AN INTRODUCTORY account of the life of Jerome Zanchius, Augustus Toplady, the translator of Zanchius' *Absolute Predestination*, adds this footnote to pages 21 and 22: "As every reader may not have a clear, determinate idea of what Arminianism precisely is, it may, to such, be satisfactory to know that it consists, chiefly of five particulars:

"(1) The Arminians will not allow Election to be an eternal, peculiar, unconditional and irreversible act of God."

"(2) They assert that Christ died equally and indiscriminately for every individual of mankind, for them that perish no less than for them that are saved.

"(3) That saving grace is tendered to the acceptance of every man, which he may or may not receive, just as he pleases.

"(4) That the regenerating power of the Holy Spirit is not invincible, but is suspended for its efficacy on the will of man.

"(5) That saving grace is not an abiding principle, but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away and perish eternally at last.

"To these many Arminians tack a variety of errors beside. But the above may be considered as a general skeleton of the leading mistakes which characterize the sect."

It should be added that though many Baptists and others do not believe the fifth proposition of Arminianism, they nevertheless are Arminian on the first four. The reason they do not accept number 5 is simply due to a failure on their part to reason and think logically and consistently upon their idea of free-will. And the only reason why all Arminians are not pure rationalists and atheists is that they fail to follow their theological ideas to a logical conclusion.

### MORE ARMINIAN BLASPHEMY

Writer Teaches That Jesus Is Weaker Than Man!

From a sermon by Eddie Wagner, published in the "Sword of the Lord" (?) we quote the following:

"And my dear unsaved friend, one day the Lord Jesus will point a loving finger in

your face and say: 'I wanted to save you; I did all I could to save you; but you wouldn't let me save you. You wouldn't let me save you.' Will you let Jesus save you right now?" (Emphasis on the word "let" is Mr. Wagner's.)

Need I quote again verses from God's Word to show how blasphemous such a doctrine as this is? Is this the Christ of the Bible that the Arminians preach? Is this the Christ who "quickened whom he will"? (John 5:21). Is this the Christ who said, "All that the Father giveth me shall come to me"? (John 6:37).

No, this is the Christ of the Arminian imagination. This is the Christ of the Arminian creation. He is a created Christ—dreamed up in the minds of those who know nothing of man's depravity and God's sovereignty. He is the helpless Arminian Christ, who is no stronger than the Christ of wood and stone—the Roman Catholic Christ. He is the Christ who caters to the depraved mind of man—a Christ whom man can do with as he so wills. He is the Christ of failure—He cannot save those for whom He died; His Spirit cannot quicken to life those for whom He died; and the Father's hands "are tied," as He helplessly looks on. This is the befuddled "trinity" of the Arminian imagination.

Truly, may we who trust in the God who worketh all things after the counsel of His own will (Eph. 1:11)—truly, may we echo the words of the prophet of old, "Their rock is not our Rock" (Deut. 32:31).

### NOTES

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IN ACTS 8, we read of a great work of the Lord. He used Philip to preach in Samaria, and the Scripture says that he "preached Christ unto them." That is the message of a preacher to lost souls. After many believed this message, we read, "they were baptized." This evangelistic work of Philip is quite contrary to the modern practices in evangelism. In modern "mass evangelism," we never read the report that the converts "were baptized." Instead, baptism is a hush-hush matter, a "minor detail," a "non-essential," if you please. Certainly, the modern "mass evangelists" who whittle away the Word for the sake of compromise have very, very little in common with Philip.

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IT'S SIMPLY AMAZING how many people think there is a "mourner's bench" in Acts 16:30, 31. Just recently, I heard two different radio preachers here in Ashland refer to this passage as teaching the "mourner's bench." One said, "The jailer sprang in, fell down, trembling. There is the mourner's bench." But the Bible says, "Then he called for a light, and spring in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" Now, what did they say? Did they say, "Go to the altar, and pray through"? Not at all. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." Certainly, Paul and Silas were different from those preachers today who tell sinners to "pray through" to salvation. Instead of Acts 16:30, 31, teaching the "altar" idea, it is one of the outstanding contradictions of it. The only place in the Bible where this question is directly asked is here, and there is not a word about prayer for salvation.

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## "I Should Like To Know"

1. I read an article in a Baptist paper that denied that Christ lived to fulfill the law on behalf of His people. Will you please comment?

In this day of apostasy, one can read most anything, and yet find that those who propagate such claim to be Baptists. If Christ didn't live to fulfill the law on behalf of His people, then the law is not fulfilled and the elect have no righteousness by which they may stand before the law as righteous persons.

2. Is the death of Christ alone the basis of our justification?

The work of Christ in fulfilling the law in the stead of His people was twofold: He wrought out a positive righteousness for them by taking upon Himself a body of flesh, and fulfilling the law in the flesh on their behalf; then He went to the cross and died for their sins, satisfying the claims of the law that were against them. Thus, the death of Christ alone is not the basis of our justification. Our justification culminates in the bodily resurrection of Christ. Without His perfect righteousness imputed (charged) to us, we have not a righteousness acceptable to the law. The law doesn't demand innocence, but righteousness. Christ is the incarnation of the righteousness demanded of the law. God's law is the revelation of His righteous character. It reveals that we must be as holy as He to enter Heaven. The only righteousness we can have to meet the law's requirements, is the righteousness of Christ imputed to us.

3. How can the non-elect be responsible to receive Christ as Saviour when He didn't die for them?

The non-elect are under law (Romans 3:19, Galatians 3:13); not that every man has heard the ten commandment law, but every human being has had it revealed that God is God and He is to receive our worship and adoration. The light of nature (Romans 1:20), the light of conscience (Romans 2:12-15), the light of the

commandments (Romans 2:17-27), and the light of the Gospel declare the glory of God unto the entire human race, and none have escaped the revelation that we are to worship God with all the heart, mind, soul, and strength. The fact that Christ did not die for the non-elect has nothing to do with man's responsibility to worship Him. He is God, and deserves the adoration of all men without exception. If He had died for no one, our responsibility to worship Him would not be lessened in the least.

The Jew, under law, was responsible to love God with all his heart, mind, soul, and strength. Could sinful man do that? Why, no. But the responsibility to do so was still there. Man's depraved condition does not lessen his responsibility; it only increases and aggravates his condemnation. So if it be right for man to worship God, then it is right for all men without an exception to receive Christ. You needn't worry, however, that anyone that is non-elect will receive Christ. Man is spiritually blind to the glory of Christ, and he rebels against Him. None come to Christ but those who are made willing (Psa. 110:3), and those are the elect of God. Jesus said, "No man can come to me, except it were given unto him of my Father" (John 6:65).

4. Do you hold to the doctrine that all non-elect infants go to Hell?

The Bible is silent with regard to where infants go. There are some passages in the Bible that seem to indicate, however, that all who die in infancy go to Heaven. But these verses are not definite. Suffice it to say, we do not believe that infants go to Hell, though God would do them no injustice were He to send them to Hell. They sinned in Adam (Romans 5:12-21), and at birth are both guilty and depraved. (Note: This question was sent in to us in the form of three questions, but this one answer serves to answer all three.)

(Answered by Bob Ross.)

### "Why I Am A Baptist"

(Continued from Page One)  
even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a DISCERN-ER of the thoughts and intents of the heart."—Heb. 4:12.

Here is a verse of Scripture which tells us how powerful the Word of God is, and it closes by saying that it is a "discerner of the thoughts and intents of the heart." The word "discerner" literally is the word for "critic," and what it actually says is that the Word of God is a critic of our thoughts and the intents of our heart.

Many a man sets himself up as a critic of the Bible. Many a man calls himself a higher critic of the Word of God. Beloved, instead of criticizing the Bible, we ought to pause, stand still, meditate, and let the Word of God criticize us.

Let's notice again:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

There's never a message that was ever preached based upon the Word of God that was ever lost. There's never a message that was based upon God's Book that has gone completely astray. Rather, it has accomplished God's purpose. We may not know what that purpose is, and yet it has

accomplished the very purpose that God has ordained that it should accomplish, and it will never return void or worthless or valueless unto God.

Listen again:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1:8.

God is telling Joshua that he is not to depart from the Word of God, but that he is to meditate day and night therein, that he is to observe to do all that is written therein, and if he does, God will make his way prosperous and he will have good success.

Now, beloved, I read these four verses to you in order that I might say, first of all, that I am a Baptist because Baptists believe the Word of God to be final in every particular. We don't believe that this Bible is final in

### A STANDING OFFER

To all young preachers who have been called, licensed, or ordained to preach in the past two or three years or so, we will send a free one-year subscription to TBE, if the person is not now nor ever has been a subscriber to TBE. It is up to our readers to furnish us with the names and addresses of these young preachers, else they may never hear of TBE, much less receive it free for a year.



## From Spurgeon's Pulpit

by

*H. Spurgeon*



## JESUS — SAVIOUR

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21.

V. Lastly, He shall save His people from falling into sin so as to perish eternally.

Those who are saved by Jesus are so saved that they can never be lost. They who are the children of God, are the children of God forever. They are eternally dear to the heart of the Father, and accepted through the well-beloved Son.

I never can understand how a man can be a child of God one day and a child of the devil the next. This I do know that, whatever my children may do, so long as they are alive, they will have a right to call me father, and I believe it will be utterly impossible for them by any means whatever to lose the rights of childhood. So, let a man be a child of God, and he is, he shall be, and he must be, everlastingly, a child of God, and an heir of the heavenly inheritance.

Is God less loving than an earthly parent? I believe that God has more love in His heart than the fondest mothers have for their children; they may forget, but God will never forget His children. They shall be kept by His power through faith unto salvation. They shall hold on their way through flood or flame; they shall still be led through life; and they shall be safely guided through the iron gates of death; and at last they shall sing a loud triumphant song of hallelujah unto Him who hath loved them, and who hath borne them safely home. Jesus Christ does not half love His people, He saves them from their sins wholly, completely, entirely. They shall never perish, neither shall anyone pluck them out of their Saviour's hands.

Now, my hearers, having described the salvation of Jesus, I have to urge you to lay hold on Him, who is the sinner's only hope and refuge. Jesus Christ alone is the Saviour of His people.

### "Why I Am A Baptist"

(Continued from page two) Some things and that it is up to us to decide about other things. We don't believe that this Bible is final in most things, but that there are a few things that are left to our decision. Rather, I say, we believe the Word of God to be final in every particular.

A few years ago, a church nearly voted on the matter as to whether the women were to keep silent in the church. Now, beloved, you don't have to vote on whether the women are to keep silent in the church and whether they are to lead in prayer and to speak publicly in the services. You don't have to vote on that because the Word of God has already decided that for us a long time ago.

There are a lot of people who think that the Word of God is to be accepted in the major things, but in the little things we are to ignore what God's Word says.

Several years ago I heard a man who was the head of a big

man, or one woman, who is conscious of the weight of great guilt? Art thou saying, "I am too guilty to be forgiven, I have gone too far astray ever to find mercy"? Come, I beseech thee, and hear words of comfort. Jesus Christ is able to save unto the uttermost all that come unto God by Him. No sinner can be too great a sinner for the sovereign grace of God in Christ Jesus to save him. Christ Jesus is able to save the Devil's castaways. There are people in the world that some persons would not touch with a pair of tongs, but Jesus Christ will take them to His heart. There are sinners so black, and so deep down in the kennel of sin, that one would scarcely look at them, yet Jesus Christ will stretch forth His hand, and draw them up out of the horrible pit, and make them His children here and throughout eternity. Can any one of you say—

"I'm a poor sinner, and nothing at all, But Jesus Christ is my all in all"? There is the whole gospel in those two lines; you must first feel that you are a poor sinner, and nothing at all, and then you must believe and receive Jesus Christ as your all, and in all. May God give you grace that you may first feel your impotence, your helplessness, your nothingness, and may He then, by His Spirit, help you to lay hold on Christ Jesus, who is the Way, the Truth, and the Life! Believe on our Lord and Saviour Jesus Christ, who is the fullness of every empty sinner, and the life of every dead soul. He will forever blot out all thy sins, and say unto thee, "Go, and sin no more."

His name is called Jesus, for He is the Saviour, and He saves His people from their sins.

life insurance company speak to a group of Baptist preachers in Cincinnati, Ohio. I heard him make the statement that he would give this advice to preachers, that they ought to stay away from the non-essentials of the Bible and preach only the essentials of the Bible, and I guess most every preacher there except myself thought that it was wonderful advice.

Will you tell me, beloved, what are the essentials of the Bible? The fact of the matter is, so far as I am concerned, there is not one word in this Bible that isn't essential. Every syllable of it is worth living and dying for. It is essential for what God put it there. It is not for us to say what is essential and what is non-essential. We are to accept it (Continued on page four)

By PASTOR FRANK B. BECK  
Northeast Baptist Church  
Millerton, New York

★ ★ ★

II

## Unconditional Election

(Read Ephesians, the First Chapter)

"It has been well said that in the doctrine of election a theologian takes his final examination" (Francis Pieper, *Christian Dogmatics*, Vol. III, p. 503).

Man is totally depraved, and therefore deprived of any good toward God. That we have seen in the previous chapter. If any man is to be saved, then God Himself must choose to save that man. That very thing God has done, as we shall show in this chapter. How He has done it we shall show in the next three chapters.

"If the doctrine of Total Inability (Depravity) or Original Sin be admitted, the doctrine of Unconditional Election follows by the most inescapable logic. If, as the Scriptures and experience tell us, all men are by nature in a state of guilt and depravity from which they are wholly unable to deliver themselves and have no claim whatever on God for deliverance, it follows that if any are saved God must choose out those who shall be the objects of His grace" (Lorraine Boettner, p. 95, *The Reformed Doctrine of Predestination*).

### I. THE EXAMINATION OF UNCONDITIONAL ELECTION

What Unconditional Election Is

The word *elect* comes from the Latin *electus*, from *eligo* (e, out, with *lego*, choose—to choose out). Literally it signifies to pick out, choose, to gather out (*Desk Standard Dictionary*, Funk and Wagnalls; W. E. Vine, *Expository Dictionary of New Testament Words*, Vol. 11, p. 21).

Unconditional means: Not to be limited to any conditions, or prerequisites whatsoever.

We mean, therefore, by this doctrine, that God, in eternity, chose or picked out of mankind whom He would save (by means of Christ's death and the work of the Holy Spirit), for no other reason than His own wise, just, and gracious purpose.

What Unconditional Election Is Not

(1) By unconditional election we do not mean that man elects God, or elects to be saved (to illustrate, here is a much quoted blunder: God casts His vote, the Devil casts his, the score is tied now, one to one; which ever way you cast your vote is the deciding factor). But God alone does the electing.

"According as He (God) hath chosen us in Him (Christ) before the foundation of the world. . . ." (Eph. 1:4).

"Ye have not chosen Me, but I," says the Saviour, "have chosen you. . . ." (John 15:16).

The word *elect* (eklekto) comes from this word (eklegomai) translated *chosen* here. God chooses, or elects, not man.

(2) Nor do we mean that God elects the sinner in time or at the time when the sinner receives Christ as his Saviour.

God chose a number in Christ "before the foundation of the world" (Eph. 1:4), before the elect ever existed. God has always chosen His elect in Christ, for God is perfect and immutable (Mal. 3:6), and needs not add to His knowledge or think new thoughts or make sudden changes or choices.

(3) Neither do we mean that God elected all men without exception to salvation.

If this notion be so, many whom God elected were and are not saved, despite the election. God, then, is a failure and defeated and frustrated. Then Noel Smith of Springfield, Missouri, is correct when he says: "What is hell? . . . I tell you, and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense: sinners go to hell because God Almighty Himself could not save them! He did all He could. He failed" (*Defender Magazine*).

But this is not true. It is blasphemy. "He shall not fail" (Isa. 42:4). God does as He pleases (Ps. 115:3). He calls whom He purposed to save, and whom He purposed to save, and whom He calls, He foreknew; and whom He foreknew He predestinated; whom He predestinated, He calls; whom He calls, He justifies; whom He justifies, He glorifies (Rom. 8:20-39). Note the word *whom* in this reference. If God elected all men without exception to be saved, all would have the experience of the effectual call be justified, and glorified! For all (and no others)

whom God purposes to save and predestinates, will ultimately be glorified. Everyone of them!

(4) We do not mean, either, that God only elects some to Christian service, and not to salvation! (as taught, for instance, by Edward Drew, in his published *Studies in the Gospel According to John*, Sunday, April 8, 1945).

"God hath from the beginning chosen you to salvation!" (2 Thess. 2:13).

(5) We do not merely mean that God elected to save all who would believe in His Son.

This is the notion that God elected a plan and not persons. God appointed persons to believe. "God hath chosen you to salvation . . . through belief of the truth" (2 Thess. 2:13). See Acts 13:48.

(6) We do not infer that God does not use means, as we shall seek to prove in the next three chapters (but see for now, I Cor. 15:3-4; 1:21; 4:15).

(7) We do not mean that God elects men because of His foresight or prescience of their repentance, faith or good works on their part.

"Whom He did foreknow He also did predestinate" (Rom. 8:29), and "Elect according to the foreknowledge of God" (1 Pet. 1:2), means not a foreknowledge about people (which is what this view amounts to), but a foreknowledge of people! Christ will say to the wicked: "I never knew you" (Matt. 7:23), though He certainly knew about them.

Rom 8:29 doesn't make the faith of the elect, but the elect themselves objects of the foreknowledge of God. To change this to suit a theory is to tamper with sacred truth and dangerous in the light of Rev. 22:18-19. (Fred Kramer *The Abiding Word*, Vol. I, p. 528).

(8) Nor do we mean that God merely elects nations or races, and not individuals to salvation.

To Jeremiah, Jehovah said: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). *Personal election*.

Again, "When it pleased God . . ." says Paul, "to reveal His Son in me" (Gal. 1:15-16). *Personal election*.

Are not all of the elect made up of individuals, "even us, whom He hath called, not of the Jews only, but also of the Gentiles" (Rom. 9:24)?

### II. THE EVIDENCE OF UNCONDITIONAL ELECTION

(1) In the Word of God.

That the sacred Scriptures teach election is plain to all who read them. Here are but a few references:

"Who shall lay anything to the charge of God's elect?" (Rom. 8:33).

"Shall not God avenge His own elect?" (Luke 18:7).

"The faith of God's elect" (Titus 1:1).

"Knowing brethren beloved, your election of God" (1 Thess. 1:4).

As Charels H. Spurgeon wrote: "If the people are called *elect*, there must be *election*" (*Election*, Vol II, Mem. Library).

(2) In the ways of God.

In the Old Testament, Jehovah called Abel, the younger, while Cain, the elder, was passed by (Gen. 4:1-5).

Ham and Japheth are ignored, while Shem, the youngest, is selected for the line from which Messiah was to come. (Gen. 9:24-27).

To Abram, the junior, not to Nahor, the senior brother, is given the inheritance of Canaan (Gen. 11:22-12:9).

Ishmael, the firstborn, is cast out unblest, while Isaac, the child of his parents' old age, is blessed (Gen. 21:1-21).

Esau, the generous-hearted and forgiving-spirited, is denied the blessing, though he sought it carefully with tears (Heb. 12:16-17), while Jacob, the treacherous, underhand schemer, is fashioned into a vessel of honor (Gen. 27).

Though the eleventh son, Joseph, is the one who receives the double portion (Gen. 48:22; 49:22-26).

When Jacob, guided by God, is blessing Joseph's sons, Ephraim, the younger, is preferred before Manasseh, the elder (Gen. 48). And these examples are taken only from the first book of the Bible! (A. W. Pink, *The Doctrine of Election*, p. 9).

In the Old Testament, Jehovah had His elect nation, Israel (Isa. 45:4), which was chosen, not because they were a large nation (they were the fewest in number), or because they were moral or spiritual above their fellows (read Moses' testimony of them, Deut. 9:24), but because the Lord loved them (Deut. 7:6-8). The many Gentile nations were passed by, except for a rem-

(Continued on page four)

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THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 5, 1957



# Veteran Missionary Visits And Refreshes The Souls Of Calvary Baptist Church

"Foxes have holes . . . birds of the air have nests . . . But the Son of Man hath not where to lay His head."

Speaking from the text which is partially quoted above, Elder Joe F. Brandon thrilled the hearts of God's people on a recent visit with your editors and Calvary Baptist Church.

It has been a joy to have known Brother Brandon through the years, and we thank God for the fellowship which He has given us together, and the fellowship of this week was the sweetest ever.

Brother Brandon was saved at the age of 27 in 1922, and 1½ years later, called of God, he went to the mission field some few hundred miles from the mouth of the Amazon River, and he has faithfully and sacrificially labored there in the Amazon Valley ever since. We can truthfully state without fear of contradiction that no man has labored more ardently nor suffered more for the cause of Christ in this modern day than has Brother Brandon.

He is a genuine Baptist in every sense of the word.

He never held a union meeting in his life, but has strictly opposed such.

He has stood unalterably against alien immersion and open communion.

He has always preached that the only church Jesus has on earth today, or has ever had, was a Baptist Church.

He believes and preaches the doctrine of election, and the effectual calling out of the elect unto salvation.

Through the years that he has labored in Brazil, God has blessed his efforts and many, many souls have been saved thereby. He still labors with the first church that he established there 28 years ago. Although 40 professed believers asked for baptism and to become charter members of the church, due to their marriage and divorce relations, only ten were then accepted; yet from this humble beginning, a mighty work has been accomplished there, so that 13 churches have since been organized from this original one.

Many have been the enemies that this great man of God has encountered, and yet God has seen him through every trial. When he severed his connections with the unscriptural mission board, his enemies, thinking they would put an end to his



ELDER JOE F. BRANDON

ministry, began circulating an innuendo, implying that Brother Brandon was crazy. After having him in my home for the past several days, I'll say that if he is crazy, then may God give us many more that are as crazy as he is.

In 1949 it was discovered that he had contracted leprosy and for 3½ years was in the leprosarium in Carville, La. God has given him recovery from this disease and he has spent four years since his discharge from the leper colony on the mission field, still doing a great work in the name of our Lord. Thus, in spite of the Devil and his enemies and his sickness, God is still blessing this noble man of God, and our prayer is that God will still bless him for many years to come.

Soon his present furlough and rest period will end, and Joe F. Brandon will return to the mission field at Cruzeiro do Sul, after having been a missionary there for 34 years, or since 1923.

Since we used to report regularly relative to his work, and since he is no longer connected with any unscriptural mission board, and since many of our readers often ask about him, we are happy to give this information concerning this modern Paul the Apostle, whose work will go on even after the Lord calls him home to Glory—J. R. G.

## "Why I Am A Baptist"

(Continued from page three)

all as the Word of God. Baptists, wherever they have been true Baptists, have always made the Word of God to be final in their individual lives and in their church practice from day to day.

I don't say to you that this Book contains God's Word; I say it is God's Word. If I were to say that it contains God's Word, then that would indicate, perhaps, that it contains something else as well as the Word of God. I say, beloved, it does not contain the Word of God; it is the Word of God. We ought to listen to it. We ought to meditate therein day and night. We ought to pay attention to all of its precepts. If we do, then as God said to Joshua, we can expect that our way shall be prosperous, and we shall have good success.

If I didn't believe the Bible to be final in every particular, then there are a lot of things that I might do that I don't do. I might have a mourner's bench and put on plenty of "arousements" in our services. If I didn't believe the Bible to be final I might sprinkle folk instead of immersing them. If I didn't believe the Bible to be final I might practice infant baptism, for I am sure that there is nothing that is much more im-

pressive to the flesh than the sprinkling of a little unconscious baby. If I didn't believe the Bible to be final I might even have union meetings. If I didn't believe the Bible to be final I would practice open communion. I am sure that if I didn't believe the Bible to be final, that my life, generally speaking, would be an easier life according to the flesh than it is today.

Beloved, I am a Baptist because Baptists believe that the Word of God is final in every particular. It doesn't make any difference what the Word of God touches on, whether it be your own individual life, or whether it be the activity of the church, or whether it be the doctrines of the church—whatever the Word of God says is final in every particular. That is why it is that long ago I adopted as my shibboleth this thought: "If it is in the Bible, it is Baptist doctrine; if it is Baptist doctrine, it is in the Bible." Beloved, I say to you, I am a Baptist, first of all, because Baptists believe in the finality of the Word of God.

## II

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE THAT ALL MEN BY NATURE ARE CHILDREN OF WRATH AND ARE TOTALLY DEPRAVED.**

"Wherefore, as by one man sin entered into the world, and death by sin; and so DEATH PASSED UPON ALL MEN, for that all have sinned."—Rom. 5:12.

(Continued on page five)

## The Five Points Of Calvinism

(Continued from page three)

nant (as Ruth the Moabitess, Ruth 2:12, and Naaman, the Syrian, 2 Kings 5:1-1).

That God elects cannot be denied from history. Read Acts 16:6-12, and tell me why the Gospel came to Europe and not to Asia? Why was one nation passed by and not another? Why were some angels permitted to fall (Jude 6) while other angels were elect? (1 Tim. 5:21).

In our own day, and every day, why are some born rich, others poor, some sickly, other vigorous with health, some with brown skin, others with white, some handsome or beautiful, others ugly or common? The answer is only one of two: either God, or Blind Fate.

## III. THE EFFECT OF UNCONDITIONAL ELECTION

While this will be covered more fully in the last two chapters in this booklet under the subject of *irresistible grace* (in which by sovereign grace Jesus Christ promises, "All that the Father giveth Me shall come to Me. . . ." (John 6:37) and under the *perseverance*, or *preservation of the saints* (of which Christ promises that His "sheep" shall never perish" — John 10:27-30), suffice it to add the following thoughts:

(1) *It magnifies the sovereignty of God. It gives glory to God.*

(2) *It sets forth God as God.*

The Arminian's god is too small. He can be kicked around like a dog, as men please. Calvinism presents God, not as a dog, but as the *Despot!* A despot is an absolute monarch; autocrat; a "hard master" (so He appears to the unregenerate—Matt. 25:24); "tyrant." The word is from the Greek language; despotes (*Desk Standard Dictionary*, Funk and Wagnalls). This word occurs in the New Testament. "Lord, Thou art God!" the early Church prayed (Acts 4:24). The word for *Lord* here is Despotes, or Despot. It occurs again in Luke 2:29, 2 Pet. 2:1 and Rev. 6:10. It magnifies God's greatness.

(3) *It also magnifies God's grace.*

After telling us how we are elected and predestinated, the Holy Spirit says it is "to the praise of the glory of His grace" (Eph. 1:4-6). Christ loves His own (John 13:1), though they are or were by nature children of wrath (Eph. 2:3), of the Devil (John 8:44), being enmity itself to God (John 3:6 and Rom. 8:7-8)—desperately wicked in heart (Jer. 17:9), enemies to God (Rom. 5:10)—yet Christ loves them and dies for them (Rom. 5:8), and makes them new creatures (2 Cor. 5:17-18), washing all of their filth, in God's sight, away forever (1 John 1:7)! Is that not grace?

(4) *Unconditional election manifests the salvation of sinners. It shows grace to the guilty.*

It says that God brings salvation. M. R. DeHaan (*Election and Predestination and the Free Will of Man*, p. 5) confuses matters when he writes: "Why did He (God) purpose to save us after all? Now I know that there are some who would say, to save us from hell, which of course is wrong. Others would say, to take us to heaven when we die, but this again is wrong. . . ." This is not wrong! True, that He elected us for more than this, as DeHaan goes on to state, but He also elected us to save us from hell and for heaven. "God hath from the beginning chosen you to salvation!"—(2 Thess. 2:13). Is that not a goodly part of our salvation? Salvation includes glorification in Heaven as well as calling, justification and sanctification in this life.

Therefore, "the election" in Israel have and will obtain the salvation of God (Rom. 11:5-7); to this saved Israel of God are being added the elect Gentiles (Rom. 11:17-27). Being predestinated, they are called (Rom. 8:29-30) and quickened (made alive) from spiritual death by the will of Christ (John 5:21). God works in them both to will and to do of His good pleasure (Phil. 2:12-13) causing them to repent (2 Tim. 2:25, giving them repentance), and to believe (giving them faith—(1 Cor. 3:5, Eph. 2:8) of which He is Author and Finisher, (Heb. 12:2). Their ordination to life brings saving belief with it (Acts 13:48). How different DeHaan (*Ibid.*, p. 14): "The election is the part which God has already done, believing is the part which man must do himself!" "As though the Scripture taught that we are only given an ability to believe, and not faith itself" (John Calvin, *Institutes*, Vol. II, p. 220).

(5) *Election makes salvation sure.*

No charge can be brought against the elect to condemnation; for, seeing they are the elect, Christ died for them, rose from death, and prays for them (Rom. 8:33-34). They are holy because they are chosen to holiness (Eph. 1:4). They are full of good works because they have been ordained to such works (Eph. 2:8-10). They are obedient because they have been elected and appointed to obedience (1 Pet. 1:2). It is not that they possessed any holiness, good works, or obedience which was foreseen by God and hence brought their election. The very opposite: it was their eternal election which brought these vir-

tues (God-given—I Cor. 15:10) to them. To teach otherwise is to mangle the Word of God. Let us not be guilty of putting effects before causes.

(6) *Unconditional election no less teaches that God works sanctification in His elect.*

If we are elect we should wear the proper uniform. "Put on therefore, as elect of God, holy and beloved. . . ." bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, wear the fine cloth of forbearance and forgiveness to others, and over all, the warm coat of love (I Cor. 13); live in peace from God, while Christ's Word lives in you filling you with heavenly hymns, doing only that which you can do in Christ's name with thanksgiving (Col. 3:12-17).

God's elect cry day and night to God (Luke 18:7). There is no fatalism here, no "I can live as I please, if I am elect I am elect, etc." We are to give diligence to make our calling and election sure (to ourselves and others) by expressing the Christian graces enumerated in verses 4 to 8 of this same chapter. In this there will be a separation from worldliness (in the sense of I John 2:15-17). "I have chosen you," Christ declares to His disciples, "out of the world, therefore the world hateth you" (John 15:19).

## IV. THE EXTENT OF UNCONDITIONAL ELECTION

*In salvation, it extends only to those who believe in Christ.*

(But believing doesn't cause election, it only manifests that one is elect—I Thess. 1:4, 5; Acts 13:48).

They are all chosen of God (Mark 13:20), and shall be gathered to Christ at His second coming (ver. 27). They shall all come to Christ (John 6:37).

Why does not God elect all without exception to salvation? *Why should He?* He owes us nothing. "The marvel of marvels is, not that God, in His infinite love and justice, has not elected all of this guilty race to be saved, but that He has elected any" (Lorraine Boettner, *Ibid.*, p. 96). The only answer is, "Even so, Father, for so it seemed good in Thy sight" (Matt. 11:25-27). Who are we to dare argue against it? (Rom. 9:18-20). "Is it not lawful," the Creator asks, "for Me to do what I will with Mine own?" (Matt. 20:15).

Where there is election of some, there is, by logic, a rejection of others. By choosing some of Adam's race to salvation, God does not choose others. "Is there unrighteousness with God? God forbid" (Rom. 9:14).

"All can see that a governor, by pardoning some men, does not harm others who are not pardoned. Those who are not pardoned are not in prison because the governor refused them a pardon, but because they were guilty of crime against the state" (C. D. Cole, p. p. 13-14, *The Bible Doctrine of Election*).

"Election is not the cause of anybody going to hell, for election is unto salvation" (*Ibid.*, p. 4).

"But does this not make God a respecter of persons?" one may ask (in opposition to Rom. 2:11). "When the Scriptures tell us that God is not a respecter of persons they mean that His dealings with men are not determined by the outward differences of race, wealth, social position, or any such thing. This the Scripture distinctly intimates. See 2 Sam. 14:14; Acts 10:34; 1 Pet. 1:17. To have respect of persons is to make a difference between the equally deserving. But it involves no respect of persons to make a difference between the wholly ill-deserving" (Thomas Paul Simmons, *The Bible Doctrine of Election*, p. 59).

That God is no respecter of persons in choosing some to eternal life can be readily observed by reading I Cor. 1:26-31.

There is this great difference in the election of the saved and the rejection of the rest of men. In electing the saved God encounters them and regenerates them according to His own sovereign will (John 1:13; Jas. 1:18), apart from their will (Rom. 9:16-18). A Divine interference! He imparts all the needed provisions of their salvation (Eph. 1:3) in Christ. In the rejection of the rest of mankind we have no such encounter.

Yet there is a deeper mystery about it. If God does not will the existence (and therefore the deserved punishment) of the reprobate, or the non-elect, why does He permit it? Such Scriptures as Prov. 16:4; 1 Pet. 2:8; Jude 4; 2 Pet. 2:12; Rev. 17:17 should be studied and believed. "Let us not hesitate to say with Augustine," remarks John Calvin, "God could convert to good the will of the wicked, because He is omnipotent. It is evident that He could. Why, then does He not? Because He would not. Why He would not remains with Himself" (*Institutes*, Vol. II, p. 233).

"Well, but," some say, "does this leave the creatures nothing to do?" I reply: "Pray, what can you do?" . . . Suppose I were to tell you, it is only to weep over your sins that is left to you; can you create a tear? You can neither create nor restrain one. Suppose I say, it is only to pray; can you create the spirit of prayer?" . . . (Joseph (Continued on page five)



## What I Saw In Mexico

By Bob L. Ross

### At Chontalpa

On Monday morning, June 24, we left the city of Huimanguillo to go to a little railroad village called Chontalpa. There were now four of us: Brother Julio Morales, M. L. Moser, Jr., Brady Shafer, and myself. We all had baggage to carry, and it was a real burden to us as we traveled through Tabasco. I do not recall just exactly what each of us had, but I do remember that I had a suitcase, a camera bag, and a thermos bottle. In my suitcase, in addition to a few clothes, I had some canned food, and it made my suitcase pretty heavy. Bro. Moser and Brady also had some canned food in their bags, so we all had a good-sized load.

We got on the bus for Chontalpa at about 10:30, and we were happy to get seats. Chontalpa is not very far from Huimanguillo, so we arrived there in about forty minutes or so. When we got off the bus, one of the believers was there to meet us. We took our bags and went on over to the house where we were to have services. We also spent the night in this house. The houses in Tabasco are made of small, tough, long, round sticks and palm leaves. The sticks are tied together to form the walls, and the palm leaves are tied to poles and assembled to form a roof. There are no floors in most of the houses, though the one in which we stayed did have a concrete floor in one room.

After we had rested for a few minutes, we went up to a little drink stand to see if we could get anything to eat. We couldn't. But we did buy a bottle of pop, and opened some of our canned food to eat.

In the afternoon, Bro. Julio took us to visit in the homes of many of those who attend the mission services in Chontalpa. Bro. Julio also took us to see the piece of property that the mission has bought on which a building is to be built. At present, there is some difficulty about the matter of where services are to be held, and this building is much needed. If this building is built, the attendance of the mission will greatly increase, for many people would come to services that do not come now.

Chontalpa is a small village — about 1,000 people — and there is not a church in it. Our mission is the only mission work here. The average attendance of the mission is now between thirty and forty. Bro. Julio says that there are about thirty believers. An encouraging thing about the work here is that there is no fanatical opposition as there is in the Guanajuato area, where our seminary is located. Roman Catholicism is not at all strong in the state of Tabasco, and the people are not so poisoned against the truth as in other places.

That night, we had services in the home of a man who, though he is not a Baptist, is a Christian. There is no Presbyterian church for him to attend, he meets with the Baptist mission. There was a large crowd on hand for the

services, and Bro. Moser preached to them. It was a joy to me to see the Gospel going forth to these poor Indians.

After services, the man in whose home we spent the night, brought us some little mats, and all of us except Julio made our beds on the concrete floor. Bro. Julio slept in a hammock. I told Bro. Moser that the further we went on this trip, the more I appreciated the last meal and the last bed I had. I didn't sleep very much that night, and when I did get to dosing off, all of the dogs and animals outside would let out with all kinds of noises, as if they didn't want me to get any sleep at all.

I was glad to see daylight the next morning. We got up, and went over to the railroad station where there are a few drink stands, to see if we could buy anything to eat. We finally found a woman who said that she would sell us some breakfast. I ordered a bowl of black beans and tortillas (bread). We didn't have much choice, the "menu" was rather light for breakfast.

After we had finished eating, we went back to the house to wait until the train arrived. We were going to go over to La Crimea which is in the state of Chiapas. While waiting for the train, we decided to go over and visit in the home of another of the believers. When we arrived, all of the women folk were in the kitchen, cooking tortillas, tacos, rice, potatoes, and chicken, which they were going to take to the train and sell. At about dinner time, they set four places for us at the little table, and invited us to have something to eat. Frankly, after having observed the cooking that was going on in the kitchen, I wasn't very hungry. But we felt that we could not refuse the kindness of these folk, so we sat down to eat. I picked up the chicken leg that was on my plate, and tried to bite into it. That poor little chicken leg was so muscular and knotty that I could not bite it. I told Bro. Moser that I could not eat that chicken. He said that I would have to, or I would offend them. I looked at that leg again, and tried to eat it, but just couldn't. I handed it to Bro. Julio, and he took it.

It was only a short time until the train arrived, and we went on up to get our tickets. Many of the women and children were at the station with their goods to sell. Some had fruits, some had chicken on tortillas, some had milk, and just about anything that one could imagine was being peddled from car to car from the inside and outside of the train. We were plenty hungry, but we didn't buy anything from the peddlers. These folk have to do this peddling as a means of making a living. Some of them have very little to eat themselves, but they sacrifice even some of this in order to make a little money.

The train soon pulled away, leaving the peddlers and Chontalpa behind, and we were on our way to La Crimea, Chiapas. I will tell of this next week.

### "Why I Am A Baptist"

(Continued from page four)  
"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are ALL UNDER SIN: As it is written, There is none righteous, no, not one." — Rom. 3:9, 10.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For ALL HAVE SINNED, and come short of the glory of God." — Rom. 3:22, 23.

Beloved, you can't read these verses without the realization that men by nature are children of wrath, and that men by nature are under sin, and that men by nature are totally depraved in the sight of Almighty God. If I didn't believe these Scriptures, then it would be an easy matter for me to tell an individual, "You have to decide for the Lord. It is up to you to decide, and if you don't decide now, you might thwart the purpose of Almighty God for all eternity." Beloved, I say to you, no man who believes that sinners are spiritually dead will ever tell spiritually dead sinners that it is up to them to decide, for a dead man can do nothing but stay dead until somebody makes him alive.

Suppose we bring a casket into our services and in that casket is a body from whence the spirit and the soul has fled. We will leave that body here until that corpse decides to become alive. I ask you, how long will that corpse remain here? Beloved, that corpse will remain here just as long as a power outside of itself doesn't move it. The only way that a dead body will ever become alive is by a power outside itself to act upon that dead corpse, and the only way that dead sinners will ever become alive is by a power outside of them — the power of God — acting upon them.

Beloved, I can't emphasize this sufficiently. I can't hold it up to you with enough vigor. I would to God that I might cause you to realize just how dead you were before God saved you. I would to God that I could cause you to realize how dead your children are spiritually before God. I wish that I could make you realize just how dead spiritually the people are with whom you work every day. Beloved, you can't do one thing to a man to cause him to be saved other than to witness to him and give him the Word of God, because that man is totally depraved. He is spiritually dead. He is entirely without the power of Almighty God, being under sin.

I am not saying that all Baptists believe this. Any Baptist preacher who believes in finishing his sermon by going down the aisle and back into the audience and "button-holing" some individual and getting him to make a profession of faith doesn't believe in the depravity of man. Any Baptist preacher who says that it is up to you to decide and that if you leave the house of God without deciding for the Lord, you may cross the deadline and will never be saved, thereby thwarting the purposes of Almighty God — any man who does that doesn't believe in the depravity of man.

I tell you, beloved, true Baptists, wherever they have been true to the Word of God, believe that all men are totally depraved and children of wrath. I am a Baptist because the Baptists of

own confession" (Charles H. Spurgeon, *Election*, p. 15).

Beloved reader, remember this if you remember or understand nothing else written within these pages: *God never refuses mercy to those who sincerely desire it!* Christ not only says: "All that the Father giveth Me shall come to Me," but He adds, "and him that cometh to Me, I will in no wise cast out" (John 6:37). If the first part of this verse is a mystery to you, the last part need not be. It is certain that you do not know if the Father gave you to Christ in eternity or not, but you can know that He did if you come to Jesus Christ. (I Cor. 1:4-10). He will surely receive you! You have His gracious promise for that. Will you come to Him now? The Holy Spirit grant it! Amen.

## Great Things God Has Done For Us

(A SERMON OUTLINE)

"The Lord hath done great things for us; whereof we are glad." — Psalm 126:3.

- I. HE CHOSE US TO SALVATION — II Thessalonians 2:13; Ephesians 1:4; I Thessalonians 5:9.
- II. HE SENT CHRIST TO ESTABLISH OUR RIGHTEOUSNESS — Galatians 4:4, 5; II Corinthians 5:21; Romans 10:4; Jeremiah 51:10; Isaiah 61:10.
- III. HE SENT US THE GOSPEL AND QUICKENED US TO LIFE BY HIS SPIRIT — I Corinthians 15:1-4; Ephesians 2:1; John 6:63.
- IV. HE DELIVERED US FROM SATAN'S POWER — Mark 16:7; Mark 5:1-20; Psalm 124:7.
- V. HE KEEPS US — John 10:27-29; Romans 8:35-39; Psalm 89:29-36; 37:23-28.
- VI. HE COMPLETES HIS WORK IN US — Phillipians 1:6; 2:13; Hebrews 13:21; Isaiah 26:12.
- VII. HE WILL COME AGAIN FOR US — Hebrews 9:28; I Thessalonians 4:14-18; II Thessalonians 1:7-10; John 3:1,2. — B. L. R.

the centuries, the Baptists of the Pauline type, Baptists like the Apostle Peter, all believe that men are spiritually dead and only the power of God can make them alive in Christ Jesus.

### III

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE IN, AND CONTEND FOR, A REGENERATED CHURCH MEMBERSHIP.**

Some Baptists are so anxious to get joiners that they are perfectly glad to accept ecclesiastical corpses into their fellowship without considering whether or not they have been saved. True Baptists believe in a regenerated church membership.

Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." — John 3:3.

Again: "Therefore if any man be in Christ, he is a NEW CREATURE: old things are passed away: behold, all things are become new." — II Cor. 5:17.

Beloved, I say to you, if a man is saved — if he is a child of God, he is a new creature, or a new creation. He is a regenerated individual. I say I am a Baptist because Baptists believe in a regenerated church membership.

Do you remember the experience of John the Baptist when he came on the shores of the Jordan River, preaching and baptizing? When the crowd came to him seeking baptism at his hand, John never hurried them down into the water, but, first of all, said: "Bring forth therefore fruits worthy of repentance." — Luke 3:8.

In other words, they were to produce some fruits to show that repentance had taken place so far as their lives were concerned. Before John the Baptist ever baptized individuals, he demanded that they produce some fruits to show that they had been regenerated and that they had become children of God.

Beloved, today it is much different in lots of Baptist churches, for they will hurry a confessed convert into the water. They hurry to get him baptized and get him enrolled in the membership of the church. Beloved, it ought not so to be.

I say to you, Baptists, whenever they have been true, have demanded regeneration. They have demanded salvation before baptism — Christ before the church. They have demanded that individuals experience a new birth before they become members of a church. True Baptists believe in a regenerated church membership.

Do you remember that nursery rhyme that goes something like this:

"Pussy cat, pussy cat, where have you been?  
I have been to London to see the new queen.  
Pussy cat, pussy cat, what saw you there?  
I saw a little mousey right under her chair."

Now why did the pussy cat see the mouse? Because she was a cat. That pussy cat couldn't have come back and told one thing about the queen. It couldn't have told one thing about what the queen was wearing or how the queen looked. It couldn't have told one thing about the ritual through which they passed in the crowning of the queen. It couldn't have told one thing about the beauty or the magnificence of the castle. The only thing that the pussy cat saw was the mousey, and she saw the mousey because she was a pussy cat, and it is the nature of a cat to see a mouse.

I tell you, beloved, the man who is saved has a new nature on the inside. He is regenerated, and if he is regenerated he is going to see things and he is going to do things differently than he ever would have if he hadn't had an experience with the Lord. I am a Baptist, beloved; because Baptists believe in a regenerated church membership.

About 90 per cent of the problems that come up before Baptist churches would never exist and would never cause difficulty in any wise at all if the members of the church were regenerated. It is a lack of regeneration that is basic so far as the majority of the problems of the churches are concerned. Take the amusement problem — people living right, or the problem of finance — people tithing; take the problem of worldliness on the part of church members. Do you know why those problems exist? It is because people are not right with Almighty God inside their hearts.

I say to you, beloved, I am a Baptist because Baptists believe in a regenerated church membership.

### IV

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE IN SALVATION BY GRACE ONLY.**

Baptists don't believe in salvation by grace plus something else, but rather by grace only. Listen:

"Even when we were dead in sins, hath quickened us together with Christ, (BY GRACE YE ARE SAVED)." — Eph. 2:5.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour; That being JUSTIFIED BY HIS GRACE, we should be made heirs according to the hope of eternal life." — Titus 3:5-7.

"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.

You may wonder why it is that I like to sing that old hymn, (Continued on page seven)

### The Five Points Of Calvinism

(Continued from page four)

*Irons, The Standard of Orthodoxy*, p. p. 16-17). Can you repent? believe? suddenly love Christ? It is not in you. (I Cor. 4:7).

"But there are some who say, 'It is hard for God to choose some and leave others.' Now, I will ask you one question. Is there any one of you who wishes to be holy, who wishes to be regenerated, to leave off sin and walk in holiness? Yes, says some one, 'I do.' Then God has elected you. But another says, 'No, I don't want to be holy; I don't want to give up my lusts and my vices. Why should you grumble, then, that God has not elected you to it? For if you were elected you would not like it, according to your



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

## Baptist Youth Witness

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

### Desegregation Means Intermarriage

By J. David Simpson

First, may I say that I have always been a friend of the Negro, and one vitally interested in his progress spiritually, intellectually, physically, and socially. I have not only thought and contended for his best interests, but I have constantly worked for his full advancement in every phase of life. I have, also, learned that the best friends of the Negro by and large are the Southern white people of high principle, who know the Negro better than any people in any other section of these United States, in spite of contentions to the contrary.

By way of introduction, I will say further, that I am positively convinced that such problems as may come up in the South between the Negro and white races will be solved to the full satisfaction of all concerned if the South is left alone to solve them without outside interference and pressure groups. The Negro in the South does not interpret the racial propaganda from other sections of our nation to be contributory and helpful to his uplift, but instead, has been filled with fear and suspicion of his good Southern white friends because of the misleading nature of much of this propaganda. The Negro in the South has actually become frantic with the wildest imaginations coursing through his frame, that all of this "much-ado" about his condition would not be going on, if some uprising against him were not in the making. Racial propagandists and agitators are actually doing both the Negro and white man an irreparable harm in the South.

Coming to the question of non-segregation, it is my conviction after close observation that non-segregation is not desired by the well-meaning, intelligent, racially pure Negro. The Negro does not want white people in his church, school, fraternity, or any of his social institutions. He does not seek social inter-mingling of the races, as he is fully aware of the dire consequences and dangers even if the white man wanted such social inter-mingling. One of these dangers is that of inter-marriage, and in spite of every argument to the contrary, it will surely come to pass if free social inter-mingling between the races displaces segregation over the whole of our nation.

There is an affinity, the like of which many people are strangely unaware between the Negroes and whites. Especially is this true in the South where Ne-

groes have been thrown closer with white people and greater numbers of Negroes reside. Racial barriers and distinctive characteristics of race and color will eventually break down and no longer prove to be stumbling blocks preventing marriage, if non-segregation comes in and continues over a period of time. Our children and children's children will be called upon to endure a cross and burden the like of which none of us in our time have had to endure. The cross and burden will be that of resisting and repelling every natural urge of affection ripening into the desire for marriage between the Negro and white as the years go by. True it is that some of this attraction may in the beginning be of a sensual or sexual nature, resulting in immorality or marriage on a sensual love basis, but this does not by any means guarantee that the true love of sentiment and pure affection, on a very high plane, would not also be the experience between the opposite sexes of many Negroes and whites. Even Platonic love, or every proven form of attraction such as has resulted in marriage between the members of one race, could conceivably be present, and in fact, is present between the members of different races thrown together. Is this not proving true between Mongolians and whites right before our eyes today?

It has been said that Negresses of an immoral character are ambitious to have their offspring begotten or fathered by white men in order to infuse all the white blood they can into their race, thereby hoping to get better standing in society through the Mulatto strain. If this is true, then it is a lasting shame on us that Negroes should seem to seek advancement in such a shameful and sinful manner. I reiterate, the true well-meaning, intelligent Negro wants segregation continued without free social inter-mingling of the two races. He knows the dangers ahead, and he further knows that he can advance in his own institutions without the presence of the white race under a much healthier status educationally, spiritually, physically, and morally, provided his institutions are properly supported. He knows definitely of the terrific consequences upon the social order of an increasing hybrid race. The Mulatto strain brings stultification of progress, the gradual fading of the genius strain, the slow deterioration and moral de-

generacy of the social order.

The society for the advancement of the Negro race in America says that we are now losing 12,000 Negroes annually to the White race. They are being absorbed in the White race, and we know that they would not be in such position as to pass for Whites and be absorbed if it were not for such inter-marriage as may already exist or practices of immorality between the two races.

If you are in doubt as to the truth of what has been written thus far, take a cue from the words recently uttered by John Bodo, pastor of the Wolff Memorial Presbyterian Church of Newark, N. J. In speaking of the race question, Mr. Bodo says: "My daughter will marry whomsoever she chooses. The only reason I might discourage her from marrying a Negro is my fear of the punishment her white friends—even the most 'tolerant' ones—would inflict on her for doing it."

Lastly, I want to express my further conviction that the Scriptures teach Segregation, and most positively do not teach the pattern of non-segregation that is being so strongly urged upon the South by pressure groups and agitators from the outside. Acts 17:26 says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." This verse, by some of our leading Biblical commentators and theologians, is used over and over again in defense of segregation of the races, and to their interpretation I agree. The fact is, that the latter part of the verse teaches just the opposite of non-segregation and free social inter-mingling. The determined bounds of all races or nations as it is used here in this verse, being established of God, seems definitely to teach the racial boundary line for all races and their integrity kept inviolate. This applies to all races, yellow, brown, red, black, and white. They should have segregated life and social inter-mingling to themselves to preserve the true and pure strain of their respective races.

True it is that all nations are of one blood as is proven by the typing of blood plasma which transcends the races and can be used freely on any race as well as within the confines of the particular race from which it was taken; thus proving the "one blood" teaching of the Scriptures, to be true. Yet, the "bounds of their habitation" which follows "made of one blood" leaves us it seems in no doubt that God did not want the racial bounds separating the races broken down

#### HOW TO GIVE

**Cheerfully:** "The Lord loveth a cheerful giver."

**Proportionately:** "As God hath prospered."

**Systematically:** "Upon the first day of the week."

**Regularly:** "Lay by in store."

**Scripturally:** "Bring ye all the tithes."

**Lovingly:** "Not grudgingly."

**Blessedly:** "It is more blessed to give."

**Sacrificially:** "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing."

II Corinthians 9:7; I Corinthians 16:2; Malachi 3:10; II Samuel 24:24; Acts 20:35.—Adapted from Gospel Messenger.

### "Being Let Go"

When the apostles, Peter and John, were set free by the Council, "being let go, they went to their own company, which was the company of 'them that believed.'"

When the carrier-pigeon is "let go," it flies to its home.

When the needle is "let go," it flies to the magnet.

When you are "let go," (that is, when you are free from your school, work, or other engagements, or duties), where do you go? What company do you seek?

Some have asked the question, "Where shall I go when I die?" Where do you go now when you are alive? The answer to the first question may depend very much upon the answer to the second.

Peter and John, when they were freed from all restraint, "went to their own company."

Which is your company? Some would feel like a fish out of water at a prayer meeting. Others would feel just the same at a dance hall, picture show, card party, poolroom, or race track. To some the coming of Christ would mean joy, and the thought of it brings happiness; to others the coming of Christ would mean terror, and the thought of it brings trembling.

If you see a man walking along, you know, from the direction in which he is walking, where he is going, if he does not turn.

"As the tree falls so must it lie,  
As the man lives so must he die,  
As the man dies so must he be  
All through the days of eternity."

So the old hymn goes. In recent editions it has been altered, but it is a great question whether they can get any nearer the truth.—Greenwood

into hybrid races which will most certainly eventuate if all races move in and out among themselves with non-segregation and free social inter-mingling. The amalgamation of races is definitely unscriptural. The integrity and pure strain of all races should be preserved inviolate, with segregation as a necessity, if this verse of God's Holy Word is to be fully observed and applied in its true meaning to the social fabric of the world.

Take a look at the South American mixture of races and see if you think God's approval and blessing has been upon it. Observe their physical and social struce, and general outlook upon life, and see if you think God's approval and blessing has been upon it. Then turn and compare their civilization with that of the pure strain of one race or many races kept inviolate as to mixture, where Christian enlightenment has gone, educational, physical, moral, and what have you. What do you think the "Tower of Babel" confusion story in the Scriptures means if it does not mean that even the races should

for the most part establish even their territorial boundary lines for their habitation, as well as racial?

Yes, I repeat, non-segregation of the races is to my mind unscriptural; whereas, segregation of the races is to my mind definitely scriptural. Marriage between sharp racial lines of color and characteristics such as is found in the red, brown, black, white and yellow races is unscriptural; marriage within the confines of separate races is definitely Scriptural, and is enjoined upon the social order. Amalgamation, misconception and hybrid races are unscriptural; races kept inviolate as to mixture, preserved pure in strain and their integrity kept, is positively taught of the Scriptures. I repeat again, non-segregation means eventual inter-marriage. We usually marry the people with whom we freely associate.

"And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Tract

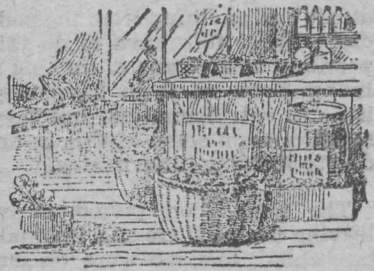
#### READ THE BIBLE BY SYMBOLS



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"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."—Luke 11:33.

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## "Why I Am A Baptist"

(Continued from page five)  
"Amazing Grace." I tell you, it is because I know that it is by the amazing grace of God that I myself have been made alive and become a child of God. You are not saved by your works. If you were, you ought to sing:

"Amazing works! how sweet the sound,  
That saved a wretch like me!"

You are not saved by anything that you do. If you were, you ought to sing:

"Jesus paid a part,  
And I a part, you know;  
Sin had left a crimson stain,  
And together we washed it white as snow."

Beloved, we are not saved by our works. We are not saved by the baptism. We are not saved by the fact that we have subscribed to certain church creeds and certain church ordinances. Rather, we are saved by the grace of Almighty God.

What is grace? Just something for nothing. You didn't have a thing to offer and God gave you salvation — something for nothing.

We read:  
"And when they had NOTHING TO PAY, he frankly forgave them both."—Luke 7:42.

Listen, beloved, the only way that anybody is ever saved is because he has nothing to pay. As long as you are trying to pay your way, as long as you are trying to get to Heaven on the basis of what you do, as long as you are trying to help the Lord out in the realm of salvation, you will never be saved. Thank God for the grace of God.

I like to sing:

"Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see."

I like to turn my eyes toward Calvary and see Jesus Christ upon the Cross. I like to look upon Him who bled and died for my sins. I like to look at Him and ask, "Why did He die?" and then read the answer:

"Christ died for our sins."—I Cor. 15:3.

I tell you, beloved, that is grace. Baptists believe in salvation by grace only, wholly, and solely, and I am a Baptist because Baptists believe in salvation by grace alone.

### V

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE THAT ONLY THE SAVED SHOULD BE BAPTIZED.**

Years ago, a man came to me and asked if I would take him out someday when nobody knew anything about it and baptize him. I refused to do so on two counts. First, I had no authority to baptize him, and secondly, I refused to do so because he finally told me that he thought he would be saved as a result of being baptized. Beloved, I am a Baptist because Baptists believe that only saved people should be baptized.

Jesus said to go and make disciples and then baptize them. Notice that baptism came after they had been made disciples.

"But when they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, both men and women."—Acts 8:12.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou BELIEVEST with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:37, 38.

The Word of God tells us that they went down into the water and Philip baptized him. Notice, he was baptized after he became a believer in the Lord Jesus Christ.

Beloved, I am a Baptist because

Baptists believe in baptizing only believers. I wouldn't for the life of me baptize a man who didn't claim to be saved. The Campbellites will tell you that the only way a man can become alive is by the water. In fact, one of them told me just of recent date that we meet the blood of Jesus Christ in the water. Beloved, I have been in the water once to be baptized myself, and I have been in the water hundreds of times since to baptize others, and I have never met the blood of Jesus Christ in the water.

I tell you, beloved, I am a Baptist because Baptists believe that we are to be saved first and baptized afterward, and that only saved people ought to follow the Lord Jesus Christ in baptism.

### VI

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE THAT BAPTISM SHOULD BE IN WATER, AND NOT WITH WATER.**

You can go to a Catholic church and when they get ready to pour their converts, they will "baptize" with water but not in water. You can go to a Methodist or a Presbyterian or a Lutheran church and when they are ready to administer "baptism" to those who are to become members of their church, they do so with water and not in water. Beloved, how did they baptize in the days of the Lord Jesus Christ? Listen:

"And there went out unto him all the land of Judea, and they of Jerusalem, and were ALL BAPTIZED OF HIM IN THE RIVER OF JORDAN, confessing their sins."—Mark 1:5.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was BAPTIZED OF JOHN IN JORDAN. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."—Mark 1:9, 10.

"And he commanded the chariot to stand still: and they WENT DOWN both INTO the water, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 9:38, 39.

Did you ever go to a supposed-to-be baptizing when someone was sprinkled — a little water sprinkled upon his face? Beloved, that individual was not baptized like Jesus was baptized in water; he was merely sprinkled with water. I am a Baptist because Baptists since the day of Jesus have baptized not with water, but in water.

I never shall forget the old Methodist preacher who stood so strongly for sprinkling. He said to me one day, "Brother Gilpin, the only argument for immersion is in the Bible." I said, "Brother, that is good enough for me. That is all the argument that I want." He went on to say that in the day that John the Baptist baptized he had them come down and stand beside the Jordan River. Then he took a pine brush and put it down into the water and soaked it, and then he sprinkled the whole crowd of them. Then he had them to step off to one side and he dipped the pine brush down into the water again and sprinkled another group, until finally all of them were baptized.

Beloved, as I often say, when I used to tell my children fairy tales, I always began them, "Once upon a time," and I ended by saying, "And they lived happily ever after." Whenever anyone tells you something and starts it by saying, "Once upon a time" and ends it by saying, "And they lived happily ever after," you will know that it is a fairy tale. That is the way this Methodist preacher should have begun and ended. Beloved, Baptists believe in baptizing in water, and not with water.

### VII

**I AM A BAPTIST BECAUSE THE LORD JESUS CHRIST WAS BAPTIZED BY A BAPTIST PREACHER.**

The Lord Jesus Christ was baptized by the first Baptist preacher this world ever saw, and

## THE JERUSALEM CONFERENCE

Daily Bible readings: Mon., Gal. 1:1-24; Tues., Rom. 8:28-39; Wed., Acts 15:1-6; Thurs., Acts 15:7-18; Fri., Acts 15:19-27; Sat., Acts 15:28-35.

Memory Verse: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."—Gal. 2:16.

I. The events of this chapter took place fourteen years after Paul's conversion. Cf. Gal. 2:1, 2.

II. This chapter grows out of the heresy that one must be circumcised to be saved.

III. The place this heresy was taught was Antioch; the teachers were from Judea, doubtless Jerusalem.

IV. These teachers from Judea did not believe that Christ's death was sufficient for salvation (v. 1). They taught that it was necessary to add one of man's deeds (circumcision) to Christ's perfect work. Cf. John 19:30.

V. All of this crowd did not die in the first century. Many false preachers today say Christ's work was not sufficient for our sin. Methodists, Campbellites, Holy Rollers and many others say Christ's death is sufficient for past sins, while man must work to overcome his future sins. To quote the words of one of their preachers, "Faith saves the sinner; works save the Christian."

VI. No one is so blind as the one to whom religion is a ritual and the one who is depending upon his works for salvation.

VII. Salvation is not a matter of man's works. A Christian's works have nothing to do with his salvation. Cf. Mt. 7:21-23; Jn. 6:28, 29; Rom. 4:5; Gal. 2:16; Eph. 2:8, 9; II Tim. 1:9. Christ finished the work of salvation and made it perfect for us when He died on the cross. Cf. Jn. 19:30.

VIII. The one who is depending upon his works as a part of his salvation is unsaved and under the curse of God. Cf. Gal. 1:6-9.

IX. Whenever one makes salvation depend upon an external rite or some work of man, he is an

He was baptized by one who had authority from Heaven to baptize. Listen:

"And I knew him not: but he that SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit."—John 1:35.

John in making this statement to his disciples, said, "I didn't know Jesus when he came to me, but the one who sent me to baptize with water told me who He was," as if to say, "I have a commission from Heaven to baptize."

John the Baptist immersed the Lord Jesus Christ in the Jordan River, and he had the authority from Heaven to do so.

Beloved, if I hadn't been baptized by a Baptist preacher after realizing that Jesus was baptized by one, I would just think I didn't have any baptism at all. Speaking from my heart, I say to you, baptism was from the hands of a Baptist preacher who had authority from Heaven, and if that was what satisfied Jesus, I wouldn't be satisfied with anything that didn't satisfy Him.

### VIII

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE THAT CHRIST ORGANIZED HIS CHURCH.**

Christ didn't leave it for Brigham Young to organize eighteen hundred years later. He didn't leave it for Alexander Campbell to organize eighteen hundred years after He was here in this world. He didn't leave it for Joe Smith, or John Wesley, or Martin Luther, or Henry VIII. He didn't leave it to any of these to organize His church. Rather, He organized it Himself. Listen:

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles: Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor."—Luke 6:12-16.

Beloved, I am a Baptist because

# SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, OCTOBER 13, 1957

ACTS 15:1-35

enemy of the Gospel. These false teachers in Paul's day were enemies. All who believe such are enemies today.

X. The church at Antioch referred the matter back to the church at Jerusalem (the mother church) for final settlement (v. 2-6).

XI. Peter, Paul, Barnabas and James all testify that men are saved by faith in Jesus' shed blood (v. 7-18). Note v. 11 particularly.

XII. This council took the Bible as final (v. 15-17). Cf. Rev. 22:18, 19; Isa. 8:20.

XIII. James, by the Holy Spirit, testified that God knew all things from the beginning (v. 18). Then He knows the results of election, our troubles, and our joys. Cf. Rom. 8:28.

XIV. This shows Peter was not a Pope (v. 19). James seems to have presided in this council and gave the final verdict after Peter and others had discussed the matter.

XV. The democracy of the church (v. 22). Here is a picture of a church business meeting. The whole church voted on this matter. Baptist churches follow this example today.

XVI. The church at Jerusalem wrote its decision to the church at Antioch (v. 23-29), confirming the preaching of Paul and Barnabas.

XVII. In this letter it was suggested that the Christians avoid certain sins, if they wished to grow in grace (v. 29). Every Christian would do well to heed these exhortations.

XVIII. The message gave great comfort to the Christians at Antioch (v. 31). The Bible gives comfort.

XIX. Silas was discovered for the Lord as a result of this difficulty (v. 32). Cf. Rom. 8:28.

XX. This is a great lesson on how to deal with church difficulties. The matter was presented to the church. The church decided in love. All were content to abide by the decision.

"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

"For which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is ABLE TO KEEP that which I have committed unto him against that day."—II Timothy 1:12.

"All that the Father giveth me shall come to me; and him that cometh to me I WILL IN NO WISE CAST OUT. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I SHOULD LOSE NOTHING, but should raise it up again at the last day."—John 6:37-39.

The only kind of salvation that this Bible knows anything about is once-for-all salvation—the kind that when God saves you, He does it once for all and you don't have to be saved over and over again.

I am glad I am a Baptist because Baptists, if they are true Baptists, believe just what I have preached to you. If they don't believe it, they aren't Baptists, regardless of what church they are a member of. Beloved, the name over the door doesn't make the church, it is what they believe; and if they believe the truth, they are Baptists, and if they don't believe the truth, they are not Baptists.

I say to you, if there is enough evidence for one Christian to be a Baptist, there is enough evidence for every Christian to be a Baptist. I will go further and say: Give every man a clean heart and an open Bible and the result will be a Baptist civilization.

May God help you to see this truth, and may God make a Baptist out of you!

**Send TBE to OTHERS**

THE BAPTIST EXAMINER

PAGE SEVEN

OCTOBER 5, 1957

**I AM A BAPTIST BECAUSE BAPTISTS BELIEVE IN ONCE-FOR-ALL SALVATION.**

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

### IX



## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i ben reedin about this Asiatic flu and i dun figured that hit mite be jist as ketchin fer an Amerikun as an Asiatic. sinse i am wel past 70 if i wuz to ketch hit, the odds wud be agin mi walkin on gras eny mor. so i told Samantha that i thot we ort tu git a shot so we wud not ketch hit. she always likes tu go tu the kounty seet. u no in the brest uf the rib sprung sex the genius uf purse lightening may slumbur thru yers uf inopportunity, but never dux hit bekum extinkt. she always likes tu go to town tu shop, so hit warnt eny truble tu git her tu go with me, so when saturday kam into town we went.

the dr. giv me a rite helthy shot and that kaused me tu kogitate all the way hoam. last sundy mornin dawned jist as hit should, brite and erly, in hits place on the kalender between saturday and mundy. at 5:24 the sun rose and i follered hits exampul about 6 o'clock. i set myself down aftur brekfast and kontinued kogitatin. i jist decided that i wud lik tu be a dr. and giv a lot uf Baptists i no a few shots, so i jist set ther with mi Bible and rote out sum purskripshuns what i wud lik tu giv.

fer arminians. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Acts 13:48.

fer modurnists. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

fer petti-coated preachers and wimmen what git out uf ther plac. "Let your women keep silence in the churches: for it not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

fer unkle Aleks watur boys. "For Christ sent me not to baptize, but to preach the gospel not with wisdom of words, lest the cross of Christ should be made of none effect."—I Cor. 1:17.

fer ununists. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Romans 16:17.

fer Methudusts and them what wants tu work ther way tu Heaven. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans 4:5.

fer all the fallin frum gravy krowd. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:28, 29.

fer Holy Rollers. Jist throw the hole Book at them.

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

hit wil tak sevural shots to help that feller Rice out in illynoise and ef u had tu git yore shots fer Billy boy in Nu York frum the drug store u wud shore exhaust the apothekaries uf the nashun befor he wuz kured.

fer u bro. Gilpeens, i hav a speshul shot. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."—II Tim. 1:3.

and i send this speshul shot tu u bekaws i am,

yore frend, i s hardtufule

## Brighter Day

(Continued from Page One)

multiplied signs of His imminent return? A wicked world has been told that the Day of the Lord will overtake it as a thief in the night entirely unexpected; "But we, brethren, are not in darkness that that day should overtake us as a thief." (I Thess. 5:4).

I have little time for date-setters, and we are warned against such in God's Word "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36)—but from the same Lord and in the same chapter, verse 33, comes the command to know by certain foretold signs that His return is near. "When ye shall see all these things, know it is near, even at the doors."

And now we return to our first question: "How can we know that a Brighter Day Is Dawning?" Jeremiah 6:4 says: "... the shadows before." When we see the evening shadows begin to fall we know that night and darkness is fast approaching. I am reminded of my boyhood days when I lived and worked on the farm, and before I knew what it was to assume any responsibility. There was always two things that I liked to see: a rainy day and the late afternoon. A little while before sundown, when "the shadows of the evening were stretched out," I knew it was not long before time to quit for the day. That was something that I looked forward to; and now that I have passed the "noon hour" in this life, I find myself enjoying, and looking forward to the evening shadows of life as they are being stretched out. The dawning of a brighter day will soon be on the horizon.

The Bible tells us that the end of this age, and just before the dawning of a brighter day, this world will have a day of unspeakable darkness, and gloominess, full of evil men and the fury of a Holy God. Let us read:

"Woe unto you that desire (challenge) the day of the Lord! to what end is it for you? the Day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be DARKNESS, and not light? even VERY DARK, and no brightness in it." (Amos 5:18-20).

"The great day of the Lord is near, it is near and hasteth greatly; that day is a day of WRATH, a day of TROUBLE and DISTRESS, a day of wasteness and desolation, a day of DARKNESS and GLOOMINESS, a day of clouds and THICK DARKNESS." (Zech. 1:14-15).

In order that we might better understand these prophetic signs that are transpiring before our very eyes, let us liken the consummation of the age unto a great drama about to be enacted.

### I. THE SETTING OF THE STAGE.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that do good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5).

1. We are living in a sin-laden, materialistic, proud world. Pride caused the fall of Lucifer, so that he became Satan and brought sin into this world. He is the "god of this age," the father of ALL out of Christ, and his childrn are increasingly manifesting their family trait.

2. It is a worldly-wise, self-satisfied, and selfish world. Every man seeketh his own, or as we would say in modern slang, "Every man locks out for number one." As the end of the age draws near, man becomes increasingly wise, but only in the wisdom of the world, and that is in God's sight as foolishness because "the fear of the Lord is the beginning of wisdom." Beloved, that fear is no-

tably absent among the wise of this world.

3. It is a deceitful, deluded, and cynical world. One only needs to read Isaiah 5:19—"Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." or II Peter 3:3-4—"Knowing this first, that there shall come in the last days scoffers, walking after their own lust, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,"—and then look round about them and see and hear the constant denials of the return of the Lord Jesus Christ, to see these very prophecies being fulfilled before our eyes.

4. It is a cruel, lawless, and hypocritical world. Practically everything today has some kind of substitute, and in some cases the substitute looks more genuine than the real thing. Religion is not excepted. There is more "veneer religion" today than ever before, profession but no possession; beautiful sepulchers, white on the outside, but full of dead men's bones; honoring God with the lips, but their hearts are far from Him; having a form of godliness, but denying the power thereof—and, beloved, we may expect more and more of this sort of thing the nearer we come to the consummation of this age. One of the counterfeits of the devil is to deceive people into being "religious" and making them think that is Christianity. There is a vast difference in "religion" and "Christianity." In fact, the Devil is the most religious person in the world. He is so religious, he has almost 1900 different sects, cults, isms, and in many cases each one of these different sects, cults and isms has thousands of congregations that the Devil calls churches, all of which is a sure sign of "the dawning of a brighter day."

### II. THE ASSEMBLING OF THE CAST.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about."—Joel 3:11.

In this great drama that is transpiring before our eyes, as the cast is being assembled for their respective parts, we find many notable characters, of which we shall call attention to a few.

1. The Antichrist. There are many antichrists, in fact there are as many antichrists as there are opposers to the one and only true Christ. But all of these, even the most wicked of them, are only faint shadows of the Antichrist. Upon the breaking of the first seal of Revelation 6, as the end-time drama begins, a rider comes forth on a white horse "conquering and to conquer." It is this character that we refer to as the Antichrist. He is powerful, but not all powerful, and will, like all those that oppose God, meet his doom.

2. The Revived Roman Empire. Many people are living in constant fear that one day Russia will rule the world. And some predict that the United States will be a world ruler. They should stop worrying and start reading the Lord's Word. Nowhere in the Bible does it say or even so much as hint that Russia, or any other nation, that has not already been a world ruler, will rule the world. They are Babylon, Media-Persia, Greece, and Rome. Also a study of Daniel 7 will reveal that at the near-end of this age, Rome, in a revived form (And I saw one of his heads as it were wounded to death; and his deadly wound was healed—Rev. 13:3) of a tennation federation, will hold world-sway again.

3. The Budding of the Fig Tree, or Israel's Regathering to the Promised Land. Most Bible scholars are agreed that the parable of the fig tree (Matt. 24:32) refers to the regathering of Israel to the land of Palestine. No one needs to be told that the Jews are migrating back to their homeland by the thousands every year, and so Matt. 24:33 reads: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." God says to a dispersed Israel: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the

north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:5-6. Truly we can know, when we see these prophecies being fulfilled daily, that the dawning of a brighter day is already on the horizon.

4. The Counterfeit Church. As we have already mentioned, as the end of this age draws near, people will become more and more religious (even though most of their religion will be a counterfeit religion). Satan's most successful efforts to keep men from God have ever been those of imitation, half-truths, and counterfeits. And as the end of this age approaches we see him exercising all his diabolical cunning and craftiness as he prepares his masterpiece for their coming rolls: a Counterfeit Christ, Counterfeit World Empire, Counterfeit Israel, and a Counterfeit Church.

Some of these characters have already begun to file down the corridors of time, some we believe will soon follow, while some no doubt are already assembled on the stage. We believe it will not be long until the entire cast will be assembled, and then we will hear:

### III. THE SOUNDING OF THE PRELUDE.

"Sound an alarm for the day of the Lord is at hand." Joel 2:1.

First we hear the Midnight Cry—"And at midnight there was a cry made, Behold, the bridegroom cometh." (Matt. 25:6).

This wicked age becomes more and more enfolded in the deepening hues of its midnight gloom of evil, sin, and fear. But that is why the cry is heard: "Behold the Bridegroom Cometh," for then the darkness must flee away because He is the "light of the world." Therefore, His Bride, is being awakened to be ready to meet Her Beloved, and as the shadows of midnight deepen, the cry rings out more intensely. O, beloved brethren, can you not see the need as never before to "sound an alarm" from every Baptist pulpit, because "the stage is set," and "the cast is assembled," surely "the day of the Lord" will soon be at hand?

Lost sinner friend, the alarm is being sounded for you to repent of your sins and believe in the Lord Jesus Christ as your Saviour, for one day "Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (II Thess. 1:7-9).

When the midnight cry is made and has been reverberated to the end of the earth, and then, as

the sound of the alarm begins to fade into the ether, there in the blackness of pre-dawn hours appears:

2. The Morning Star. "I Jesus have sent mine angel (preacher) to testify unto you these things in the churches: I am the root and offspring of David, and the Bright and Morning Star." (Rev. 22:16).

As the morning star suddenly appears in the pre-dawn hours while all is quiet and still, even so, beloved, will Jesus, one day, while the world is yet asleep, come for His Bride and all the saved. Therefore, brethren, being called of God and sent by Jesus to "testify of these things in the churches," let us be "Redeeming the time, for the days are evil." Eph. 5:16.

God's people, and especially Baptist preachers, should not withhold this message from a deceived, deluded, damned, and condemned world. Let "... the heathen rage, and the people imagine a vain thing" (Ps. 2:1) if they will, but, beloved, we "... have ... a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

We should proclaim this message without reservation—"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, that it shall leave them neither root nor branch." (Mal. 4:1).

3. The Sun of Righteousness. First we hear the Midnight Cry, then we see the Morning Star, then comes the darkest hour of the night, the hour just before dawn, which, in this case represents "great tribulation, or the time of 'Jacob's trouble.'"

"But unto you that fear My name shall the Sun of righteousness arise with healing in His wings." (Mal. 4:21).

Beloved, as I look upon the horizon of time, and study "the sure word of prophecy," with each fleeting day, I am convinced more and more that we are upon the threshold, "even at the doors" of the dawning of a brighter day. With each new day I expect to see the "Day Star" arise (the second coming of Jesus) to take us out of this world before the dark hour of tribulation begins. I am patiently waiting, and longing for that day.

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:8).

"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." (Matt. 24:44).

Even so, come, Lord Jesus. Amen.

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