

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 38 RUSSELL, KENTUCKY, OCTOBER 19, 1957 WHOLE NUMBER 1008

MESSAGE NO. 1 ON—

The Doctrine Of The Blood

By BOB L. ROSS

NOTE: This is the first message in an indefinite series of messages on the theme, "The Doctrine of the Blood." There is no doctrine that is more blessed. We trust that these messages may be burned into your hearts by the fire of the Holy Spirit, that this truth may be firmly established in the hearts of God's people. Unless our plans are changed, you may look for these messages on the editorial page from now on.

Beloved, there should be no doubt dearer to our souls than the glorious truth of Blood Redemption, or Salvation through the blood of Christ. The only true hope anyone has of Heaven, of deliverance from the curse of law, and of freedom from sin's punishment, is the blood of the Saviour, Jesus Christ.

Now, at the outset of this series of messages on the blood, let me note one thing about the blood of Christ. And that is this: The blood of Christ speaks of sacrifice, of death, and of substitution. When we speak of the blood, that we are actually speaking of the sacrificial, substitutionary death of Jesus. Beloved, the blood speaks to us of Jesus' laying down His life as a ransom to redeem us who were cursed with the curse of eternal death. Please keep that in mind. The expression, "The Blood," speaks of the sacrificial death of Jesus. There would be no power in the blood to redeem, if Jesus had not shed the blood, if He had not tasted

death. For it was in death that He satisfied divine law; it was through the sacrifice of His life that the penalty for our sins was endured, thus satisfying divine justice.

This Message Is Hated

We are living in a day when the doctrine of substitutionary redemption is being despised and hated even by those who profess to be Christians. We have what is called modernism and neo-orthodoxy being propagated from the theological chairs of the world. The modernists and neo-orthodoxists hate the doctrine of real substitutionary redemption. I have before me a statement which I have copied from a lecture delivered and distributed by a Baptist seminary professor of New Orleans. Here is what he says of a person who believes that Jesus died as a substitute for our sins: "One simply sublimates his egocentric depravity if he desires that Jesus be punished for one's own sins." (Frank Staggs).



BOB L. ROSS

Yes, that is what some learned men of the theological seminaries are teaching concerning the substitution of Jesus. I tell you, this doctrine is the doctrine that men actually and bitterly and zealously hate. It strikes at the heart of proud man to tell him that the only way of redemption is solely through the substitutionary sacrifice of Christ. To preach this doctrine is to declare that men are sinners, under the curse of eter-

(Continued on page eight)

EFFECTUAL CALLING In The Philadelphia Confession Of Faith

1. Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so they come most freely, being made willing by His grace. (Rom. 8:30; 11:7; Ephesians 1:10, 11; II Thessalonians 2:13, 14; Ephesians 2:1-6; Acts 26:18; Ephesians 1:17, 18; Ezekiel 36:26; Deuteronomy 30:6; Ezekiel 36:27; Ephesians 1:19; Psalm 110:3; Song of Solomon 4:1).

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature, being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead. (II Timothy 1:9; Ephesians 2:8; I Corinthians 2:14; Ephesians 2:5; John 5:25; Ephesians 1:19, 20).

3. Infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth; so also are all elect persons, who are incapable of being outwardly called by the ministry of the word. (John 3:3, 5, 6; John 3:8).

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved: much less can men that receive not the Christian religion be saved, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess. (Matthew 22:14; 13:20, 21; Hebrews 6:4, 5; John 6:44, 45, 65; I John 2:24; Acts 4:12; John 4:22; 17:3).

The Bible And Segregation

By W. W. MILLER
Pastor, Bible Baptist Church
Meridian, Mississippi

(As preached on "The Faith of Our Fathers" Broadcast.)

I must not use any of this precious time today in preliminary matters, since I have purposed to counsel for your consideration and counsel a message on the subject: THE BIBLE AND SEGREGATION. No doubt there are many of you who are listening to this broadcast for the first time today because of your intense interest in this subject. I confess that I had much rather desist from dealing with this subject, but I feel I do so would be to be guilty of unfaithfulness to my calling as prophet of God and to the stated purpose of this radio ministry of defending and propagating "the truth once and for all delivered to the saints."

This is a big subject, and since it must be discussed there are many facts which I should like to be able to bring for the information, enlightenment and guidance of both the white and black

racers. I can only wish that I had at least forty-five minutes or an hour for fuller treatment of some matters.

Some of you will not like some of the facts which I shall bring; nor the conclusions I shall draw, but it certainly is not too much to ask that you remain calm and listen most carefully before you argue. I am interested only in the justice and righteousness of the issues involved, not in personal feeling, nor prejudices, nor opinions arrived at without respect to facts. I do not hope to convince anyone against his will. I do not mean to agitate troubled waters. I am speaking to and for the benefit of those people whose de-

sire is for an unprejudiced heart and are seeking for righteous counsel that they might maintain a steady and just course in these days of trouble. Please understand that I am not seeking to pit my intellect and opinion against your own, for my mere opinion, as such, may not be worth any more than yours; rather I shall give you the counsel of God as found in the Scripture and that is absolute.

Now before I begin to dig into and explore this subject may I share with you a few of my own personal convictions and attitudes with the hope that in them I may find a ground of report with every honest, sincere soul. Friends, I am just a man, a sinner saved by that segregation is righteous ac-

God's wonderful grace and called into the ministry of God's Word, but I believe I can honestly say that I love righteousness and hate iniquity, imperfectly—yes, but I do. I love mankind as such, as the creation of God for whom Jesus Christ died an atoning death on the cross. I love the saints of God of every race, tribe, and tongue and long for the day when we shall all be joined around the throne of the Lamb to sing His praise in unison as a redeemed people. But for the present, I believe in the segregation of the races and nations as being according to the counsel and purpose of God. I believe not only

cording to the standard of Divine truth, but also that any effort toward the integration and amalgamation of the races is the direct result of unbelief and rebellion against God Himself. This I intend to prove from the Word of God, the Holy Scriptures. I believe that God loves all classes of men, white, black, brown, and yellow, and it is His purpose to save all who repent of their sin turn to Him. God is no respecter of persons, insofar as the color is concerned, and will save and bless and fellowship each one who comes to Him through Christ; but God will not save nor fellowship any man of any race who does not personally repent of his sin and savingly trust in the atonement of the Lord Jesus Christ. Now, friends, this is basic doctrine. But someone may ask, "Well, since God made all men, loves and will save all who come unto Him 'without respect of persons,' then why must men be separated?" Let me answer that with another question, (Continued on page seven)

The Baptist Examiner Pulpit

"Is Your Baptism Of God Or Man?"

By PASTOR JOHN R. GILPIN

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

I would remind you at the very outset that lots of people think of church truth and baptism as being unimportant. I am satisfied that if you were to go out on the street and ask the people you meet by way of conducting a poll, as to what they thought relative to church truth and baptism, the majority would say that such amounts to very little. If you were to ask the majority of the preachers and the so-called religious people of the world, they, too, would perhaps tell you the same.

In fact, the majority of preachers would even tell you that it is not important, that you could even take your choice as to whether you want sprinkling, pouring, or immersion. I say, beloved, the majority of people would tell you that church truth and baptism are really unimportant and non-essential.

Sometime ago, I heard a layman speaking to preachers, and he made the statement that he wished the time would come when preachers would leave off the non-essentials of the Bible and preach only the essentials. He went on to say that baptism and the Lord's Supper and all church

truth are non-essentials and that it would be a blessing if the preachers would leave off these things that were non-essential and just preach the essentials.

I might say that my impression as I listened to him, was that anything that this Bible teaches, is essential. It doesn't make any difference what the Word of God says, it is essential. You can be certain of one thing, that everything this Bible teaches on church truth, baptism, the Lord's Supper, or anything else, is essential or God wouldn't have put it there.

When I say that the majority of people think of baptism and (Continued on page two)

God's Shovel

The story is told of a good farmer who loved the Lord and believed in stewardship. He was very generous indeed, and was asked by his friends why he gave so much and yet remained so prosperous.

"We cannot understand you," his friends said, "why, you seem to give more than the rest of us, and yet you always seem to have greater prosperity."

"Oh," said the farmer, "that is very easy to explain. You see, I keep shoveling into God's bin and God keeps shoveling more and more into mine, and God has the bigger shovel."—Herbert Lockyer.

God Paid First

A. A. Hyde, a millionaire manufacturer, says he began tithing when he was one hundred thousand dollars in debt. Mr. Hyde says he argued with that thought until one day it flashed upon him that God was his first creditor. When he began paying God first, and all the other creditors were eventually paid in full. If a man owes you money, it would be wise to encourage him to pay his debt to God first. —The Sunday School Times.

The Baptist Examiner

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Editor

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION PRICE (anywhere in the world) 50c per year

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Examiner Editorials

By Bob L. Ross



A SIX-FOLD MINISTRY

God has wonderfully blessed your editors and Calvary Baptist Church with a wide and varied ministry. We truly thank Him for every door He has opened unto us, and we call upon our readers to pray for us in each of these ministries:

(1) **Calvary Baptist Church**—The Lord has truly been good to this church and blessed it with rich fellowship and usefulness.

(2) **The Baptist Examiner**—This paper goes into all 48 states and into many foreign countries, and we have many saints of God who are dear to our hearts, most of whom we have never met, and God has given them to us as beloved friends through the means of this paper. May He continue to bless the paper.

(3) **Our Radio Ministry**—We are now on the air over five different radio stations, and will soon, the Lord willing, be broadcasting over others. This is a great ministry and needs your prayers.

(4) **Mexican Missions**—For over a year now, our church has been supporting the mission work of Central Baptist Church, Little Rock, Arkansas. Both of your editors have been on the mission field

and have seen this work in action. We thank God that we can have a part in it.

(5) **Our Tract Ministry**—Very soon we will give a report regarding this ministry, since February of 1956, and of our plans for the future. God has richly blessed this work.

(6) **Our Book Ministry**—Both our publishing and our retailing of books has indeed brought joy to us and to those who have purchased our books.

Surely, the work that God has given us to do is a work worthy of your prayers. We covet them earnestly.

BOOKS YOU CAN TRUST

Many who buy our books write to tell us how pleased they are with their purchase. People who know books know that the stock which we carry is the very best in books.

We do not handle just any book that is published, neither do we handle a book simply because a reputable company publishes it. No, we carefully examine every book that we carry in stock, and to our knowledge, all the books which we sell are very sound.

The History Of Our Book Shop

Our book shop began in a very small way, in January of 1956. Of course, Brother Gilpin had been selling a few different books all along, but had never kept in stock many books except those published by THE BAPTIST EXAMINER.

So actually, our book shop stock has been built up since January of 1956. We started out with a very meager stock. In fact, in our very first "ad" in THE BAPTIST EXAMINER, we listed only two books and three booklets which we had for sale. We set up "offices" in Ruth's bedroom when Brother Gilpin lived in Russell. Our first "bookshelf" was the bottom drawer of Ruth's chest of drawers. As our stock grew, it became necessary for Ruth to vacate the other drawers of her chest of drawers. And finally, we even had to move into the dresser drawers. When it became impossible for the furniture to hold the books, we began stacking them on the floor. Our first "wrapping department" was Ruth's bed, where many of our readers' orders have been wrapped.

In July of 1956, Brother Gilpin moved to Ashland (four miles from Russell), and our book shop took over the car garage immediately. We built some book shelves, which lasted only a short while, until we had to build larger shelves. Our book shop remained in Brother Gilpin's garage, and our business continued to grow until the spring of this year, when Ruth and I married.

We then moved our book shop down town upstairs over Brother Gilpin's printing shop, where it is presently located. We now have a nice office and book shop, where we can serve both the people of this community and the readers of our paper.

We truly thank God for the ministry which He has given us by way of books. We only trust that it may be His will to use our book shop as a means of blessing to His people in the future, as He has these last 22 months.

If you live near Ashland, then we invite you to come and look over our stock of books. But if you live a distance from, too far away, then we invite you to write us, and we will send you a copy of our catalog of books.

THE BAPTIST EXAMINER BOOK SHOP



Not that we agree with every jot and tittle in a book, but with the book as a whole, we are in agreement.

This cannot be said by many book stores of our land. For instance, I went into the Baptist Book Store at Louisville sometime ago, and on the center display tables were books by rank modernists of the religious world, such as Ferre, Brunner, Buttrick, E. S. Jones, Peale, Sockman, and a host of others. Certainly, in such book stores one could not be sure that what he is getting is true to the Word of God.

Our book shop guarantees you that the books we handle are the best on the market with regard to faithfulness to the doctrine of God's Word.

Send for a copy of our catalog, and if we can serve you, then we shall be happy to do so.

THE HYPOCRISY OF PRESIDENT EISENHOWER AND COMPANY

Dwight D. Eisenhower, "the Hungarian Khrushchev of the U. S. A.," trampled underfoot every vestige of Americanism when he ordered federal troops to force integration at Central High School, Little Rock, Arkansas. Yet, our President, though he ardently propagates the "brotherhood of man under the fatherhood of God" doctrine, doesn't want for his offspring what he communisticly forces down the throats of others. U. S. News & World Report magazine reports the following:

"President Eisenhower's grandchildren of elementary school age—a boy and a girl—both attend private schools in the Virginia suburbs."

U. S. News & World Report further states: "Vice President Nixon's daughters attend a public elementary school where their schoolmates are all white. Herbert Brownell, Jr., the Attorney General, sends his children to private school. The new Secretary of Defense, Neil H. McElroy, has two daughters past school age; his 14-year-old son entered a private school in Washington. Ezra T. Benson, Secretary of Agriculture, received permission to transfer one of his children from a school attended by many Negroes to one attended by a few of them."

Thus, in the case of Eisenhower & Co., what's salt for the goose won't do for the gander.

SPURGEON ON 'FREE-WILL'

From a sermon entitled, "Free-will—A Slave," Sermon No. 52 of the New Park Street Pulpit series, C. H. Spurgeon states:

"It has already been proved beyond all controversy that free-will is nonsense. Freedom cannot belong to the will any more than ponderability can belong to electricity. They are altogether different things. Free agency we may believe in, but free-will is simply ridiculous. The will is well known by all to be directed by the understanding, to be moved by motives, to be guided by other parts of the soul, and to be a

"I Should Like To Know"

1. Hebrews 8:10, 11 — Some party wanted to tell us that this Scripture means that even mothers are not to teach their own children, for they will receive it themselves. Is there any truth in this?

Such an interpretation as this is foreign to the teaching of the Scriptures. It is not only a violation of II Peter 1:20, but it is forcing the Scriptures to say what they don't say. Read Titus 2:3-5.

2. Does I Corinthians 14:34, 35 mean that a woman is not to vote in the business meeting of her church?

We cannot find that the text or the context teaches such. Certainly, no individual woman should voice motions or comments, but as a member of the church, each person may vote. Our church votes by the show of hands, thus the women vote without speaking.

3. Should one sign a pledge-card, promising to give a certain amount during the coming year?

This is a work of the flesh, invented by the programites who always go about things on the basis of statistics, not by faith. This "pledge-card" method is just another way to get the program-yoke on one's neck.

4. Is signing pledge-cards Scriptural?

No, neither in precept, principle, or motive. It is a fleshly scheme, and not of the Holy Spirit's leading.

5. A man said that women had the right to pray aloud in church. It caused division. Who was the "division maker." (Romans 16:17)?

Read I Corinthians 14:34, and that will explain your question.

Whoever violated that passage was the division-maker.

6. Explain Acts 2:31, where it says Christ went to Hell.

The Greek word for hell here is "hades," which means the place of departed spirits. It has two compartments: one is where the saved are, the other is where the lost are (see Luke 16:19-31). Christ went to the compartment of the saved. Acts 2:31 teaches that Christ came out of the compartment of the saved, His body was raised from the grave, and the soul and body were re-united.

7. Also, explain I Peter 3:19, 20, about this same subject.

You will note that it was the Spirit (v. 8) "by which" Christ preached to the spirits "in prison." Then in verse 20, we are told that this was in the days of Noah. In other words, Christ's Spirit was in Noah, and Noah preached under His leadership to those who were in "prison"—the prison of condemnation, God having condemned them to death (Genesis 6:3). This took place in the days just prior to the flood.

8. What does the word "suffer" mean in Matthew 3:15 and I Timothy 2:12?

It means "to permit or allow." The word is not often used in this sense any longer.

9. What does the word "meet" mean in Matthew 3:8?

It means "worthy." John said, "Bring forth fruits worthy of repentance;" that is, "show forth evidence that you have experienced true repentance."

Many refer to Eve as a "helpmeet." But the meaning of the Scripture is this: Eve was a "help," worthy (meet) for Adam. She met the qualifications for a wife. She was his worthy help, not "helpmeet."

(Answered by Bob Ross.)

secondary thing. Philosophy and religion both discard at once the very thought of free-will; and I will go as far as Martin Luther, in that strong assertion of his, where he says, "If any man doth ascribe aught of salvation, even the very least, to the free-will of man, he knoweth nothing of grace, and he hath not learnt Jesus Christ aright! It may seem a harsh sentiment; but he who in his soul believes that man does of his own free-will turn to God, cannot have been taught of God, for that is one of the first principles taught us when God begins with us, that we have neither will nor power, but that he gives both; that he is 'Alpha and Omega' in the salvation of men... Any one who believes that man's will is entirely free, and that he can be saved by it, doesn't believe the fall. As I sometimes tell you, few preachers of religion do believe thoroughly the doctrine of the fall, or else they think that when Adam fell down he broke his little finger, and did not break his neck and ruin the race. Why, beloved, the fall broke man up entirely. It did not leave one power unimpaired; they were all shattered, and debased, and tarnished; like some mighty temple, the pillars might be there, the shaft, and the column, and the plaster, might be there; but they were all broken, though some of them retain much of their form and position."

Compare this to the free-willism, decisionism, and the "sign-on-the-dotted-line" theology of our modern day.



"Is Your Baptism Of God Or Man?"

(Continued from page one)

church truth as being unimportant, I am speaking primarily of the teachings of Billy Graham. I guess most of you know that I have a very, very low regard for Mr. Graham's doctrinal position, and if you don't know it, I will take just a moment's time to say that each day he sinks just a lit-

tle lower in my opinion in regard to the things that he fails to stand for. Billy Graham says that church truth is not important, that you can go to the church of your choice.

I say, beloved, we have no choice in the matter of spiritual things. You can't say, "I choose this doctrine and I reject another." Rather, it is for you to accept what God says within His Word. You have no right to make a choice in any wise at all. I say to you, in spite of Billy Graham, and in spite of many others that lived before his day, and in spite of many others that shall come after he is gone, and in spite of the fact that many think baptism and church truth are unimportant — in spite of these facts, I say that everything there is within this Bible is important. I insist upon it that there is not one word in the Bible that is not important, and you haven't any right in any wise at all to accept what you wish and to reject what you wish. Your business is to accept whatever the Word of God teaches.

To that person who says that baptism and church truth are unimportant, I say that God must have thought of baptism as rather important; otherwise, He would not have spoken about it as often as He did. We find that Baptist baptism was spoken of many times in the New Testament. Listen:

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him?"—Mt. 21:25.

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

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

(Continued on page three)

Many are well prepared for a "rainy day" who are totally unprepared for eternity.

"Is Your Baptism Of God Or Man?"

(Continued from page two)

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

Notice that all four of the Gospel writers — Matthew, Mark, Luke, John — recorded incidents concerning the baptism of John the Baptist. I say to you, God must have thought that Baptist baptism was important or else He wouldn't have recorded it in all of the four Gospels.

Notice again:

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

In this first chapter of Acts, Luke tells us that they are electing a successor for Judas Iscariot. Judas had hanged himself and that left eleven of the twelve original apostles. When they began to discuss the matter of electing this successor for Judas, one of the characteristics that he had to have was that he must have Baptist baptism that had been administered by John the Baptist.

I say, then, beloved, in view of the fact that Baptist baptism is mentioned in all four Gospels, and in view of the fact that they could not elect a successor for Judas unless he had had Baptist baptism that was administered by John the Baptist — in view of these facts, surely God must have thought Baptist baptism important or else He would not have spoken of it so often.

Now I say that there are some individuals who say that John's baptism was not Christian baptism. Sometime ago, I picked up a book written by a Baptist preacher who had gone off on a tangent like some other folk through the years. He said that John's baptism wasn't Christian baptism. Well, beloved, all I have to say is this, if it wasn't Christian baptism, then Jesus Christ didn't have Christian baptism, because the only baptism that Jesus had was that which was administered by John the Baptist. If John's baptism wasn't Christian baptism then the twelve apostles' baptism wasn't Christian baptism, because the only baptism that they had was that which was administered by John the Baptist. I say to you, if John's baptism were good enough for Jesus Christ and good enough for the twelve apostles, then surely it must have been Christian baptism.

In this connection, I want you to notice also that baptism is a foundation doctrine.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the FOUNDATION of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." — Heb. 6:1, 2.

Now, beloved, whether you think baptism is important or not, whether preachers think it is important, whether Billy Graham says that church truth amounts to nothing and that you can take the church of your choice — regardless of what people may say, I want to remind you that Baptist baptism is a foundation doctrine.

Do you know what it means, when building a house, to put in a good foundation? I don't care what you put above it, it is worthless if you don't have a good foundation. The best house in the world would be condemned if it didn't have a good foundation. It would be unfit for human habitation.

Beloved, I say to you, it is all important as to the foundation that goes into a house, and in view of the fact that baptism is referred to as a foundation doctrine, I say it is all important that



PASTOR FRANK B. BECK

you pause, consider, and face the question: is your baptism all right? Is your baptism of God or man?

I IF YOUR BAPTISM WAS ADMINISTERED TO WASH AWAY SINS, THEN YOUR BAPTISM IS OF MAN.

There are lots of folk who believe that one's sins are washed away in the waters of the baptism. I don't know whether the

(Continued from page three)

Devil believes this or not, but he gets a lot of preaching done in this manner, and there are a lot of preachers today who preach his doctrine that one's sins are thus washed away.

That reminds me of the boy who, one afternoon, was playing with his goat, and he got mad at old Billy and decided that he was going to change Billy into a lamb. He had been going to one of those Campbellite churches where they tell you that all you have to do is to be baptized to get your sins washed away. He had heard the preacher say that you go down into the water a goat and come out a lamb. So he took Billy and soused him down in the water, and when he pulled him up he still had horns. He soused him a second time and when he pulled him up, Billy did not smell like he was wearing perfume. He soused him a third time and when he pulled him up, chin whiskers and all, he still was not changed. He went back to the church that night and pointed his finger at the preacher and said, "You lied. You said that you go down into the water a goat and come out a lamb." He said, "I soused old Billy three times in the water this afternoon and it did not change a whisker on him."

Let me tell you, my brother, my sister, I don't care how many times a person is baptized, it isn't going to change that person's nature. It isn't going to save the individual. Water, beloved, does not wash away man's sins. Listen: "And he said to the woman, THY FAITH hath saved thee; go in peace." — Luke 7:50.

Notice, He didn't say, "Your baptism has saved you," or "Your church membership has saved you." He didn't say, "The fact that you have come to me and have submitted unto an ordinance has saved you." Rather, He said, "Thy faith hath saved thee."

Listen again:

"And they said, BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house." — Acts 16:31.

This was the experience of the Philippian jailer. At the midnight hour he came out and stood in the presence of Paul and Silas and cried unto them, "What must I do to be saved?" Notice, Paul didn't say to be baptized. He did not tell him to submit to an ordinance. He didn't tell him to join a church. He didn't tell him to take the Lord's Supper. Instead, he said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Notice again:

"I thank God that I baptized none of you, but Crispus and Gaius: Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know

(Continued on page four)

The Five Points of Calvinism

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

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III

Limited Atonement

(Read Romans the Fifth Chapter)

Do you, my reader, believe that Jesus Christ died for the sins of *all* men without exception? Perhaps many who read this will answer, Yes. I then ask you, Why are not all men without exception *saved*? You will probably reply, Because they do not *believe* in Jesus Christ.

But, I say to you, if Christ died for the sins of *all* men He died for their *unbelief*, for that is part of their sins, and they will be saved nevertheless! If Christ truly died for their sins, *they* will not need die for them.

There are only three answers that can be given to this problem.

First, believing that Christ died for the sins of all men without exception, you must believe that all men *will be saved*. This is the Universalist view, or at least this was the view with which the Universalist Church began under John Murray (about 1770, Vergilius Ferm, *A Protestant Dictionary*, pp. 266-267). This is consistent and logical with this view of the atonement, or death of Christ. However, it is not true. The Son of God tells us that "*many*" march the broad way that leads to "*destruction*" (Matt. 7:13-14); that "*many*" will hear Christ say in the day of judgment: "I never knew you, depart from me, ye cursed into everlasting fire" (Matt. 7:21-23; 25:41). Christ could not have died for the sins of those who die in their sins (John 8:24).

Secondly, those who hold the view that Christ died for the sins of *all* men and reject the Universalist view, claim that He died for all the sins of men *except unbelief*. This was held by the late Lewis Sperry Chafer, President of Dallas Theological Seminary (in his book, *True Evangelism*, pp. 34, 64). Then Christ did not die for all of our sins after all. Only for some of them! He never died for our unbelief. Of course the implication is that if we repent of our unbelief and believe on Christ we are *no longer guilty of unbelief*. Our unbelief has vanished. But "God requireth that which is *past*" (Ecc. 3:15), and the fact that we *now* believe, does not overlook the fact that we were for many years guilty of *unbelief*, and that sin has never been dealt with by Christ's death. Then we are *all* lost, from the least to the greatest, for we are still guilty of our old unbelief in Christ. Christ never died for that sin. It has never been atoned for. How better the view of I Corinthians 15:3, "Christ died for our *sins*" (all of them!); also I John 1:7, "The blood of Jesus Christ cleanseth us from *all* sin." This second view cannot be right.

Thirdly, that Christ died for *all* the sins of *all* the elect. He laid down His life for the "*sheep*" (John 10:15); for His *friends* (John 15:13-14); He gave Himself for the "*church*" (Eph. 5:25); as a ransom for the "*many*" (Mark 10:45). These distinctions are not necessary if Christ died for *all* men without exception, and are meaningless. They make sense only when a limited atonement of Christ is upheld. This view we embrace and now set before you.

I. THE POSITION OF A LIMITED ATONEMENT

"It will be seen at once that this doctrine necessarily follows from the doctrine of election. If from eternity God has planned to save one portion of the human race and not another, it seems to be a contradiction to say that His work has equal reference to both portions, or that He sent His Son to die for those whom He had predetermined not to save, as truly as, and in the same sense that He was sent to die for those whom He had chosen for salvation. These two doctrines must stand or fall together" (Lorraine Boettner, *The Reformed Doctrine of Predestination*, p. 151).

We do not deny that many blessings have come into the world of the unbelievers because of Christ's passionate death on the cross. "The atonement of Christ secures for all men a delay in the execution of the sentence against sin . . . together with a continuance of the common blessings of life which have been forfeited by transgression. If strict justice had been executed, the race would have been cut off at the first sin. That man lives after sinning, is due wholly to the Cross" (Augustus Hopkins Strong, *Systematic Theology*, p. 772). In this aspect, God is the Saviour (Preserver) of *all* men (I Tim. 4:10). In this manner, Christ's death brings benefit to all men.

By the limited atonement of Christ we must

refuse the theory of Emery H. Bancroft (*Elemental Theology*, p. 123) that Christ as the Lamb of God in taking away the *sin* of the world (John 1:29), merely took away the "guilt which attaches itself to the world or human race through the sin of Adam . . ." and that "no member of the human race is lost because of the guilt of Adam's sin, for that guilt was completely and perfectly removed by the death of Christ."

But if that means "Adamic sin" and it was taken away by the Lamb of God so that *no* member of the human race is guilty of it, how is it dying Stephen prayed for his murderers, "Lord, lay not this *sin* to their charge" (Acts 7:60, same Greek word, *hamartia*); that the Gentiles (or nations) are all under *sin* (Rom. 3:9, same word); that the believer is bidden not to continue in *sin* (Rom. 6:1, same word), nor to let *sin* (Rom. 6:12, same word) reign in his body; and that the "wages of *sin* is death" (Rom. 6:23, same word).

It does not appear as if this sin has been removed, either in its guilt among the Gentiles who know not God, or even in its influence among Christians! Again, if Christ took away the guilt of the Adamic sin what about our *other* sins? They are but the *fruits* of Adam's first sin. The guilt and depravity of that first sin extends from root to branch to fruit. If the Adamic sin is removed, then so are *all* the consequences brought about by that sin. But if Christ *only* took away the Adamic sin, then how are our other sins atoned for?

II. THE PROOF OF A LIMITED ATONEMENT

From the Record of Sacred Scripture

"The Lord hath laid on him the iniquity of us all" (Isa. 53:6). Who "*us*" refers to is seen in verse 11: "*many* . . . He shall bear *their* iniquities." Also verse 12, "He bare the sin of *many*."

"The Son of Man came . . . to give his life a ransom for *many*" (Matt. 20:28).

The blood of the new covenant was "shed for *many* for the remission of sins" (Matt. 26:28).

"So Christ was once offered to bear the sin of *many*" (Heb. 9:28).

"Who gave himself for *us*." Whom? The redeemed (Titus 2:14).

"The Good Shepherd giveth his life for the *sheep*" (John 10:11).

"Jesus himself limited the purpose of his death when he said: 'I lay down my life for the *sheep*.' If, therefore, He laid down His life for the *sheep*, the atoning character of His work was not universal. On another occasion He said to the Pharisees, 'Ye are not my *sheep*' (John 10:26) . . . Will anyone maintain that He laid down His life for these, seeing that He so pointedly excludes them?" (L. Boettner, *Ibid.*, p. 156).

He purchased the "*church of God* with his own blood" (Acts 20:28).

"Christ died for *us*" (Rom. 5:8); God delivered up His Son "for *us* all" (Rom. 8:32). These references in Romans are addressed to the "called of Jesus Christ" (1:6), who are "saints" (1:7), who are "elect" (8:33).

"Christ our passover is sacrificed for *us*" (I Cor. 5:7). Again the reference is to the church of God and its sanctified members (1:2).

"Our Lord Jesus Christ . . . gave himself for our sins" (Gal. 1:4). (Written to the "churches" (1:2).

In Christ "*we* have redemption through his blood" (Eph. 1:7). Written to the "chosen" and "predestinated" (verses 4 and 5).

Christ "His own self bare *our* sins" (I Pet. 2:24). Written to the "elect" (1:2).

Christ "loved *us* and washed *us* from our sins in his own blood" (Rev. 1:5). Written to the "churches" (verse 4).

Be sure you do not read somebody else's mail! These promises are directed to the *elect* believers on Christ.

From Reasoning

It is not wrong to reason in the light of God's Word! "Come now and let us *reason* together, saith the Lord" (Isa. 1:18). Be not followers of Peter Damian or Tertullian when they say: "Since God has spoken to us it is no longer necessary for us to think!" (Anne Fremantle, *The Age of Belief*, p. 87).

"If Christ died for His sheep, His friends, and His church only, then He did not die for all (without exception) (John 10:11-15; John 15:13-14; Acts 20:28; Eph. 5:25) . . . Seeing those for whom Christ died are such as 'hear His voice and follow Him,' to whom He gives 'eternal life' (John 10:27-28); such as He sanctifies and cleanses and presents to Himself 'without spot' (Continued on page four)

"Is Your Baptism Of God Or Man?"

(Continued on page three)
not whether I baptized any other. 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: 14-17.

Notice that Paul says that he thanked God that he hadn't baptized any of them but Crispus and Gaius and the household of Stephanas. He said that he knew not whether he had baptized any other. Beloved, if baptism is essential to salvation, then the Apostle Paul thanked God that he didn't do the thing that would be the means of people being saved.

Can you imagine the Apostle Paul, great man of God that he was — can you imagine the Apostle Paul, mighty preacher, theologian and exponent of God's Word that he was — can you imagine the Apostle Paul thanking God that he failed to do the thing that would be the means of any man's salvation? I tell you, beloved, man's sins are not washed away in the baptistry, but rather they are washed away by the blood of the Lord Jesus Christ.

We read again:

"When therefore the Lord knew how the Pharisees had heard that Jesus MADE and BAPTIZED more disciples than John, (Though Jesus himself baptized not, but his disciples.)—John 4:1, 2.

Notice that it says that they heard that Jesus made and baptized disciples, as if to say that the making of disciples was one thing and the baptizing of them was a separate act, and that disciples were not made in the act of baptism.

Furthermore, it says that Jesus Himself baptized not, but His disciples. Jesus didn't baptize anybody. Then, beloved, if baptism were essential to salvation, the Son of God never saved one single person when He was here in the world, for Jesus Christ never baptized any individual.

Now in the light of these verses I say that nobody is saved by the waters of the baptistry. Through the years people have heard me emphasize baptism and they say that I say that a man has to have Baptist baptism in order to be saved. Beloved, I have never said any such thing. I say to you, Baptist baptism is important. It is the kind that Jesus Christ submitted to at the hands of John the Baptist. It is the kind that the twelve apostles received at the hands of John the Baptist. It is the kind that they used in order to inaugurate and institute the first church that was ever established in this world. I say to you, Baptist baptism is important, but, beloved, Baptist baptism and everybody else's baptism will never save one single soul.

I insist, beloved, if your baptism was for the purpose of washing away your sins, then your baptism was of man and not of God.

I don't know how many times in my ministry that somebody has come to me and said, "Brother Gilpin, I have been baptized and I am a member of the church, but I was never saved until just of recent date. What am I to do?" Do you know what I told those individuals every time? I told them to go before the church and ask the church to withdraw the hand of fellowship and then to present themselves as candidates for baptism. I say to you, baptism is for saved people. It is not in order to make saved people out of sinners. It is not in order that an unsaved man can become saved. It is not in order that a child of the Devil might become a child of God. It is not for any purpose other than to show forth one's allegiance to the Lord Jesus Christ.

I say then, if your baptism was for the purpose of washing away

your sins — if you were deluded — if you were deceived — if you were lied to by some preacher — if you were told that if you would submit to baptism that your sins would be washed away — if you were baptized on that basis, then your baptism is of man and not of God.

II

IF YOUR BAPTISM IS THE TYPE WHERE THE MODE HAS BEEN CORRUPTED, THEN YOUR BAPTISM IS OF MAN.

There is not any possibility of any man saying truthfully that you can take your choice as to sprinkling, pouring or immersion. The man who says that is just deliberately lying concerning God's Book. God's Word tells us what kind of baptism was administered in the New Testament. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP STRAIGHTWAY out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased.—Mt. 3:13-17.

I remember several years ago that I was reading this passage of Scripture just before the end of my message. A fellow from another state was in the audience and when I read this passage of Scripture I asked the question, what kind of baptism did Christ receive at the hands of John the Baptist? I can see that fellow now as he came down the aisle before I finished my message and asked me if I were going to baptize that night? I told him that I was and he said, "I want the same kind of baptism that Jesus had — immersion — when He went straightway up out of the water." Beloved, I baptized that man that night — pants, shirt, shoes and all, and he went home in his wet clothes because he had no other clothes with him.

Notice again that you might see what the mode of baptism is: "And John also was baptizing in Aenon near to Salim, because there was MUCH WATER there: and they came, and were baptized."—John 3:23.

Now where were they baptizing? At Aenon near to Salim, because there was much water there. Beloved, sprinkling doesn't require much water. Pouring does not require much water. But notice this, they were baptizing at Aenon because there was much water there. The only mode of baptism that requires much water is immersion.

Listen again:

"And he commanded the chariot to stand still: and they WENT DOWN both into the water, both Philip and the eunuch: and he BAPTIZED him. And when they were COME UP out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:28, 39.

Notice that it says that they went down into the water and Philip baptized the eunuch and that they both came up out of the water. I ask you, what kind of baptism did Philip administer so far as the eunuch was concerned?

It may be that I speak to somebody who has been sprinkled and the preacher may have told you that you had been baptized. When that took place, I ask you, did anybody go down into the water? When you were sprinkled, did anybody come up out of the water? Ah, my brother, my sister, you can read all the way through the Bible but you can't find in any wise at all that baptism was ever administered except by the act of immersion.

Notice again:

"Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the

The Five Points Of Calvinism

(Continued from page three)

or wrinkle' (Eph. 5:27); and such as He hath redeemed from all iniquity, to purify them to Himself a peculiar people' (Titus 2:14) . . . it cannot be intended for all unless we say that Pharoah, Judas, etc., were of the sheep, friends, and church of Christ!" (Christopher Ness, *An Antidote Against Arminianism*, p. 57).

"Every assertion, therefore, that Christ died for a people, is a denial of the doctrine that He died equally for all men" (Charles Hodge, *Systematic Theology*, Vol. II, p. 549).

"Those for whom Christ's death was intended, to them it must be applied; but it is not applied to all, therefore it was not intended for all" (Christopher Ness, *Ibid.*, p. 58).

We reason that the death of Jesus Christ was an actual substitution. A real transaction took place. "The sin of Adam did not make the condemnation of all men merely possible; it was the ground of their actual condemnation. So the righteousness of Christ did not make the salvation of men merely possible, it secured the actual salvation of those for whom He wrought" (Charles Hodge, *Ibid.*, pp. 551-552).

Adam brings death to his own, Christ brings life to His own (I Cor. 15:22).

From Relationship

Christ's work is not a hodge-podge, or a patch-quilt to cover anything, so that what one patch misses the other will cover. "Just and true are Thy ways, Thou King of saints" (Rev. 15:3).

(1) Christ "loved" a certain people (and always loves them, Jer. 31:3, for that which God does once He does always, Ecc. 3:11, Heb. 13:8). "Having loved His own which were in the world . . ." (John 13:1). He loves only them. His wrath is upon unbelievers! (John 3:36).

(2) Christ "called" this people to Himself. "My sheep hear My voice," said He (John 10:27). He calls no others.

(3) Christ "died" in the place of this chosen people. He laid down His life for the "sheep" (John 10:11). He died for no other. Christ paid a ransom for the elect. He gave His life a "ransom for many" (Mark 10:45).

"The nature of a ransom is such that when paid and accepted it automatically frees the persons for whom it was intended" (L. Boettner, *Ibid.*, p. 155).

That not all are free, but that many are in sin and Satan's bondage (John 8:32-36; II Tim. 2:26; 3:6) is evidence that Christ gave no ransom for them! Had he done so, they would be delivered. "God's justice demanded that Christ pay the exact penalty of the sins of those who are saved. His justice also demands that He save all whose penalty Christ paid" (Thomas Paul Simmons, *A Systematic Study of Bible Doctrine*, pp. 238-239).

That God does not save all, proves that Christ did not die for all. There is no disunity in the Godhead. "Whom the Father elects the Son redeems, and the Holy Ghost sanctifies . . . That the Son redeems no more than the Father elects is evident from two Scriptures. The first is John 5:23, which declares the Son must be hon-

glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Notice that this Scripture refers to baptism as a burial. When you bury a person you put him out of sight. When you bury a person you put him down under the ground. You don't for one moment's time sprinkle a little dirt on top of the casket. Rather, you put the person entirely out of sight. I tell you, beloved, it would be just as logical and just as true to take an individual who has departed this life and sprinkle a handful of dirt upon the casket and say that you have buried him as it would be to take a handful of water and sprinkle upon an individual and say that you have baptized him. There is only one mode whereby baptism was ever administered and that is by immersion, and any baptism where the mode has been corrupted is a baptism of man and not of God.

Do you remember how it was the night that Moses led the children of Israel out of Egypt going toward the land of Palestine — how he led them through the Red Sea? The Word of God says that when they came to the Red Sea the waters stood up on one side and the waters stood up on the other side, and a cloud came down and covered them from above. Paul, in speaking of this, refers to it as a figure of baptism, for he said:

"And were all BAPTIZED unto Moses IN THE CLOUD AND IN

oured as equal with the Father; but, to say that the Son redeemed all, and the Father elected but few, is to give greater honour to the One than to the Other, and to make an inequality in Their operations" (Christopher Ness, *Ibid.*, p. 53).

(4) Christ "arose" for the benefit of the elect. He "was delivered for our offenses, and raised again for our justification" (Rom. 4:25). Surely at least, my reader will not argue that Christ's resurrection is of equal blessing to the Christless, when Christ arose to be their Judge! (Acts 17:30-31).

(5) Christ ascended to intercede as "Mediator" (I Tim. 2:5), "Priest" (Heb. 7:23-25), and "Advocate" (I John 2:1-2) "for us" (Heb. 9:24; that is, the "many" of verse 28).

Now "who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:33-34).

"The close connection between the atonement and the intercessory work of Christ furnishes us another argument for a limited atonement. The atonement and the intercession are simply two integral parts of His priestly work, of which the latter is based on the former in such a way that the two are, from the nature of the case, equally restricted as far as their objects are concerned . . ." (Louis Berkhof, *Vicarious Atonement Through Christ*, p. 160).

"The benefit of Christ's death and intercession are of equal extent in their objects; but Christ intercedeth not for all" (Christopher Ness, *Ibid.*, p. 55).

Christ says: "I pray not for the world, but for them which Thou hast given Me" (John 17:9).

"Christ neither prays for it (the world outside of Christ), nor dies for it" (Matthew Henry, *Comm.*, Vol. V, p. 1154). Of course both go together! But did not Christ pray for the wicked on the cross? "Father, forgive them!" (Luke 23:34). But here the prayer is either (1) "simply a prayer that the Father shall not place the sin of the crucifixion to the special account of those who were actually engaged in it, since they were doing it in ignorance. It forms no part of His official intercessory work" (Louis Berkhof, *Ibid.*, pp. 159-160); or (2) Christ prays for the elect amongst them who would in time repent and turn to Christ.

"The services of a priest are solely for the redeemed people of God. There was no tabernacle, no priesthood, no sacrifice, no worship, in Egypt. These were ordained solely for a people redeemed by the blood of the paschal lamb" (Philip Mauro, *God's Apostle and High Priest*, pp. 80-81).

(6) Christ "comes again" to receive His own (John 14:3). The rest He will cast away in flame and fury (II Thess. 1:7-10).

Beloved, not only is Christ's atonement limited in salvation to the elect, but all of His ministry.

(This article will be continued next week)

THE SEA."—I Cor. 10:2.

Now what kind of baptism did they have that day? They were completely immersed, with water on each side of them and the cloud over them. It was a type, a figure, of baptism by immersion as practiced today.



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What I Saw In Mexico

By Bob L. Ross

At Gonzales

On Wednesday, June 26, we left La Crimea and went east to another little railroad town called Gonzales. Some of the believers met us at the train, and we went to the home of one of them. He lived only a short distance from the train depot, and his home was right beside the railroad.

Shortly after we arrived, we heard a few "fireworks" set off in the town. The believers told us that the Roman Catholic priest had come to conduct services at the Catholic church, and these fireworks announced his arrival. (Evidently, he had been on the same train as we). I asked how often he came to the town, and found that he visited here only once every six months.

Talking with some of the brethren, we were told that about 15 miles to the south of Gonzales in the state of Chiapas, there is an Indian tribe that is uncivilized. They wear no clothes, and they take human life whenever possible. Sometime ago, a group of white men went back into this country, and the folk of Gonzales say that they have never returned. This gives you some idea of how close we were to wild and uncivilized communities.

Since we had arrived somewhat late in the afternoon, it wasn't long until we left to go to services. The services were held in the home of a man who lives about two kilometers from Gonzales. We had to walk through some of the heaviest vegetation that I have ever seen. It is no wonder to me that the Mexicans have to carry their big knives (machetes) wherever they go, for the vegetation grows so quickly and dense that it would be impossible for one to travel. Finally, we came to the river bank on which the house was located. We had to cross the river in a long, narrow boat called a "callyuko" (ka-u-ko). The boat appeared to be made of a solid log, with the inside cut out.

When we entered the house, many people had gathered from around about for the services. Although this is one of our very youngest missions, the crowd was almost as large as at all the other missions. The average attendance is about 20 to 25, with most of these being professing Christians.

Brother Moser preached once again, and the attention was rapt. In Mexico, the people listen closely to your preaching, for it is not a thing that is common to them. I was made to realize more the blessing of religious liberty, which we have in our nation.

After the services, we had the river to cross again, and the long, muddy walk through the heavy vegetation. As we walked along, I was thinking about the Roman Catholics who were having services. I thought, "Now, what should we do if they were to come to persecute us." I asked Brother Moser this question. He said that he didn't know exactly what to do, but he would simply depend upon the Lord to guide in all things. Well, we didn't have any opposition on this occasion, but in other places, some of our Mexican brethren have been put to death. In Gonzales, there has not been any persecution by anyone thus far. As I said, the mission is young, just five or six months old. Brother Julio Morales, our Mexican missionary, pays regular visits to this place, and many are hearing the Word.

We spent the night in Gonzales, had oatmeal and eggs for breakfast (one of the three breakfasts we had on our tour), and caught the train back to Teapa. From Teapa, we got a bus to Villahermosa, the capital city. This road from Teapa to Villahermosa is the only paved road that we saw in all Tabasco, and I believe Brother Moser said that it is the only one in the state. It connects the capital with the only railroad line, hence it is paved, due to its importance. During the rainy season, when it rains every day, many of the roads cannot be traveled, due to the muddy condition.

At Villahermosa, we found a restaurant. The first thing we ordered was some cold water. We had been drinking Pepsi-Colas and soda pop since we left Coatzacoalcas four days previously, and we were starved for a drink of water. After putting away a few glasses of water, we had the first real meal that we had had since Sunday morning in Coatzacoalcas. It was truly a time of refreshment for our physical bodies, at this restaurant. I learned to appreciate a glass of water and a good plate of common American food. These poor people have nothing to compare with our material blessings, not to mention their spiritual poverty.

Next week I will tell you about our visit to the mission of El Platano ("The Banana"). This mission is located in the midst of a great banana forest.

"Is Your Baptism Of God Or Man?"

(Continued from page four)

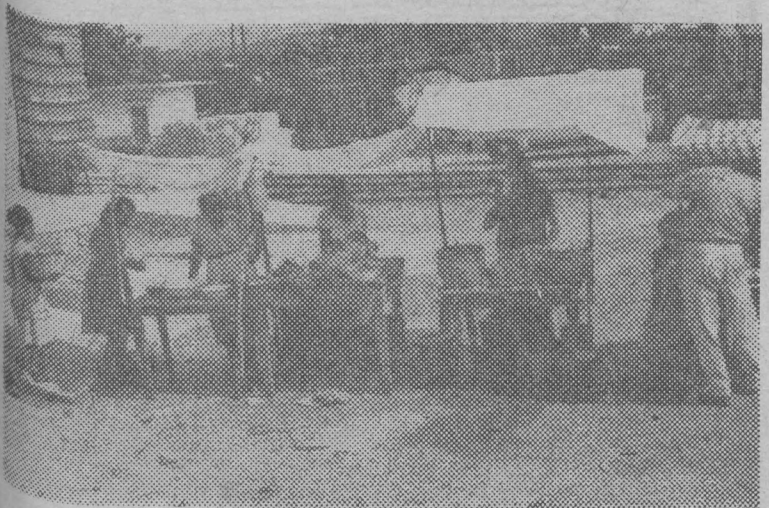
III

ANY BAPTISM OF BABIES

IS ENTIRELY A BAPTISM OF MAN.

I was holding a revival in another state some years ago and a Methodist preacher in that town decided on the middle Sunday of the revival meeting that he would

"REFRESCO" STANDS AT TEAPA



These are some of the little "stands" that were close by the railroad. This picture was taken from the train car.

The lady with the glass to her mouth was selling milk. But after watching her conduct her business for a few minutes, I didn't want milk too badly.

baptize some babies. He made the announcement during the week that he was going to perform the most beautiful form of baptism that was ever administered, hoping, I think, to draw the crowd from our church. This is the way that he did it. He took a rosebud and dipped it into a glass of water and then he would touch that rosebud to the forehead of the baby and then give that rosebud to the mother. Then he said, "Now this is not like the baptism that the Baptists administer. A person goes down into the water and when they come up, their clothes cling to them. It is a vulgar sight."

Beloved, beauty does not enter into the matter of whether a thing is right or wrong; it is a question as to what the Word of God says. There are lots of things that may be beautiful, but definitely wrong.

I remember a man years ago when I was pastor in Cincinnati, who was a Presbyterian. He was the only person I ever saw who wanted to be a Baptist and a Presbyterian both. In fact, he told me that he had to go to his church on Sunday morning because of the position which he held, but he liked to come to the Baptist church on Sunday night because he enjoyed hearing me preach. He said, "If you don't mind, I would like to be a member of both churches. I would like to retain my membership at the Presbyterian church and I would like also for you to take me in and baptize me and let me be a member of the Baptist church." Beloved, you can know about what my reaction was to his proposition without my telling you.

Anyhow, he used to come to services every Sunday night. One Sunday night he came to me and said, "Brother Gilpin, where do we Presbyterians get this idea of sprinkling babies?" I said, "I don't believe I know," and I did not. I said, "Your Presbyterian pastor is a much more learned man than I. I am just a boy preacher. You ask him where to find sprinkling in the Bible." The next Sunday night he was in the services and I asked him if he had asked his pastor and he said, "Yes, this morning I got to see him just between Sunday School and church services and he said that he was busy and didn't have time, but that he would look it up." The next Sunday night I asked him again if he had asked his pastor and he said, "Yes, but he said that he had been busy all week and hadn't had time to look it up." Beloved, I worried that fellow for about six months' time, for every time I saw him I would ask him if he had asked his pastor yet and he would always say that his pastor had been busy and had not had time to find the Scripture.

Beloved, do you know why that Presbyterian preacher didn't have time to look it up? It just isn't in the Word of God. I'll give any person a hundred dollar bill if he will find one passage of Scripture that talks about baptizing babies.

As I often say, there are three classes of Scriptures that teach the baptism of babies: one class talks about babies but doesn't talk about baptism; another class talks about baptism but doesn't talk about babies; a third class doesn't talk about babies or baptism. In other words, it just isn't in the Word of God.

Ah, beloved, listen, if that is the only kind of baptism that you have had — that of sprinkling a little water on your innocent face when you were a baby — if that is all you ever had, then your baptism is of man and not of God. You have never had Scriptural baptism. You have never had baptism that was approved of God. Your baptism is thus of man.

IV

IF YOUR BAPTISM WAS WITHOUT THE AUTHORITY OF THE CHURCH THAT JESUS BUILT, THEN YOUR BAPTISM WAS OF MAN AND NOT OF GOD.

One of the best men that I ever met in my life was a Baptist from West Virginia. After hearing me preach a number of times, he asked one day, "Brother Gilpin, do you believe that any-

SAVED!

(A SERMON OUTLINE)

Ephesians 2:8—"By grace are ye saved."

I. SAVED FROM SIN—

1. Its Penalty—Romans 6:23; Galatians 3:13; I Peter 3:18; Romans 5:9.
2. Its Power—Romans 6:6-14; Legally, Romans 8:3. (We could not fulfill the precepts of the Law). Naturally, Ephesians 2:1-3. (From birth, we were corrupted with sin's principle).
3. Its Presence—This is future, I John 3:1-3.

II. SAVED FROM SATAN—

1. His family—John 8:44; Galatians 3:26.
2. His captivity—II Timothy 2:26.
3. His mastership—Ephesians 2:2; II Corinthians 5:17.
4. His deceiving doctrines—I John 4:1; I Corinthians 2:10-13.

III. SAVED FROM SELF—

1. The deceitful heart—Jeremiah 17:9; Mark 7:21-23.
2. The darkened mind—Ephesians 4:17, 18; Romans 8:7.
3. The lust of the flesh—Ephesians 2:3; I Peter 4:1-4. Man's spiritual state is well-illustrated by the Gadenian—Mark 5:1-20.

IV. SAVED FOR—

1. The Saviour Himself—I Corinthians 6:19, 20; I Thessalonians 4:17.
2. The Saviour's Service—Ephesians 2:10; I Peter 2:16.
3. The Saviour's Home—John 14:1-3; II Corinthians 5:1

—BOB ROSS.

body besides Baptists have the authority to baptize?" I said, "No, I don't." He said, "Well, that is the only thing that I have ever found that I can't go along with you on." When I asked him why he couldn't go along with me on it, he said that he had never been taught it. I asked, "Brother, are you willing to be taught?" He said, "I want to know everything that the Word of God teaches." I thank God that when I took the Book and studied it with him, he accepted it.

I ask you, beloved, are you as teachable as that man was?

I say that baptism was given by God to John the Baptist to inaugurate. 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 1:33.

Beloved, there was but one individual in this world that ever had a commission from God to baptize, and that was John the Baptist. He baptized a group of individuals and Jesus Christ took that group that John the Baptist had baptized, and instituted His church. Just as David, in the Old Testament, prepared the material for the temple, and later Solomon took that material which David had prepared and built the temple, so John the Baptist didn't

start the first Baptist church; rather, John the Baptist baptized the individuals and Jesus Christ took those individuals which John the Baptist had baptized and started His church. I say to you, any individual who has baptism that is without the authority of the church that Jesus built, that individual's baptism is a baptism of man and not of God.

When the Lord Jesus Christ was leaving this world, He said: **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."**—Mt. 28:19, 20.

Jesus, in speaking to His church, said they were to go out and make disciples, and after having made them they were to baptize them.

I say then that God gave the authority to baptize to John the Baptist. Jesus took those individuals which John baptized and organized His church. The church had a commission given to it to baptize and the individual who has had baptism administered to him under the authority of a church like the church that Jesus built, is the only individual that has a baptism that can be said to be a baptism of God. If your baptism was a baptism that was without the authority of the church that Jesus built, then your baptism is of man and not of God.

CONCLUSION

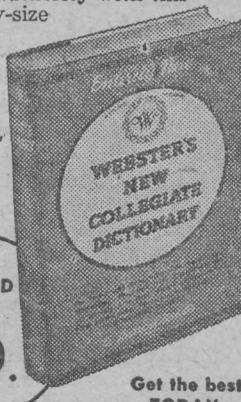
Years ago, a man and his family moved from another state to Eastern Kentucky. He immediately began coming to church and one Sunday evening he, his wife, and three children presented themselves to be received into our church. We received them. One day in preaching, I made mention of the fact that a person ought to be baptized under the authority of a local Baptist church; otherwise, his baptism is worthless. When I made that statement, this man came forward and said, "Brother Gilpin, I guess I don't have Baptist baptism." He said when he was a youngster that he joined a Campbellite church and later was received into a Baptist church without being baptized. He said, "I didn't know any better then, but I do now, and I want Baptist baptism." I baptized him. About a year passed by and one morning at the services this man came forward and said, "Brother Gilpin, I never saw (Continued on page seven)

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THE BAPTIST EXAMINER

PAGE FIVE

OCTOBER 19, 1957

"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

Infant Baptism

By CHARLES H. SPURGEON

One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of Heaven, how the thing is done. It must in itself be a holy thing, truthful in all its details, and edifying in every portion.

Now, we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppose them all to be godly people. The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this: it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say? Let us look to the Prayer-Book.

The clergyman is supposed to tell these people, "Ye have heard also that our Lord Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself), that he will renounce the Devil and all his works, and constantly believe God's Holy Word, and obediently keep His commandments."

This small child is to promise to do this; or, more truly, others are to be taken upon themselves to promise, and even *vow* that he shall do so. But we must not break the quotation, and therefore let us return to the Book:

"I demand, therefore, dost thou, in the name of this child, renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led

by them?" Answer: "I renounce them all."

That is to say, on the name and behalf of this tender infant about to be baptized, these godly people, these enlightened Christian people, these promising impossibilities, renounce on behalf of this child what they find it very hard to renounce for themselves — "all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them."

How can they harden their faces to utter such a false promise, such a mockery of renunciation, before the presence of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of High Heaven, they profess on behalf of this child that he steadfastly believes the creed, when they know, or might pretty shrewdly judge, that the little creature is not yet a steadfast believer in anything, much less in Christ's going down into Hell.

Mark, they do not say merely that the babe *shall* believe the creed, but they affirm that he does; for they answer in the child's name, "All this we steadfastly believe." Not *we* steadfastly believe, but *I*, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at the least no one has been authorized to declare any desires on his behalf.

But this is not all; for then these godly, intelligent people next promise on behalf of the infant that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you make this day a vow on your own part, that you would re-

nounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that?

You desire such holiness; you earnestly strive after it; but you look for it from God's promise, not from your own. If you dare make such vows, I doubt your knowledge of your own hearts and of the spirituality of God's law.

But even if you could do this for yourself, would you venture to make such a promise for any other person? — for the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words.

I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the Reformation was in its dawn, and men had newly crept out of the darkness of Popery; but I cannot understand gracious, godly people standing at the font to insult the all-gracious Father with vows and promises framed upon a fiction, and involving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not likely to be connected with a new birth wrought by the Spirit of truth?

I have not done with this point: I must take another case, and suppose the sponsors and others to be *ungodly*; and that is no hard supposition, for many cases we know that godfathers and parents have no more thought of religion than that idolatrous hallowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing. Totally irreligious they are, but yet they promise for the baby what they never did, and never thought of doing, for themselves — they promise on behalf of this child, "that he will renounce the Devil and all his works, and constantly believe God's Holy Word, and obediently keep His commandments."

My brethren, do not think I speak severely here. Really, I think there is something here to make mockery for devils. Let every honest man lament that

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"GOSSIP TOWN"

Have you ever heard of Gossip Town
On the shores of Falsehood Bay,
Where old Dame Rumor with rustling gown
Is going the livelong day?
It isn't far to Gossip Town,
For people who want to go—
The Idleness train will take you down
In just an hour or so.

The Thoughtless Road is a popular route
And most folks start that way,
It's steep down grade. If you don't look out
You'll land in Falsehood Bay.
You glide through the valley to Vicious Town,
And into the Tunnel of Hate,
Then crossing the Add-to Bridge, you walk
Right into the city gate.

The principal street is called "They Say"
And "I've Heard" is the public well,
And breezes that blow from Falsehood Bay
Are laden with "Don't You Tell."
In the midst of the town is Tell-Tale Park,
You're never quite safe while there,
For its owner is Madam Suspicious Remark
Who lives in the street "Don't Care."

The curious thing to me appears
That nobody means to go!
But then "we couldn't stop our ears!"
We listened"! . . . The rest you

know.
The safest way is to just refuse
To listen. If that should fail,
And if upon you they force their "news"
Then never repeat a tale!
—JOHN CLINE

"HYPOCRITES"

"I won't go to church with hypocrites,"
I often hear folks say;
But in the church, or out of the church
They're with them every day.
Did you ever see a business place
A home, a lodge, or school
Where not a member ever dared
To disobey a rule?

A hypocrite, as you must know,
Pretends what he is not;
And you will find him in the church,
The school, the club—or what
It doesn't matter where you go,
Some hypocrites you'll find,
But always where there's count-
terfeits
There must be genuine.

So, my dear friend, take my advice,
Behind none try to hide.
You'd have to be quite small you know,
And then, 'twould ne'er abide.
You answer for the ONE that wears
Your shoes; I'll do the same.
If you miss Heaven, Hear it NOW,
YOU are the ONE to blame.

And, oh, the bitter, sad remorse
Is more than tongue could tell,
That will be yours, ETERNALLY,
With HYPOCRITES, in Hell!
—MRS. ETHEL M. SMITH

ever God's church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuked the atrocity. Unregenerate sinners promising for a poor babe that he shall keep all God's holy commandments, which they themselves wantonly break every day! How can anything but the longsuffering of God endure this?

What! not speak against it? The very stones in the street might cry out against the infamy of wicked men and women promising that another should renounce the Devil and all his works, while they themselves

serve the Devil and do his works with greediness!

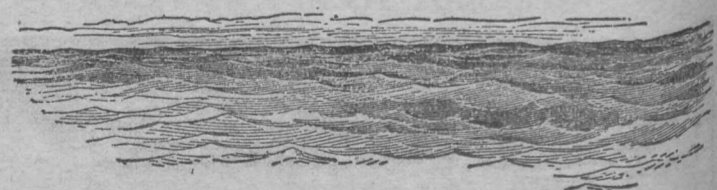
As a climax to all this, I am asked to believe that God accepts that wicked promise, and, as the result of it, regenerates that child. You cannot believe in regeneration by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibly append regeneration to such a baptism as this.

READ THE BIBLE BY SYMBOLS

The words of a



are as



and the



"The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook."—Proverbs 18:4.



For Little Children

STEPHEN

Read Acts 6 and 7.

Boys and girls, no doubt you all have heard of that faithful man of God, Stephen, who was the first martyr. Yes, he was the first martyr after the coming of the Lord Jesus Christ, that the Bible tells us about.

But, do you know what a martyr is? Well, a martyr is a person who stands up for what he believes, even if he is killed for it. And that is exactly what Stephen did. He stood up for the Lord Jesus Christ. And the ungodly, unsaved group of people who heard him preach, didn't like him because of what he preached, and so they stoned him, so that he died. They wanted to get rid of Stephen because of what he was preaching, and so they did.

Boys and girls, do you think it would be nice to be a martyr? Do you think that you would like for people to cut your head off,

or burn you to death, or hang you by your neck? Well, many many Christians in years past have suffered and have been killed as martyrs. Why? Just because they loved the Lord Jesus Christ and His Word, and were willing to stand for it and to tell others about it.

We should be very thankful that we have a country where we may worship the Lord as we please. Many countries do not have this freedom. Down in Mexico, the boys and girls there can't go to a Baptist church and worship God unless they have built their own church building and then have given it to the government to own. How thankful we should be for our freedom of religious liberty, as well as all of our other blessings. Remember, boys and girls, everything we have comes from the Lord.

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." (Psalm 136:1).

"Is Your Baptism Of God Or Man?"

(Continued from page five)

the truth that Jesus Christ died for all my sins until this morning. I am saved. What do I do now?" Beloved, I told the church what he had told me and the church withdrew the hand of fellowship from him and immediately voted to receive him as a candidate for baptism. I baptized him that day. Beloved, this man had had a "dipping" twice, but he was never baptized until he saw that Jesus Christ had died for his sins and received baptism at the hands of a Baptist church.

I tell you, beloved, this matter of baptism is an all-important matter. Some of these days you are going to stand in the presence of Almighty God. In view of this, you want to be mighty sure that your baptism is of God and not of man. If I thought there were any doubt about my baptism whether it would be approved by God, I would ask for believer's baptism at the hands of this church right now.

May God bless you!

Segregation

(Continued from page one)

"Why did God make men different in color to begin with?" The answer to this question should settle the issue.

Let me here mark out the approach which I will make to this subject. (1) That segregation may or may not be Christian is not the real issue before the public; (2) The Bible lends no support to the anti-segregation movement; (3) The Bible does not even condemn slavery as such; (4) The Bible does clearly and indisputably teach the segregation of the races; (5) Why is segregation being made such an issue before the American public? (6) Who will profit from de-segregation? (7) After de-segregation, what next?

That Segregation May or May Not Be Christian Is Not The Real Issue Before The American Public.

In spite of the fact that many religious quack preachers and leaders have injected the name of Christ into the issue either in subject ignorance or to serve their own wicked designs, it is not there is an old adage which says, "Birds of a feather flock together." This is but another way of saying that one can judge a person or an issue by the company he keeps. By this method alone we can determine how Christian the segregation movement is. Surely the least intelligent person can recognize that something is dead rotten when ungodly, non-Christian systems seek to capitalize on Christian sentiments to gain support for their nefarious schemes. Let's take a brief look at some of the company that this segregation issue keeps. How about the Communist organized, supported and directed NAACP? Is it a handmaiden of Christianity, would you say? Do the Jews, the Catholics, the Episcopalians, the Methodists, the Baptists, the Presbyterians, the Unitarians and what not who support it make it Christian? How about the support of the Modernist-infidel bishops, professors, and preachers? Are they the true exponents of Christianity? How about the Communists, the Internationalists, the One-worlders, and labor leaders? Are they the friends of Christ and righteousness? How about Mr. Alvin Kershaw, Bishop Oxnham, Mr. John Foster Dulles, Mr. Walter Reuther and others of their kind? Would you trust them as righteous Christian leaders? Does Mr. Alvin Kershaw's love and knowledge qualify him to be a Christian spokesman? Surely the person or church or race which follows these blind leaders will fall into the ditch.

The Bible Lends No Support To The Anti-Segregation Movement. The Segregational Statements Of Certain Religious Leaders To The Contrary Notwithstanding.

I am sure that many of you read

the recent quotation from Mr. Duncan Gray, the Episcopal preacher from Cleveland, Mississippi, speaking before the student body at State College. He said, "Segregation is incompatible with the Christian faith." This statement and many others like it have been offered, minus proof, as the grounds for the justness of integration. Now if any man desires to give such a statement as his own unfounded opinion, well and good. But when any person speaks categorically as representative of Divine truth, then let him document his assertion with the words of Holy Scripture or expect to be challenged. So I ask the question, "What is meant by the Christian faith?" Is he referring to the Christian faith as a mere personal philosophy such as many millions of professing religionists have? Is not this the same kind of common-sense nonsense made up of a relative standard of values suited to one's personal religious idealism? Well, however Mr. Gray arrived at this conclusion, his statement is diametrically wrong for "the Christian faith" is not a mere sentimental religious froth, but rather a body of divinely revealed absolute truth contained in the Holy Scriptures.

The Catholic Bishop Rummel of New Orleans has been ruminating also that "Segregation as such is morally and sinfully wrong because it is a denial of the unity and solidarity of the human race. . . ." This, mind you, without offering any Scripture proof or other evidence of his honesty of purpose in trying to integrate the people of Louisiana. If segregation is sinful as Bishop Rummel says, then he surely is discovering his church's sin late in the day, which seems to be a very strange thing for a church which claims for itself such divine honors and infallibility as the Catholic does. Moreover, I would say to Mr. Rummel, "Let him first free the benighted captives which his church holds in bondage and clean his house of its idolatry and pernicious antibiblical heresies, then honest people who love and respect the truth might take some stock in his opinions."

The Bible Not Only Does Not Lend Support To Anti-Segregation, But It Does Not Even Condemn Slavery.

Now, I am not advocating slavery. I am opposed to slavery and all forms of domination and oppression, as is every Christian. I have simply made a dogmatic statement of fact that the Bible does not condemn slavery as such. Now some of you don't like that statement, but can you disprove it? Can you quote a single Bible verse to the contrary? Of course you cannot. However, I can prove my assertion by your common knowledge of the Bible. For instance, Israel was a slave in Egypt for 215 years by God's own permission. Israel owned slaves, and even held other Israelites in bondage up to fifty years, or until the year of Jubilee, with Divine approval. Israel either owned slaves or was owned as slaves throughout all the years of their national history, and nowhere does the Bible say that it was wrong. Slavery was a common thing at the beginning of the Christian Era as a recourse to both Scripture and history will show. Jesus knew that slavery existed, yet did not condemn it, as this statement of His in Luke 17:7 will show: "Which of you having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, 'go and sit down to meat?' And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?'" There are two kinds of servants mentioned in the Bible, bondservants and hired servants. The servant mentioned here, as in almost every instance in the Bible, is a bondservant, a slave, one who is owned by another.

The apostle Paul knew that slavery existed in the days of the early church, and many of the Christians were slaves and many Christians owned slaves, yet there is not a single word of condemnation against it. I charge you to listen to this Apostolic word

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, OCTOBER 27, 1957

FURTHER MISSIONARY PREACHING BY PAUL

ACTS 17

MEMORY VERSE: "And the time of this ignorance, God winked at; but now commandeth all men everywhere to repent."—Acts 17:30.

I. Paul At Thessalonica. Acts 17:1-9.

1. Paul preached at Thessalonica for approximately three weeks (V. 2).
2. His message here, as elsewhere, was an emphasis of the crucifixion and resurrection (V. 3). This was the heart of his teachings wherever he went.
3. With that type preaching, it is no wonder that we find multitudes of souls being saved (V. 4). In fact, it would be a wonder if we did not find souls being saved.
4. Paul's message was received as the Word of God, and not of men. Cf. I Thes. 2:13.
5. While there, he supported himself by doing manual labor. Cf. I Thes. 2:9.
6. Trouble arose because of Paul's preaching (V. 5). Notice that it was unbelievers who brought this about. It is still the unsaved crowd, both inside and outside our churches, who cause all the trouble.
7. It was a peculiar charge the crowd brought against the preachers (V. 6). However, this was exactly true. The world is wrong-side up today. The Gospel does turn the world upside down. This shows the power of the Gospel. Cf. Rom. 1:16. How we need preaching today that will accomplish this. Cf. I Thes. 1:5.
8. The unbelieving Jews perverted Paul's teaching (V. 7). Unbelievers still do the same.

II. Paul At Berea. Acts 17:10-4.

1. For safety's sake, Paul and Silas were sent away by night to Berea (V. 10).
2. The Bereans were anxious for the Truth (V. 11). They were honest enough to study the Scriptures to see if the preachers had told the Truth. Many today are too prejudiced to do this. How we pray for unsaved folk who are willing to search for the Truth.
3. The Devil kept after these preachers (V. 13). That is the way he has always treated true preachers of the Gospel.

which is found in I Timothy 6:1-8: "Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be defamed. Those who have believing masters must not be disrespectful on the grounds that they are brethren; rather they must serve, all the better since those who benefit by their service are believers and beloved. Teach and urge these duties. If anyone teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching accords with godliness, he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words, which produce envy, dissension, slander, base suspicions, and wrangling among men who are depraved in mind and bereft of truth, imagining that godliness is a means of gain. There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we had food and clothing, with these we shall be content." Now isn't that conclusive? Does that need any interpretation? Furthermore, consider the runaway slave named Onesimus who went to Rome and was won to Christ by the Apostle Paul and then sent back to his master, Philemon, at Colosse. Read the record in the book of Philemon.

Now friends, I have said all this about slavery in order to emphasize this fact: that even if slavery were the issue in the present circumstance the Abolitionists could find no support in the Bible. Moreover, if slavery were the issue at stake right now—with the pending alternatives—I'll tell you honestly that I would rather be a slave to the southern white man, or a slave to the southern Negro, than a slave to the Russian Kremlin which has no respect for the righteousness of God nor the dignity of the human person.

I know that all this present furor is purportedly over the question of "human rights," but all of this is only a smoke-screen, a "make-believe" interest which is the countersign of "force" in Communist strategy. Please give careful hearing to this statement found in section I, paragraph 26 of the PROTOCOLS. Protocols: (More elaborate entitled, *Protocols of the Meetings of the Learn-*

ed Elders of Zion, and published by *Common Sense*, Union, New Jersey. Must reading for those who would know the intricate workings of Communist strategy)—which sets forth the diabolical master strategy of international Communism. "In all corners of the earth the words, LIBERTY, EQUALITY, FRATERNITY, brought to our ranks, thanks to our blind agents, whole legions who bore our banner with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the goya states. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card—the destruction of the privileges, or in other words of the existence of the aristocracy of the goyim, that class which was the only defense peoples and countries had against us." I wish time would permit me to quote several paragraphs from this damnable document, the proof of whose authenticity is written in its fulfillment upon the scroll of today's history. I should like for you innocent, unsuspecting, gullible Negro and white people to see what is the tragic end of this so-called "Peoples Rights" movement being sponsored by Communism under the misleading name NAACP. You had better wake up and throw off this serpentine propaganda before you find yourself along with the rest of this nation in the horrible clutches of a slavery worse than death itself. I warn you that the road to Communism is a fairly-decked one way street with no road back.

The Bible Does Clearly And Indisputably Teach Segregation Of The Races.

First of all, I want to predicate the statement that there is no such doctrine taught in the Bible as the Unitarian-Modernist-Communist doctrine of "the Universal Fatherhood of God and the Universal Brotherhood of Man," which doctrine is the fundamental basis for the present day religious quacks agitation. God Himself is the first and great segregationist. This divine principle can be clearly seen at every point in the Government of God. In Genesis, chapters four

III. Paul At Athens. Acts 17:15-34.

1. Athens was completely given over to idolatry (V. 16). A Roman poet said, "It is easier to find gods than men in Athens." Pliny, the historian, estimated that there were over 3,000 gods there. They were so religious (V. 22) that they had erected one idol "To The Unknown God," for fear they had overlooked some god.
2. Paul was stirred at the thought of so much false religion (V. 16). Any true Christian should feel identical at the thought of sin.
3. The Athenians, like all Greeks, were great lovers of oratory and worldly wisdom. Hence, they were glad to hear Paul preach (V. 17-21).
4. It is possible for one to be too religious ("Superstitions" of V. 22 should be translated "religious"). If a man has any religion at all, which leaves out Christ, he is too religious. There will be many religious folk in Hell. Cf. 7:21-23; Rev. 20:15.
5. Paul was not an evolutionist (V. 24).
6. The God, Paul preached, was Lord of all (V. 24-26).
7. God is not far from any of us (V. 27-29). Cf. Psa. 139:7-10; Jer. 23:23, 24; Amos 9:3; Gen. 16:13.
8. Paul called the whole city to repent (V. 30, 31). The authority for this command is God. Oh, what an important doctrine Paul preached. Cf. Mark 1:15; Mt. 21:32; Luke 13:3). The reason Paul gave that they should repent was the fact of a coming judgment (V. 31). Cf. Eccl. 11:9.
9. The reaction of the audience (V. 32-34). A few believed. Others mocked. Still others procrastinated. We should expect the same reaction today.
10. Paul tried to argue with these Athenian philosophers. Evidently, he depended too much upon worldly wisdom and not enough upon the Holy Spirit, in trying to meet their arguments. He had poorer success here than in any other place in all his ministry. May we learn from this example. Cf. I Cor. 1:18-2:2.

and five, God divided the Cainites from the Sethites. In Genesis, chapters six and seven, God divided the family of Noah from the rest of the world. In Genesis, chapters nine and ten, God divided the sons of Noah, and from this division we have the first and true ethnological table of the nations of the world. The Apostle Paul refers to this in Acts 17:26 saying, "God hath made of one blood all nations of men for to dwell on the face of all the earth, and hath determined the times before appointed, and the bounds of their habitation." In Genesis, chapter nine, we find that God went so far as to draw a color line between the sons of Noah by making Ham black. Furthermore, He also drew a social and economic barrier between Noah's sons, brothers, if you please, by declaring that the black line of Ham through his son Canaan should be "a servant of servants unto his brethren." This decree has far-reaching implications, and if God has ever repented of this action the Bible has no record of it.

In addition to this segregation in Noah's sons, we find in Genesis, chapter eleven, that when Noah's sons under the leadership of Nimrod, a Hamite, rebelled against God's segregation orders and sought to integrate themselves at Babel, God confounded their languages so they could not understand one another. Then God scattered them aboard upon the face of the whole earth which was then one body of land. Furthermore, in order to keep them segregated, God divided to each group his portion and fixed the boundaries of their habitation, then He used the drastic measures of dividing the earth up into continents and islands by means of an earthquake, as we are told in Genesis 10:25.

God's segregation program did not stop at Babel, for in Genesis twelve we find him calling Abraham out from among the Shemites in Chaldea, assigning to him his portion of the earth, beginning a new nation with him, and declaring his purpose that this nation should be a blessing to all nations. (Continued on page eight)

The Doctrine of the Blood

(Continued from page one)
nal death. It is to preach that men are helpless, in the hands of a sovereign God to damn or to save. It is to preach that human works cannot satisfy divine justice and cannot procure pardon. It is to preach that salvation is wholly through the grace of God, given in Christ Jesus. It is to preach that sin must be punished—either in Christ or in Hell.

And these are the truths that men will not have. They will not have sovereign grace; they will not have total depravity; they will not have the doctrine of the punishment of sin. So they reject the truth of Christ's substitutionary, sacrificial death.

What Rejection Of This Truth Leads To

The rejection of this truth has given birth to all manner of false doctrine. The doctrine of "salvation by works" is rooted in the rejection of Christ's full satisfaction for our sins. For if Christ actually paid for our sins, then nothing can be demanded of us. We are free. This is too much for the depraved human mind to receive. That is why God's Spirit must give us the new birth before we can see the things of God. The natural mind cannot receive this truth of substitutionary redemption. The natural man either wants to add to it or take from it.

Also, modernism, Arminianism, and all manner of theologies are founded upon a rejection of real substitutionary redemption. The modernists and immoral infidels who assent to the articles of faith of schools and churches, yet deny the substitutionary work of Christ, which their financial supporters believe, are the biggest rascals, crooks, hypocrites, and snakes that ever walked on the face of the earth. It is an evidence of the long-suffering of our Sovereign God that He doesn't open the earth and swallow up such religious scoundrels.

But despite all denials and perversions of the doctrine of Christ's substitutionary work, I say to you that the Bible knows no other way of deliverance from the curse of the law, from Hell, and from the wrath to come, than through the blood of Christ. The writer of the Book of Hebrews, in the ninth chapter, the 22nd verse, says, "without the shedding of blood, is no remission." Only one thing is demanded by the law as punishment for sin—that is eternal death. Only one thing can satisfy that law for a sinner—the vicarious, substitutionary death of the Son of God. I say there is only one thing that can pay for a sinner's sins—that is the death of Christ.

Why Christ's Work Alone Saves

Do you know why a good moral life won't save? It's because the wages of sin is eternal death, and a good moral life is not eternal death.

Do you know why prayer won't save? Simply because it is the blood that atones for sin, not prayer. Prayer does not pay sin's debt. It is the death of Christ that does that. That is why we don't point men to a mourner's bench and tell them to pray for salvation. We point them to Calvary and tell them that it is the blood of Christ that takes away sin. We don't tell them to pray for mercy; mercy has already been given. God gave us mercy in Christ. God manifested His mercy in giving Christ. This is the greatest love-gift He could give us. Don't insult Him, beloved, by asking for something besides Christ Jesus. The only thing that takes away the penalty of sin is the death of Christ. Cling to that, my friend, as a drowning man would cling to a straw. Trust Christ! Spurgeon said, "Put your faith where God put your sins." Now, where is that? Listen, "God hath laid on

Some who think they are on the road to Heaven, seem to be headed in the wrong direction.

him the iniquity of us all." Again we read, "So Christ was once offered to bear the sins of many" (Hebrews 9:28). Peter says that Christ "bare our sins in his own body on the tree" (I Peter 2:24).

Do you know why baptism won't save? Because baptism does not pay the wages of sin. The law demands eternal death as payment for sin. But baptism is not an eternal death. At most, it is a glorious, symbolical act, picturing the death of Christ, which does pay for our sins. There is no payment for sin in the act of baptism itself.

Do you know why joining the church won't save? Because the church didn't die for your sins. The church didn't, good morals didn't, prayer didn't, baptism didn't, the Lord's Supper didn't, and a hundred other things that might be named didn't die for your sins to satisfy the demands of the law of God against sin. The Blood! The Blood! What does it speak of? It speaks of the death of Christ which does pay the sin-debt of all of God's people.

The only true hope of salvation that any man can have is that Christ died for his sins. The Blood of Christ is the anchor of the soul, both sure and steadfast. The man whose faith is at rest on the work of the Son of God, will be at rest throughout the eternal ages to come. Cast aside any other hope, whether big or little, and simply rely on Christ.

(No. 2 next week)



Segregation

(Continued from page seven)
tion should maintain its integrity and identity through all the remaining dispensations of time. In Deuteronomy, chapter seven, we hear God's specific instructions through Moses that Israel is to maintain absolute separation in marriage from all the other peoples. Now was it right for God to do this? Who can judge His actions? Was Israel being fair to the other nations when she refused to intermarry with them? Did she have the right to do otherwise? Suppose the other nations had said, "It's irreligious for you to not allow us to integrate with you." Would their saying so have invalidated God's commandment?

There are two other instances of God's segregation program. One is the New Testament church and the other is Heaven. With the church of God began another new race just as distinct and certain as was the nation Israel, only that the church is an heavenly people, whereas Israel is an earthly people. The church is made up of saved people who are called out from both Jews and Gentiles, and God's instructions to her people is plain concerning their separation from the world. The church is a brotherhood of redeemed believers that cuts across every racial and national boundary, but which exists, insofar as this earthly journey is concerned, without obliterating the bounds of color, or class, or race, or nation. Let me illustrate. Racially, I am a Gentile from the white line of Japheth. Nationally, I am an American and proud of it. Moreover, I am a Christian by the grace of God, and in obedience to Him I shall maintain the integrity of my race and the sovereignty of my beloved nation. Friend, you may not like segregation, racially, socially, or economically. You may rebel against it as they did at Babel. You may cry aloud your shibboleths of "FREEDOM, EQUALITY, FRATERNITY." You may wax eloquent about the Brotherhood of Men and the Fatherhood of God; but unless you have been redeemed by the precious blood of the Lord Jesus Christ, God will not only not have any fellowship with you now, but will finally cast you into the Lake of Fire which burneth with brimstone, where all the wicked shall forever be.

Why Is Segregation Being Made Such An Issue In Our American Life?

I can answer that question. In the first place, the NAACP, which was founded in 1909 by Bolshevik

revolutionaries who were white people and religious apostates, is just one prong of a well-outlined, deeply-laid scheme for world control by Communism. By the way, it ought to be of interest to you Negroes that not one time since its founding has the NAACP had a Negro president. The president at the present time is Mr. Arthur Spingarm, a Jew, who certainly is not personally interested in integration. Moreover, he is listed by the House of UnAmerican Activities Committee as active in subversive and Communist activities. For further evidence concerning the present officials of the NAACP with their multiplied citations for affiliation with and participation in Communist, Communist-front, subversive organizations and activities, I recommend the reading of the tract, THE UGLY TRUTH ABOUT THE NAACP by Attorney General Eugene Cook of Georgia.

I started out to say that the NAACP is just one of many prongs of the Communist plan for world domination. It takes its proper place alongside such organizations and ideologies as the United Nations, World Government, World Council of Churches, Human Rights Covenant, Fair Employment Practice Commission, Universal Military Training, International Freemasonry, Socialism, Syndicalism, and others. If I had space I could show the relationship of all these to the total Communist program.

The convincing answer to the why of this present furor over segregation is to be found in the PROTOCOLS and the COMMUNIST MANIFESTO, both of which are totally anti-God. As space allows I shall quote from the PROTOCOLS. In section II, paragraph 20 of the PROTOCOLS we read, "The world freedom brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature." Then in section IX, paragraph 4 it says, "It is from us that all the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restoring monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task: each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established from of order. By these acts all States are in torture; they exhort to tranquility, are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international super-government, and with submissiveness." There is the pattern. Do you not see the product on every hand?

To conclude this point I want to quote from a speech made in Budapest, Hungary, on January 12, 1952, by a top Communist leader named Rabinovich. If his words do not convince you that the whole NAACP agitation is anti-Christian, anti-Bible, and anti-God then it is no doubt because you have already sold out to Satan for a mess of pottage. Here are a few statements from it: "You have been called here to recapitulate the steps of our new program. . . . Within five years our program will achieve its objective, the Third World War, which will surpass in destruction all previous contests. . . . I can state with assurance that the last generation of white children is now being born. Our control commissions will, in the interest of peace and wiping out of interracial tensions, forbid the whites to mate with whites. The white woman must cohabit with members of the dark races, while the white men with black women. Thus the white race will disappear, for the mixing of the dark with the white races will mean the end of the white man. . . . Our superior intelligence will enable us to maintain mastery over a world of dark peoples." Now does that not make your blood run cold?

This is the final objective of the NAACP, the total mongrelization of the races, which is actually the destruction of not one race, but two. Perhaps you do

not know it, but the NAACP has a \$10,000,000 educational program to which Walter Reuther of the C.I.O. just recently contributed \$75,000 of the working-men's money. The slogan of this educational program ins FREE BY SIXTY-THREE. The goal of the NAACP is to break down every barrier in schools, churches, housing, employment, and marriage. All of this means the amalgamation of the races and the producing of a mongrel race which is a monstrous repudiation of God's stated purpose. As a prophet of God, I warn you that all of this heralds the end of the age and the imminent soon appearing of the Lord Jesus Christ to destroy the wicked from the face of the earth.

Now in the light of the Bible facts which I have given and of the facts concerning the NAACP and its purpose, I ask you this pertinent question: "Is segregation incompatible with the Christian faith?" Can it be anywhere demonstrated that the program of the Christian faith which is set forth only in the Holy Scriptures is the merging of the races and nations into one unholy mongrelized mass of zombies under the dictatorial rule of a modern Nimrod? How I wish I had more space to deal with the far-reaching implications of this integration question and how it dovetails with many other religious, political, and economic schemes, all of which are paving the way for the last world dictator, the anti-Christ of Bible prophecy.

I am sure that many Christian people have through ignorance been innocently caught up into the stream of this anti-Christian movement, and many others who are professors but don't know the ABC's of Christianity are zealously doing they know not what. I want to warn all Christians who love their souls, who love their homes, who love their children, who love their nation, and who cherish the freedoms and privileges and opportunities we now possess in this great land, that you renounce the Devil inspired, Communist supported and directed NAACP as the slithering serpent that it is. Dear Negro friends and Christian brethren, I warn you as a true friend and the servant of Jesus Christ that the seeming advantages which the NAACP offers you are but a mirage, a phantom, a delusion, the captivating fruit of Eden's forbidden tree. Believe me, my dear Negro friends and brethren, the Russian Kremlin, nor the NAACP is no friend of the Negro race. They care no more for you than they do for so many dogs. They are but using you as pawns, as political fodder, in their bid for world-power. They are but dangling a lure before your eyes to captivate your interest and to make you a willing sacrifice on their altar of dominion.

Now some of you will not hear my urgent warning and like the mad bulls of Bashan will go headlong to your doom. But regardless of what your future action shall be, let me leave this parting word with you. Don't imagine that in following the NAACP integration line you are walking in the Christian faith. Don't think for a moment that you can pray to God and get His blessing upon a course of action which is anti-theological to the Christian faith. Please remember that the Christian course is always the farthest removed from violence, strife, and agitation. Christians do not demand "rights." Christians do not foment strife. Christians do not seek the violent overthrow of governments. Christians are sober, righteous, humble people who obey the laws of their land and pray for their kings and rulers that they might be able to lead a quiet and peaceful life in all godliness.

I urge upon you Negro pastors to spend your strength in the study of the Bible prophets and preachers that you may be able to emulate them in denouncing the wickedness of your people and seeking to lead them into true repentance toward God and faith in the Lord Jesus Christ. This, and this alone, is the proper course for the ministers of God, and there is no substitute for it.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

u no in mi last epistle, i told u a liddle about futbol. i wuz tellin Mose about hit, and he sed that ther is a lot mor to hit than i thot ther wuz. i jist didnt beleav him so last saturday i went into the kounty seet tu see fer miself.

Mose sed that they had a feller that jist had a quarter uf a bak an another what jist had a half uf a bak. i jist didnt beleav him, but bro. Gilpeens hits the truth, the feller what hollers out thru the big horn tu tell u all the news even giv the names uf these fellers. that liddle feller with a quarter uf a bak shore piked his way thru all the rest uf them players what tride tu git in his way. he jist piked his way thru them as keerful as a mule eatin hay with briars in hit.

he kinda rikolekted tu mi mind sum preechers what i hav needd they kin pik ther way around in the pulpit jist about lik him. they air so keerful in ther preechin that they never offend eny body. they air sweeter than sorgum lasses and they kin go thru a sarvice and never mak enybody unkomfortabl.

the most uf them fellers played lik they wuz reely in earnest. i didnt no enything about the gam but i shore like the way each teem stood its ground. ef our church would kontend fer the truth the way them boys did, they wud not be an anty sundy skuler ner Arminian ner a feminist ner a lodge man left. ef the map uf kaintucky wuz our playin field, and our church wud stand up and scrap fer the truth like them boys did, we wud push all the heretiks ether over in 10isee er drown them in the ohio er mississippi rivers. u no the Bible sez that we air to kontend earnestly fer the faith. how i wish we wer all bizy at the job.

Mose sez that sum uf them teems has players that dont do nuthin but kik the ball. he sez that they put them in the gam and tak them out maby a half duzen times and dont let them do enything but kik. well most of our churches hav foakes what dont do enything but chew the rag. and in most of them, we hav foakes what do nuthin but kik. they dont git paid fer it lik the futbol players and they dont git in and out of the gam—they jist kik all the time. ef they aint akikin agin the preecher er the doktrin uf the church, they air akikin agin the way the church is movin along. they air jist natural born kikers. u no the Bible talks about Jeshurun who waxed fat and forgot God and kiked (Deut. 32:15). i think the most uf the fasy kikers in our churches today hav jist got away frum God, and that is why they air kikin.

when i saw this gam at the kounty seet, i notised that wun feller what loked good in practice never played in the real game. the feller what sat next tu me sed this boy wuz a koward and that wuz the reeson he wuz warmin the bench insted uf playin. that kawwed me tu reko-member the Irishman who was a koward in the fite and ran later in oxplanin, he sed, i wud rather be a koward 5 minits than a ded man all mi life. maybe that is the way this player rees-uns, but i shore am glad u and bro. bob aint that way. i hav ben reedin our dere old Baptist jernul fer nigh on 20 yers and i aint never sean u run up the white flag not even fer 5 minits. sum foakes wud lik tu see u do so, but i no u aint goin tu do hit that is why i luv u, and i tell u this bekaws i am,

yore frend,
i s hardtufule

HAVE YOU EVER SENT
TBE TO OTHERS?
WHY NOT DO SO?