

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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. 44 RUSSELL, KENTUCKY, NOVEMBER 30, 1957 WHOLE NUMBER 1014

Why Baptists Immerse, And Do Not Sprinkle Or Pour For Baptism

By PASTOR FRED A. VAUGHN
Willowdale, Ontario, Canada

Baptists, from the days of the apostles, down through the centuries, through the Dark Ages and the Reformation to the present day have had only one kind of baptism—the immersion of believers in Christ.

Other bodies have used different modes of baptism, but Baptists have never deviated from the baptism entrusted to them by Christ. It is this very loyalty that has made Baptists so obnoxious to their enemies; and because of it, millions have laid down their lives. The very name "Baptist" is a name of reproach given by our enemies because of our insistence upon Scriptural baptism.

There are many reasons why Baptists insist on immersion for

baptism. Any Scriptural doctrine can be easily substantiated with many good reasons. We will have time and space to mention only a few of the reasons why Baptists immerse and do not sprinkle for baptism.

I. Baptists Immerse for Baptism Because of Their Loyalty to the Word of God.

How anyone can read the Word of God and hold to any other form of baptism than immersion is a great mystery. Immersion is crystal clear in the New Testament from the examples of baptism recorded.

"And Jesus, when he was baptized, went up straightway out of the water" (Matthew 3:16).

Surely it was not necessary for Jesus to wade into the water to have a few drops of water sprin-



PASTOR FRED VAUGHN

kled or poured on His head, as some artists have foolishly portrayed. Our Lord went down into (Continued on page four)

EXPLANATION RELATIVE TO "EXPIRATION" NOTICES

Often when a person renews his subscription to TBE, he will still receive a couple of notices that his subscription has expired. This causes some folk to be confused, so it might help some in the future, if we explained this matter.

We always send four notices to those who have subscriptions expiring. Now, if a person renews after the first notice, he will still receive about two more notices, for the simple reason that our mailing department is two to three papers ahead when we receive the renewal. One paper will already be in the mail, and another will be in preparation for mailing, and "corrections" are not made until a paper has been mailed. Thus, you see why it is that though you may have renewed, you still receive a couple of papers in an "expiration" wrapper. Just disregard these wrappers if you have renewed. But if your paper stops, and you have already renewed, let us know, for some mistake has been made in this case. Thank you.

fellow named John Calvin."

"I am a Calvinist," Dr. Haynes said. "A Presbyterian says I out-Calvin Calvin. I believe that before the foundation of the world it was decreed that I was to be here."

"I believe the Bible from cover to cover—and I believe the cover, where it says, HOLY BIBLE."

A New False God

Dr. Haynes attacked the idea that the solution of human problems is to be found in psychiatry and that ministers need to know psychiatry to deal effectively with the personal problems of their people.

"The minister of the Gospel, the ambassador of Christ, does not need anything that he doesn't have in the Scriptures," he asserted.

"Psychiatry is rapidly becoming (Continued on page five)

The Baptist Examiner Pulpit

"THE RED HEIFER"

(Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication.)

(Read Numbers 19).

I want to preach to you this morning, beloved, from this nineteenth chapter of the book of Numbers—the ordinance of the red heifer.

God's child is a person of two natures. That is not anything extraordinary by way of announcement, and yet, beloved, it is a fact that all too few, even of Christian people, seem to realize. Every person who is here within this house of God today, who is saved, has two natures. He has the nature of God that was put there the day he was saved, and then he has the nature of the

flesh that was put ther the day he was formed in his mother's womb. Listen:

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Galatians 5:16.

If there were no other verse in all the Bible but this one alone, I would know that every saved person is the possessor of two separate and distinct natures—one called the nature of the flesh and the other the nature of the Spirit. You have an old fleshly nature inside you. If you are saved this morning, thank God you have a spiritual nature inside you.

Now because of that fleshly

nature, you don't always do everything you want to do, and you don't always do everything you should do. I say, because of that fleshly nature, there are lots of things this Bible demands of us that you and I fail to do. Every saved person, so this Bible says, is a saint. Because of that old fleshly nature, you don't always act like a saint. To tell you the truth, beloved, a lot of us act a great deal more like the Devil than we do like a saint, all because of that old fleshly nature that we carry around inside.

This Bible tells us that we are (Continued on page four)

Good Works

(IN THE PHILADELPHIA CONFESSION)

1. Good works are only such as God hath commanded in His Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

Micah 6:8; Heb. 13:21; Matt. 15:9; Isa. 29:13.

2. These good works, done in obedience to God's commandments, are the fruits and evidence of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness they may have the end, eternal life.

James 2:18, 22; Psalm 116:12, 13; I John 2:3, 5; II Peter 1:5-11; Matt. 5:16; I Tim. 6:1; I Peter 2:15; Phil. 1:11; Eph. 2:10; Rom. 6:22.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them to will and to do of His good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

John 15:4, 5; II Corinthians 3:5; Phil. 2:13; Phil. 2:12; Heb. 6:11, 12; Isa. 64:7.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

Job 9:2, 3; Gal. 5:17; Luke 17:10.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by (Continued on page seven)

Psychiatrist Tells Baptists That . . .

Man Is Totally Depraved

Attendants at the annual meeting of the Grand Rapids Association of Regular Baptist Churches heard a noted psychiatrist assert that man is "totally depraved and capable of no good," and that "psychiatry has nothing to offer a man with a sick soul."

The eminent psychiatrist was Dr. H. B. Haynes, of the Traverse City State Hospital. His statements on man's complete depravity were made in an address on the subject, "Faith Operative In The Home," and were in development of the conference theme, "Living Faith."

The conference was held at the Wealthy Street Baptist Church, Grand Rapids, September 24-26.

In the annual election of officers, N. A. Wiens of the Bethel Baptist Church, Kalamazoo, was re-elected Moderator, and Mark Dickerson of the Trinity Baptist Church, Grand Rapids, was re-elected Vice Moderator.

A Calvinist

Dr. Haynes told the conference that his beginning in the Christian life was among the Free Methodists and that he experienced conversion at the age of sixteen. "Before I was twenty-five I had been converted six or seven times—every February—but I lived in perfect turmoil," he said.

He found peace and stability when he was introduced to the doctrine of eternal security by a Christian layman and then "ran across a series of discussions called 'Christian Institutes,' by a

fellow named John Calvin."

"I am a Calvinist," Dr. Haynes said. "A Presbyterian says I out-Calvin Calvin. I believe that before the foundation of the world it was decreed that I was to be here."

"I believe the Bible from cover to cover—and I believe the cover, where it says, HOLY BIBLE."

A New False God

Dr. Haynes attacked the idea that the solution of human problems is to be found in psychiatry and that ministers need to know psychiatry to deal effectively with the personal problems of their people.

"The minister of the Gospel, the ambassador of Christ, does not need anything that he doesn't have in the Scriptures," he asserted.

"Psychiatry is rapidly becoming (Continued on page five)

PLEASE REMEMBER US



It is not too late to get your Thanksgiving offering in behalf of the printed ministry in the mail. May God lead you to write us today!

ANOTHER BROADCAST

Beginning Sunday, November 17, we went on the air over the new radio station at Richwood, W. Va., which can be found at the 1280 spot on your dial.

Please listen in.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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



GRAHAM'S CRITICS

From many different sources, we have read articles of criticism of the Billy Graham New York Crusade. In practically all of these articles, the chief objection has been to the cooperation of the Graham team with the modernists. Many Scriptures have been referred to, to show that Christians are not to cooperate with those who preach "another gospel." Much has been said about what harm will be done in the modernistic churches to those who go to them from the crusade. It is said that new-born "babes in Christ" are not to be directed to any church that does not stand true to the faith.

Certainly, these arguments and many others offered are valid, Scriptural arguments, and reveal Mr. Graham's wrong in cooperating with modernists. All that these men have said about modernism is true, and much more could be said. Instead of cooperating with modernism and its advocates, we should mark and avoid them (Romans 16:17).

But as we see things, there is a most outstanding, blaring inconsistency on the part of some who have criticized Mr. Graham's practices. Let's take for example, Mr. John R. Rice. He has had a great deal to say about the New York Crusade, and he has written in criticism of the set-up in almost every issue of his paper, in the past few months. Mr. Rice criticizes Mr. Graham for cooperating with those who preach a "false gospel," he criticizes the "after-meeting" arrangements, in charge of a modernist; he criticizes the sending of the "deciders" to the modernist churches; and of course, has much more to say.

But in this case, we wonder if Mr. Rice is not an example of one who tries to get the mote (speck of sawdust) out of his brother's eye, when he has a beam (saw-log) in his own. For years, he has pushed the cause of union evangelism. He has strongly advocated that cooperation between denominations is the route to revival. He has held numbers of union revival campaigns, and has somewhat of a staff of evangelists whom he supports in this same type of campaign. He has unionized with Methodists, Presbyterians, Campbellites, Pentecostals, Lutherans, Congregationalists, etc., in his efforts to bring what he thinks is revival.

We would ask Mr. Rice:

Is the Methodist "gospel" of works mixed with grace not a false gospel?

Is the Campbellite "gospel" of baptismal regeneration not a false gospel?

Is the Presbyterian "gospel" of "covenant" grace through the family tie and infant "baptism" by sprinkling not a false gospel?

THE BAPTIST EXAMINER

PAGE TWO

NOVEMBER 30, 1957

Is the sinless perfection "gospel" of the Pentecostals and Holiness folk not a false gospel?

Are the "gospels" of the Lutherans, Congregationalists, etc., not false gospels?

It is indeed strange that Mr. Rice can cooperate with those who preach false gospels, and be guilty of no evil; yet when Billy Graham cooperates with a group that preaches a false gospel, it is wrong!

WHY TRY TO CLEAN UP THAT WHICH WAS WRONG TO BEGIN WITH?

Martin Luther tried to clean up the Roman Catholic Church; he failed, and his stand eventually caused him to be more or less forced out. Roman Catholicism was wrong to begin with, and Luther soon saw his folly in trying to clean it up.

John Wesley tried to clean up the apostate Church of England; he failed, and his stand cost him his standing with this ecclesiastical machine.

A few years back, the Fundamentalists tried to clean up several of the major denominations. Machen, Riley, Norris, Haldeman, and other outstanding Fundamentalist leaders put up a strong fight for what they considered to be "fundamentals," all in an effort to reform the denominations. These men failed and most of them learned the folly of trying to clean up that which never was right to begin with.

If a thing is wrong, nobody can make it right. It will continue to get worse, if it is possible for it to get worse. A person simply bangs his head against a stone wall when he tries to clean up that which was always dirty.

Today, many are trying to clean up the Southern and Northern (American) Baptist Conventions. They are trying to clean up the Cooperative Program, the Seminaries, Colleges, etc. Despite the fact we have great admiration for these men's love for the truth, we regret that they cannot see that they cannot succeed in cleaning up something that never was right to begin with. We became convinced a good while ago that the idea of a Convention was born in the brain of man, and was not received as a revelation from God's Book. Instead of trying to clean up something that never was right, we should renounce it for what it is—an unscriptural, man-made, ecclesiastical machine that is designed to bring about another organization like the Roman Catholic Church.

The man who thinks he can clean up any convention, either from within or without, will soon see the folly of his efforts, just as the reformers of the past.

Eminent Quotations

THE only effective refutation of error is the establishment of truth. Truth is one, error is multifarious; and truth, once firmly established, overthrows all the errors that either have been, or may yet be, opposed to it. He who exposes and expels an error, does well; but it will only return in

another form, unless the truth has been so lodged in the heart as to shut it out for ever." — J. Buchanan.

BAPTISTS are not Protestants and never were in the sense that they came out of Rome. They are protestants only in the sense that they have opposed Rome through the centuries since Rome came on the stage." — J. H. Grime

EVERYTHING that can be called good in man, or in the universe, originates in the 'I will' of Jehovah." — H. Bonar

IT is the doctrine of the Arminians, and not the Calvinists, that is justly charged with a tendency to atheism; it being built on a foundation that is the utter subversion of every demonstrative argument for the proof of a Deity." — Jonathan Edwards

THERE is only one explanation of the death of the incarnate Son of God — it is substitutive, or vicarious, just like His life under the Law. Jesus died the death that sinners deserved to die." — C. F. W. Walther

If any man thirst, let him come unto me and drink. These are the two subjects on which we preach. The Law produces thirst; it leads the hearer to Hell and slays him. The Gospel, however, refreshes him, and leads him to Heaven." — Luther

THERE is not a minister that deals seriously with the souls of men, but he finds an Arminian scheme of justification in every unrenewed heart." — Robert Trail

SHOULD as soon expect to exhaust Lake Superior by my sippings as the Bible by my sermons." — J. D. Kilburn.

WE HAVE heard more than one person try to explain election by saying, in effect: 'God votes for you, and the Devil votes against you, and your own vote determines the election.' This is a very superficial view of the Biblical teaching of election; for election is altogether the work of God, and neither the devil nor man has anything to do with it." — John Marchbanks, in OUR HOPE Magazine.

BY NATURE, there is no difference between the elect and reprobate. Paul was as bloody a persecutor as Domitian or Julian; Zaccheus as unconscionable and covetous a worldling as was that rich glutton damned to hell. The elect and reprobate, before converting grace made the difference, are like two men walking in one journey, of one mind, and one heart. They resemble Elijah and Elisha; walking and talking together, when, lo! a chariot of fire suddenly severs them; and Elisha is left behind upon earth. So is it when God's effectual calling,

THE DOCTRINE OF THE BLOOD, NO. 6—

The Passover Lamb -- A Type Of Christ

(The Blood In The Old Testament)

"For even Christ our passover is sacrificed for us." — I Corinthians 5:7.

I want to show you that the Passover Lamb is a type of the Lamb of God, the Lord Jesus Christ.

The Setting

First of all, let's get the setting or background of the sacrificing and eating of the Passover Lamb. The children of Israel (the nation of Israel) were in bondage in the land of Egypt, held as slaves by the Egyptian Pharaoh. In fact, they had been in Egypt now for some four hundred and thirty years. But not all of those years had been so grievous as the recent years under the new Pharaoh. Pharaoh had grievously afflicted the Israelites, and laid heavy burdens upon them that they were unable to bear. So the people cried out to the Lord, their God. God heard their cries, and raised up a leader, a deliverer, one who

would lead the children of Israel out of Egyptian bondage. That man was Moses. God commissioned Moses, and gave him instructions as to how to lead the people. He told Moses to go before Pharaoh and request that Pharaoh let the people go, that they might go away and sacrifice and worship their God. But Pharaoh would not let them go. From Exodus chapter 7 to chapter 12, we have the record of how God sent plague after plague upon the land, because of Pharaoh's holding the Israelites. Finally, God told Moses that He would send a final plague, one that would cause Pharaoh to let Israel go. This plague was the Lord's passover. The Lord would pass through the land on a certain night, and would slay all the firstborn of both humans and animals.

The Lamb

But for Israel, God provided a way of escape (Continued on page eight)

"I Should Like To Know"

1. In the light of Luke 1:15, do you think that John the Baptist was saved from birth?

We do not have a settled opinion concerning this statement. Just what all is bound up in the statement, we do not know.

2. Did the writers of the four gospel records quote Jesus and others word for word?

In some instances, possibly not, but in substance. Too, one writer often quotes what another didn't. The Holy Spirit used each writer to bring out a particular view of Christ. This explains the variation of the different records.

3. Were "the Seventy" in the Lord's church at the time He sent them out?

We are not told in the Scriptures.

4. Why did Jesus command Mary Magdalene not to touch Him after His resurrection (John 20:17), whereas in Matthew 28:9 the women are said to have held Him by the feet?

The words "touch me not" are also rendered "detrain me not." Jesus had an errand to send Mary Magdalene on, so He did not want to be detained at that moment from sending her. Of course, there are other views on this verse, but this is, at least, our present opinion.

5. Please explain John 1:12.

It is explained in the next verse (13). If you want a lengthy exposition of it, write us for the back issue in which we discussed it thoroughly. Evidently, you are a new reader and did not receive TBE when we discussed this passage.

6. Do you think that the rich young ruler was one of the elect?

We are confined to God's Word on this. Thus, he was not, for he turned from Christ. All the elect come to Him for salvation (John 6:37; I Thessalonians 1:4-10).

quite unlooked for, comes and separates those two who before were walking together, yea, running to the same excess of riot. The one returns back to the Lord, from whom he was fallen; while the other, being himself untouched by God, marvels that his former companion hath forsaken him, and walks on still in the old course of his sins to final condemnation." — Cowper.

THERE ARE but two religions upon earth. One, that which centers in the dogma of Free Will; the other, that which springs from the Divine Election. One which says, 'Salvation is of self-government'; the other, 'Salvation is of the Lord!' — George S. Bishop.

7. Scientists say that the earth is round. Please explain Revelation 7:1 where it says that four angels were seen standing on the "four corners" of the earth.

This simply is referring to the common directions of north, south, east, and west. The "four winds" refer to the same thing. Though we know beyond a shadow of doubt that the earth is round, we all use the expression "the corners of the earth." The Bible itself, long before science learned that the earth is round, indicated that our planet is circular. In Isaiah 40:27, we have reference to "the circle of the earth."

8. Was Adam a free moral agent, or rather, does Scripture assert that he was? You may say that this is a foolish question, but everyone says that he was without giving the verse.

There are many things which the Bible does not explicitly state that we know are true. As for Adam, I can't give the verse that says he had a nose, an ear, or a big toe. But I have no doubt that he had all of them. As for free moral agency, Adam was, and all men since Adam have been and are, free moral agents. Free moral agency simply means that man acts freely according to his own will. Since man is "dead in trespasses and in sins," his corrupt, sinful nature always motivates the will in the direction of self-gratification or selfishness (sin). Since there is "no good thing in the flesh," man's nature never motivates the will toward Christ and righteousness. Only after the Spirit of God has imparted a divine nature will a person have a will toward Christ and righteousness. "Ye will not come to me" is the will of every free moral agent since Adam. When one does come to Christ, well may it be said, "It is God that worketh in you both to will and to do of His good pleasure." (Philippians 2:13).

9. Please tell what group of Baptists THE BAPTIST EXAMINER is affiliated with: Fundamentalist, Missionary, Free-will, Convention, Primitive.

None of these, nor with any other. We believe as Baptists believed before these modern groups were ever heard of. If you want to know in detail what we believe, write for a free copy of our church's confession of faith.

10. Should a Baptist pastor join the ministerial alliance?

No. Might as well go over whole-hog for unionism if one joins this organization. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11). The ministerial alliance is man-made, not divine. It is a farce. (Continued on page three)

GENUINE BAPTIST PASTOR REFUSES TO PARTICIPATE IN "SWORD" CONFERENCE

An Open Letter To Pastor Jim Anderson, Bible Baptist Church, Fredonia, Kansas, Written By Pastor Fred Phelps, Westboro Baptist Church, 3451 Tara, Topeka, Kansas

Dear Brother Anderson:

Thank you very much for your letter of August 4th regarding a proposed Sword of the Lord Bible Conference. Since you asked for a reply, and since I have very definite convictions about such a proposition, I felt myself disposed to answer you and to make the answer available to others.

I hope you will not take what I say too personally, for really I am writing for the benefit of others. It is just that your naive desire for such a conference, reflecting as it does a widespread trend among professing Baptists, affords opportunity to oppose in some small way the heresy of John Rice and his cohorts.

No true Baptist, if he is informed and conscientious, would support such an effort as a Sword Conference or cooperate with it in any way.

Let me give you some reasons:

(1) *These men are not Baptists* in any discriminating sense of the word. Just because a man is not Catholic, Pentecostalist, or Campbellite doesn't automatically make him a Baptist. Just because a man claims to be a Baptist doesn't make him a Baptist.

a. Come quickly to the doctrine of *water baptism*—by the proper authority, on the proper subject, and in the proper mode.

b. Come next to the ordinance of *the Lord's Supper*, and more particularly the blessed doctrine of *Close Communion* as being the only Scriptural manner of observing it.

c. Then take the sanctity and dignity and divine approbation of the *local church*, including its *perpetuity and purity*. This involves such weighty issues as *church government, church loyalty, and storehouse tithing*.

These are distinctive Baptist doctrines. These are precious doctrines of the Gospel of the Grace of God. Well has a Baptist of the 16th century said: "The Gospel is to be preached, and that not partially and piece-meal, but the whole of it; the Gospel itself, even all the Gospel, without exception or limitation."

John Rice and his inter-denominational associates, generally speaking, militantly and vigorously oppose these branches of the truth. Perhaps more than any others in this country these capable men and clever public speakers are fostering the big lie that these and similar Baptist doctrines are merely secondary and relatively unimportant. The logical outcome of their strenuous efforts, if pursued to the limit, would be the utter dissolution of every discriminative Baptist church.

These men, for the most part, are spending their lives building institutions that are not churches in any New Testament sense of the word. The impression they inescapably leave behind is, "Go and do thou likewise."

To them, the local church is a by-line; a kind of "flunky" that they use to gather crowds and gain support to build their monstrous, inter-denominational, extra-church institutions.

(2) John Rice and Company are *Arminian in theology*, and that to the core. The great Baptist doctrine of predestination and the absolute sovereignty of God are by them maligned. At the risk of being misunderstood I am going to say that the emphasis of John Rice and those of his inter-denominational stripe upon soul-winning is entirely abnormal and out of harmony with the Scriptures.

You would think that they, and not God, had invented the idea of saving souls. And therefore they are at liberty to devise their own ways and means of doing it. No wonder that they are found

in malignant antipathy against the glorious doctrine of sovereign election; whereas, historically, Baptists have believed it to be "the bond which connects and keeps together the whole Christian system, which, without this, is like a system of sand, ever ready to fall to pieces. It is the cement which holds the fabric together; nay, it is the very soul that animates the whole frame. It is so blended and interwoven with the entire scheme of Gospel doctrine that when the former is excluded, the latter bleeds to death."

(3) The ministries of John Rice, et al, are *inter-denominational in purpose, tone, and scope*. So long as a church adheres doctrinally to a few things such as the deity of Christ, virgin birth, vicarious atonement, etc., which Rice & Co. mistakenly call the "fundamental" doctrines, they are constantly agitating and beating the drums for "union" meetings with all such churches.

Well, true Baptists believe that there is only one legitimate New Testament church on earth at this time; that it is local, autonomous, and visible; that it has for officers only deacons and elders (or pastors); that it administers the ordinances in a pure way; that it exercises healthy discipline in rigorously expunging doctrinal error and moral evil; and that it acts as a sounding board declaring "every word of God" and thus becomes and is the "pillar and ground of the truth."

Churches with these characteristics (generally called Baptist today), hold perhaps unanimously that all other churches, differing more or less in faith and/or practice, of modern or medieval origin, and generally called by the name of their founders, are not churches. Rather, they are human institutions, spawned by Satan to confuse and compete with Christ's church, and little if any better than clubs or lodges.

To recognize these institutions as churches by fellowshipping together on a common plane in "union" meetings is to betray that branch of the truth known as the doctrine of the local church. This, a true Baptist, if informed and conscientious, will not do! But this, John Rice and his crowd have dedicated their lives to do!

IN CONCLUSION, my friend, let me observe that you cited Prov. 29:18 immediately under your signature in your letter —

Wonders Of Prophecy



By
John
Urquhart
241 pages
\$2.50

Order From:
THE BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky



PASTOR FRED PHELPS

"Where there is no vision the people perish." I sincerely wish that you could catch the vision of a properly functioning New Testament church, and devote your life and talents to building such churches. "Fair as the moon, clear as the sun, and terrible as an army with banners" is the description. That kind of a vision is a very part of the God-head.

It is very likely that John Rice, Bob Jones, etc., with their strong personalities and exceptional audience appeal, have given you a vision all right; but it is a vision more than slightly out of harmony with the Scriptures.

Your friend,
Fred Phelps, Pastor
Westboro Baptist Church

Editorial Note: We thank God for men like Bro. Phelps, men who won't compromise or sacrifice sacred, biblical principles on the unholy altar of interdenominationalism. It is not popular to take such a stand. Men who compromise and betray the truth are those that are the most popular. Take Graham, for instance; also Rice, Jones, Appelman and Co. They yoke up with any crowd that calls Jesus "Lord," despite the heresy and false doctrine these groups hold. Certainly, Bro. Phelps is correct in his analysis of the "abnormal" evangelism of these interdenominationalists. Their "sign-on-the-dotted-line" theology and their efforts to "play Holy Spirit" during invitations are not of God, but of the flesh and the Devil. This "evangelism" is not the type carried out in New Testament times. Down with it! Down with compromise and Arminian free-will heresies. Down with "sign-on-the-dotted-line" theology. Let us rally forth with the message of salvation by free grace, through the imputed righteousness of Christ, and we shall conquer for the glory of God. Thank you, Bro. Phelps, for this letter, and thank God for your stand.

"I Should Like To Know"

(Continued from page two)
for those in it are not of one common Biblical faith. "Can two walk together, except they be agreed?"

11. A preacher said that he knew Christmas was not what it is put up to be, but thinks that Christians should go along with it in order to do what good they can. Is this Scriptural?

In one sense, this is Scriptural, for Paul spoke of those who said, "Let us do evil, that good may come." (Romans 3:8). But he added, "whose damnation is just." Personally, I don't want to be among this group.

THE BAPTIST EXAMINER
PAGE THREE

NOVEMBER 30, 1957

CHRIST JESUS—Our Atonement For Sin

By ROY MASON
Buffalo Ave. Baptist Church
Tampa, Florida

Satan doesn't like Jesus, for according to His own words Jesus came to "destroy him that hath the power of death—the devil." He sought to bribe Jesus into going into an alliance with him, and he offered him domination of the world. This offer was refused, and Satan withdrew from Him "for a season."

A few people have denied that Jesus ever lived — they would have us believe that He is a mere myth. Not many have fallen for that, for the evidence of his existence is too plain for adequate denial. Satan doesn't attempt very hard to deny that Jesus existed, nor does he seek to deny that He was a great person. He is very well pleased if he can just get people to stop short of His full deity, or if he can reduce Jesus to the place of PARTIAL SAVIOR. That means if he can put a PLUS MARK after His name.

Jesus, to be Savior, must save from sin. This He does by assuming the sinner's sin and paying for it. That raises the question "JUST HOW MUCH SIN DOES JESUS BEAR?"

1. There Is The Idea That Jesus Bears The Sins Of A Believer Up To The Time He Becomes A Believer. In other words, it is the idea that when one is saved he is saved from his PAST sins only. That leaves the person to handle the sin question for himself from there on. Out of this idea grows the doctrine of "falling from grace."

A fallen from grace person is simply one who is supposed to have sinned too much after he was saved, and thus he

loses his salvation. To the contrary the Bible teaches that when one is saved, he is saved from his sins, past, present, and future. Titus 2:14, "Our Saviour Jesus Christ who gave himself for us that he might redeem us from ALL iniquity." "The blood of Jesus Christ—cleanseth us from all sin."

2. There Is The Wrong Idea That Jesus Somehow Or Other Renders Us Saveable, But Our Sins Must Be Prayed Away. People who talk about "praying through to salvation," don't really believe that sin is laid upon Jesus and that He bears it all. They can't believe it and believe that one can pray away his sins. But the Bible says (Isaiah 53): "All we like sheep have gone astray . . . and the Lord hath laid upon him the iniquity of us all." If iniquity is laid upon Jesus, when we receive Him, then it is no longer upon us, and that laying of our sins upon Jesus is received through faith not prayer.

3. There Is The Wrong Idea That Sin Can Be Atoned For Through The Doing Of Penance. Penance is mortifying ourselves, denying ourselves, punishing ourselves for something bad we have done. That is self-atonement. But the Bible says, speaking of Jesus, "Through whom we have now received the atonement" (Romans 5:11). If it is received through faith in Jesus, it is not received through doing penance.

4. There Is The Wrong Idea That Sin Is Washed Away Through The Waters Of Immersion. Those who so believe, don't believe that one is freed from his sins until he has gone down into the water. They cite Scriptures (Continued on page seven)

Build A Truly Great Doctrinal Library

(Books Recommended By The Editors)

The books that are advertised and recommended by THE BAPTIST EXAMINER, and those sold by our book shop, are books which your editors prize most highly among books. In other words, these volumes rank first place with us. We recommend and handle only such books as we know will be a blessing to others. We do not feel that it is right to do otherwise. Christians, and preachers especially, do not have money to squander on books of little or no value. Thus, we are careful about what we recommend.

It is in this conviction that we list the following books as the best available on various doctrines. Anyone who is not satisfied with their purchase may return it, providing, of course, the books have not been damaged in any wise.

ATONEMENT—	
The Satisfaction of Christ by A. W. Pink	\$3.95
BAPTISM—	
Baptism, Its Mode and Subjects by Alexander Carson	3.95
Alien Baptism and the Baptists by W. M. Nevins	2.00
John's Baptism by J. R. Graves	1.00
THE BIBLE, Verbal Inspiration—	
The Inspiration of the Scriptures by Louis Gaussen	3.00
All About the Bible by Sidney Collett	2.50
The Inspiration and Authority of the Bible by B. B. Warfield	3.75
THE CHURCH—	
The Church that Jesus Built by Roy Mason	1.00
Ecclesia—The Church by B. H. Carroll	.35
Why Be A Baptist? by H. B. Taylor, Sr.	.25
CALVINISM—	
Calvinism by Ben A. Warburton	3.00
The Cause of God and Truth by John Gill	3.95
The Five Points of Calvinism by Horatius Bonar	3.95
CHURCH HISTORY—	
History of Baptists by G. H. Orchard (paper \$1.50); cloth	3.00
Origin of Baptists by S. H. Ford	1.00
First Baptist Church in America by J. R. Graves	1.00
The Trail of Blood by J. M. Carroll	.25
PREDESTINATION—	
Absolute Predestination by Jerome Zanchius	2.50
SALVATION—	
The Doctrines of Grace by George S. Bishop	3.95
God's Plan with Men by T. T. Martin	1.25
All of Grace by C. H. Spurgeon	.35
JUSTIFICATION—	
The Doctrine of Justification by James Buchanan	3.95
TRINITY—	
The Trinity by E. H. Bickersteth	2.50
SANCTIFICATION—	
The Doctrine of Sanctification by A. W. Pink	3.00
SOVEREIGNTY—	
The Sovereignty of God by A. W. Pink	3.00
HOLY SPIRIT—	
The Holy Spirit by W. M. Nevins	1.50
The Holy Spirit by John Owen	3.95
THEOLOGIES—	
Systematic Study of Bible Doctrine by T. P. Simmons	4.00
Body of Divinity by John Gill	8.00

Oftentimes we are called upon to recommend works on doctrine, so we have here listed, for the benefit of all who are interested, these books. Of course, there are many other good books we could add to this list, but we have tried to list only those that are the best among books that are now on the market.

Preachers receive a 15 per cent discount on any order over \$1.00.

Order from: THE BAPTIST EXAMINER BOOK SHOP, Ashland, Ky.

From Spurgeon's Pulpit

When An Arminian Prays

You have heard a great many Arminian sermons, I daresay; but you never heard an Arminian prayer—for the saints in prayer appear as one in word, and deed and mind. An Arminian on his knees would pray desperately like a Calvinist. He cannot pray about free-will: there is no room for it. Fancy him praying, "Lord, I thank thee I am not like those poor presumptuous Calvinists. Lord, I was born with a glorious free-will; I was born with power by which I can turn to thee of myself; I have improved my grace. If everybody had done the same with their grace that I have, they might all have been saved. Lord, I know thou dost not make us willing if we are not willing ourselves. Thou givest grace to everybody; some do not improve it, but I do. There are many that will go to Hell as much bought with the blood of Christ as I was; they had as much of the Holy Ghost given to them; they had as good a chance, and were as much blessed as I am. It was not thy grace that made us to differ; I know it did a great deal, still I turned the point; I made use of what was given me, and others did not—that is the difference between me and them."

That is a prayer for the Devil, for nobody else would offer such a prayer as that. Ah! when they are preaching and talking very slowly, there may be wrong doc-

trine; but when they come to pray, the true thing slips out; they cannot help it. If a man talks very slowly, he may speak in a fine manner; but when he comes to talk fast, the old brogue of his country, where he was born, slips out. I ask you again, did you ever meet a Christian man who said, "I came to Christ without the power of the Spirit?" If you ever did meet such a man, you need have no hesitation in saying, "My dear sir, I quite believe it—and I believe you went away again without the power of the Spirit, and that you know nothing about the matter, and are in the gall of bitterness and the bond of iniquity."

Do I hear some Christian man saying, "I sought Jesus before he sought me; I went to the Spirit, and the Spirit did not come to me?" No, beloved; we are obliged, each one of us, to put our hands to our hearts, and say—

"Grace taught my soul to pray,
And made my eyes o'erflow;
'Twas grace that kept me to this day,
And will not let me go."

Is there one here—a solitary one—man or woman, young or old, who can say, "I sought God before he sought me?" No; even you who are a little Arminian, will sing—

"O yes! I do love Jesus—
Because He first loved me."

"The Red Heifer"

(Continued from page one)

pilgrims here within this world and our sojourn within this life is likened unto a pilgrimage, but because of that old fleshly nature, we don't always act like pilgrims. Sometimes we act like we own this place. Sometimes we act like we were going to stay here forever. Sometimes we act like we have completely forgotten about the fact that we are just pilgrims passing through, and that our journeying is unto another land.

Beloved, we are not the only folk who have had this same problem, for the Jews, God's chosen people, from the days of Abraham, had this very same problem with which to contend—the problem of the old fleshly nature. God knew they had that problem and they knew it, and because both they and God knew that the Jews possessed a fleshly, devilish, carnal nature that was contrary to God, because both God and the Jews knew this, God gave the Jews this ordinance of the red heifer, so that I might say, beloved, when God gave the ordinance of the red heifer, He gave it to help the Jews solve the problem of the fleshly nature of which each was the possessor.

I

I WOULD LIKE FOR US TO GET THIS STORY AND THE EXPOSITION OF THIS NINETEENTH CHAPTER OF NUMBERS.

God, acting through Moses and Aaron, as His appointed leaders of the Jews, told them as they were leading Israel through the wilderness that He was giving to them a new ordinance, the ordinance of the red heifer.

In giving this ordinance, God told the Jews they were to choose a red heifer, not one that was red and spotted, not one that was red and striped with gray and white, but rather, they were to choose a heifer that was entirely red, without one white hair upon that beast.

When we remember that we have our salvation by the sacrifice of Jesus Christ, we are reminded that through that sacrifice we have the color of blood—the color of red. Therefore, this red heifer was, even by its color,

a type of the Lord Jesus Christ and His perfect sacrifice that was wrought for us at Calvary.

This heifer was to be not only entirely red in color, but it was likewise to be without a blemish. That is to say, beloved, the horns, the hooves and in every particular that beast was to be one of positive perfection. There was to be no blemish upon this red heifer.

Surely, beloved, our Lord Jesus Christ perfectly fulfills the type, for we read in I Peter 1:18, 19.

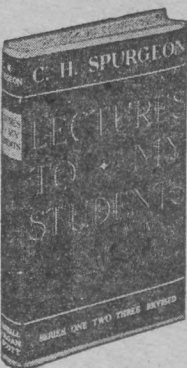
"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT."

Beloved, as that red heifer was to be positively perfect and without a single blemish upon her, so Jesus Christ was without a single blemish. There was not one single sin—stain, nor blemish, nor imperfection that might have marred the character of the Son of God.

It tells us also that this red heifer was to be one upon which had never yet come a yoke. That



Lectures To My Students



By
C. H. Spurgeon

Price
\$5.95

These lectures are printed as they were given to the students of the Pastor's College, of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instruction given by the "prince of preachers," C. H. Spurgeon.

Order From
THE BAPTIST EXAMINER
BOOK SHOP
ASHLAND, KENTUCKY

THE BAPTIST EXAMINER
PAGE FOUR
NOVEMBER 30, 1957



CHARLES H. SPURGEON

is to say, that this heifer was to be one that never had been worked. It was to be one that never had known what it was to wear a yoke. Surely, beloved, the Son of God never was yoked with sin in any manner. Not only was He without blemish and without sin, He never was yoked in any way with sin. As this red heifer had never worn a yoke, so the Son of God never was yoked with sin in any wise.

We are told, beloved, that they were to bring this heifer without the camp that she might be slain. That meant that she was to be driven up to the east end of the tabernacle courtyard where the gate opened for the beasts of sacrifice to be taken into the tabernacle courtyard, and there the red heifer was slain as a sacrifice.

Nineteen hundred years ago, outside of Judaism, for Judaism had rejected Him—outside the camp, for He was not even allowed to be crucified within the city—they led Jesus Christ as He carried His own cross up to Calvary. Outside the camp the Son of God was slaughtered—was sacrificed, just as this red heifer was slaughtered and sacrificed outside the camp in order to take care of that old sinful nature those Jews found themselves the possessors of.

After this red heifer had been slain, then they took that beast, her hide, hair, flesh, entrails and even the blood itself so that every particle of that red heifer was laid upon the altar to be burned and burned and burned until she was entirely reduced to ashes.

Oh, do you want to know of my Lord's suffering at Calvary? Look at that red heifer. Horns, hooves, hair, hide, entrails, flesh, blood—the entirety burned, burned and burned until there is nothing left but a handful of ashes. Do you want to know of my Lord's suffering at Calvary? As that red heifer was reduced to ashes, so Jesus Christ felt and suffered the flames of Hell itself in your behalf and in my behalf. He suffered our Hell in order to keep you and me out of Hell. Beloved, the Son of God did not come to this world to teach us how to love; He did not come to set for us an example—the Son of God came to suffer our Hell. Do you want to know what Jesus Christ suffered in His spirit and in His body as well? Look at that beast—that red heifer as she was burned, and burned and burned until she was reduced to a handful of ashes.

It is rather interesting to notice that as she was burned—she was burned, so the sixth verse says, not with ordinary wood, but with cedar wood. Now cedar is a wood that is red in color. A red heifer being burned with red wood and with hyssop which, in itself, is a red plant. Furthermore, all the time that this red heifer was being burned as a sacrifice, the high priest was pulling off little pieces of scarlet cloth and dropping them in with the sacrifice, so that the red heifer was being burned with red cedar and red hyssop, was having added to its constantly scarlet cloth, so that in every particular the color of this ordinance of the red heifer would be a reminder to us of the color of blood—the blood of our Saviour, Jesus Christ.

After this heifer had been completely burned, then they gath-

ered up the fragments, a little handful, or maybe a double handful of ashes that remained and put them in a vessel. After those ashes had been put into that vessel, they were retained and kept for the continuance of the observance of this ordinance throughout the entire year. Why was it necessary that they take those ashes, to which running water was later to be added, in order that lye might be made? There must have been some reason. That reason is not hard to find, for in the eleventh verse, it says:

"He that toucheth the dead"
(Continued on page seven)



Why Baptists Immerse

(Continued from page one)
the water and came up out of the water.

The same language is used in speaking of the baptism of the Eunuch: "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" (Acts 8:39). Why was the Holy Spirit so explicit in recording the action of going down into and coming up out of the water, if it was not to remove any doubt about the mode of baptism?

Immersion is implied in the ministry of John the Baptist. We read that the people "were baptized of him in Jordan, confessing their sins" (Matthew 3:6). Note that it says "in Jordan" and not "at" or "by Jordan."

"And John was baptizing in Aenon near to Salim, because there was much water there" (John 3:23). Some ridiculous interpretations have been made of this passage, such as the need of much water to water the beasts of burden that were present; but to any unbiased person it simply states that much water is required for baptism.

Paul, in Romans 6, sets forth the symbolism of baptism: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Baptism is here referred to as a beautiful symbol of the death, burial and resurrection of Christ, and of the believer's identification with Christ therein. The only mode of baptism that can portray these glorious truths is immersion.

Therefore, in view of these Scriptures and many more, Baptists believe that to change the form of baptism clearly taught in the New Testament is to be disloyal and disobedient to the Word of God.

II. Baptists Immerse for Baptism Because of Their Loyalty to the Meaning of Language.

The term "baptism" means, and has only meant, one thing, "immersion." No Greek lexicon gives any other meaning. On this all scholars agree. Beza, the learned translator of the New Testament, says, "Christ commanded us to be baptized, by which word it is certain immersion is signified" (Annotation on Mark 7:4). Bishop Bousset, the celebrated French Catholic bishop, orator, and counselor of state, says, "To baptize, signifies to plunge, as is granted by the world" (See Stenneth and Russen, page 174). Frederick Meyer, one of the ablest and most accurate exegetes of the present age, says, "Immersion, which the word in classic Greek and in the New Testament ever means" (Commentary on Mark 7:4).

If the term "baptize" means to immerse, who has the right to say that it means anything else? A sorry aspect of our English translations of the Bible is that the terms for baptism were transliterated rather than translated. The Greek for baptism is baptism. The translators simply carried this term right into the English translations. Why did they not translate this word? To any thinking person the answer is obvious.

Baptists believe that the Bible is verbally inspired, which means

that the Holy Spirit directed even to the words used by the writers. The words and language of the New Testament carry a definite meaning. Since "baptize" means "to immerse," Baptists in their loyalty to the meaning of language and to the Holy Spirit, its Author, can do nothing else than what the word conveys—to immerse for baptism.

III. Baptists immerse for baptism because of their loyalty to those who have died for the faith.

Those who attach little importance to the ordinance of baptism should realize that no other doctrine has been so vigorously debated in all church history; also, that many thousands of our forefathers have laid down their lives in defense of Scriptural baptism. It was this very insistence upon immersion that made them so hated of their enemies. The name "Anabaptist" was given in derision of those who rebaptized believers who had been "baptized" by sprinkling or pouring. No people were so hunted and hated by Rome. Whole villages and towns of Anabaptists were wiped out. The fields and mountains were literally drenched with their noble blood.

Now if many thousands and perhaps millions of our Baptist forefathers died rather than renounce Bible baptism, by immersion, should we not stand in defense of it? To compromise here would be a great disloyalty to those who carried the torch of truth and died for the faith in former days.

IV. Baptists immerse for baptism because of their loyalty to the Lord Jesus Christ.

The Scriptures make it abundantly clear that our Lord Jesus Christ was immersed in the Jordan. Only a fool or a slave to theory would argue otherwise. If our Lord was immersed, and if believers are to follow His example, is it not a great disloyalty to Him to be baptized in any other way? Baptists baptize believers in the same way as Jesus was baptized.

As we have already seen, Romans 6:1-3, immersion is a symbol of the burial and resurrection of Christ. Immersion is a constant reminder to men that our Lord died, was buried, and rose again. It is really a symbolic preaching of the Gospel. Is it not therefore disloyal to our Lord to change this beautiful symbol of his death, burial and resurrection? How can a few drops of water sprinkled or poured on the head portray the glorious truth of the resurrection? It is the work of Satan to obscure the finished work of Christ. One very effective means of accomplishing this has been in removing this symbol of Christ's resurrection.

Jesus commanded that His disciples should be baptized (Matt. 28:19). In view of the fact that Jesus was Himself baptized by immersion, and that the only meaning of the word can be immersion, can anyone question the fact that Jesus commanded immersion? There is absolutely no possibility that He had sprinkling
(Continued on page five)

OUR RADIO MINISTRY

- WCTR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.
- WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.
- WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.
- WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.
- WKIC—1430 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.
- WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

What I Saw In Mexico

By Bob L. Ross

Due to the lack of space, this article has not appeared for a few weeks. But now, here is another one, telling of our visit—

In Frontera

We had to take a plane to Frontera, because the only other way to get there is by boat—and there was no boat going until the next day. It took only about 40 minutes or so to fly there, whereas it would have taken over eight hours by boat. It was my first time up in an airplane, and if we had stayed up much longer, I believe I would have gotten sick.

We arrived at Frontera early in the afternoon, and checked in at a hotel. Few places in Tabasco have hotels, but Frontera is one of them. We were thankful for this, in view of the fact that we had had to sleep on a concrete floor and a stick bed at two other places. Also, we were glad to get a shower—which we had not had since being in Coatzacoalcas.

Bro. Israel Marin is the pastor of the mission in Frontera, and after visiting with him, it was arranged that we would have two services—one in the afternoon and one at night. Also, there would be a baptismal service the next morning (Saturday), if a truck or bus could be obtained to take us to the ocean, which is a few miles from Frontera.

So we had the services that afternoon, and again that night. Below is a picture of the congregation.



During the time there were no services — before, in between, and afterwards — we went over to the little open-air cafe on the plaza. Here we got some cold purified water, which we drank most enjoyably. It was the second place on the trip where we were able to get such water. The first time we went to the cafe, we were given free water. But the next time, it cost us a little. And the third time, it had gone up again, so we did not get any. Bro. Moser said that if we paid for it, then every time he came back on future visits, he would have to pay for it. The Mexicans had observed how much we wanted the water, so they thought they would make some money off of it, especially since we were Americans and had a little money. Though we quit drinking their water, we didn't quit Pepsi-Colas. We were very thirsty in this hot place, continually sweating, so we drank water or Pepsi-Colas every time we could get them. We drank at least over a half-case here in Frontera.

On Saturday morning, we finally were able to get a bus to take us to the Gulf of Mexico for the baptismal service. Practically all of the mission went, and five were baptized. Most of those baptized were formerly Presbyterians, but had renounced Presbyterianism after much Bible study. One old gentleman who now attends the mission was an elder in the Presbyterian church. He is in his eighties or nineties — I don't remember his exact age. (He is at the left in the above picture.) I noticed that this man took notes during Bro. Moser's message at the mission. He was sick, however, the morning of the baptizing, and missed the service. Another old gentleman, Bro. Marin's father, is in his nineties, and was baptized at this service. It was quite an unusual experience for all of us — a baptism in the Gulf of Mexico.

At noon, we left Frontera, crossed the river, and then caught a bus to Vicente Guerra. On the way, we met a "fourth class bus." This is a truck with standing room only, and hauls anything under the sun. Tied to the sides of the truck we met were about six or eight poles, with chickens tied to them by their feet, heads hanging downward. We had to ride one of these trucks out of Vicente Guerra, and I will tell of this in the next article.

Why Baptists Immerse

(Continued from page four)

pouring in mind. Jesus commanded that His followers should be immersed. If Jesus is worthy of being obeyed, He is worthy of being obeyed completely and absolutely. It is the height of pride and rebellion to change one of the least of His commands.

Jesus said, "If ye love me, keep my commandments" (John 14:15). Baptists believe that it is a grave disloyalty to Christ to baptize in any other way than the way He commanded. Therefore

Baptists will continue to baptize by immersion until Christ comes again.

THOU HAST SAID, EXALTED JESUS

Thou hast said, exalted Jesus, "Take thy cross and follow me," Shall the word with terror seize us?

Shall we from the burden flee? Lord, I'll take it, Lord, I'll take it, And rejoicing, follow Thee.

While this liquid tomb surveying, Emblem of my Saviour's grave, Shall I shun its brink,

Betraying feelings worthy of a slave?

No, I'll enter, No, I'll enter, Jesus entered Jordan's wave.

Blest the sign which thus reminds me,

Saviour, of Thy love for me, But more blest the love that binds me

In its deathless bonds to Thee, Oh, what pleasure, Oh, what pleasure, Buried with my Lord to be!

Fellowship with Him possessing, Let me die to earth and sin, Let me rise to enjoy the blessing Which the faithful soul shall win, May I ever, May I ever, Follow where my Lord has been. —John E. Giles, 1805-1875.



Foreknowledge Of God

(Continued from page one)

if He chooses — just as His omnipotence implies that He can do all things, if He chooses. But the comparison will not hold, for these certain acts are not merely possibilities but realities, although yet future; and to ascribe ignorance to God concerning these is to deny Him the attribute of omniscience. This explanation would give us the absurdity of an omniscience that is not omniscient.

When the Arminian is confronted with the argument from the foreknowledge of God, he has to admit the certainty or fixity of future events. Yet when dealing with the problem of free agency he wishes to maintain that the acts of free agents are uncertain and ultimately dependent on the choice of the person — which is plainly an inconsistent position. A view which holds that the free acts of men are uncertain, sacrifices the sovereignty of God in order to preserve the freedom of men.

Furthermore, if the acts of free agents are in themselves uncertain, God must then wait until the event has had its issue before making His plans. In trying to convert a soul, then He would be conceived of as working in the same manner that Napoleon is said to have gone into battle with three or four plans in mind, so that if the first failed, he could fall back upon the second, and if that failed, then the third, and so on — a view which is altogether inconsistent with a true view of His nature. He would then be ignorant of much of the future and would daily be gaining vast stores of knowledge. His government of the world also, in that case, would be very uncertain and changeable, dependent as it would be on the unforeseen conduct of men.

To deny God the perfections of foreknowledge and immutability is to represent Him as a disappointed and unhappy being who is often checkmated and defeated by His creatures. But who can really believe that in the presence of man the Great Jehovah must sit waiting, inquiring, "What will he do?" Yet unless Arminianism denies the foreknowledge of God, it stands defenseless before the logical consistency of Calvinism, foreknowledge implies certainty and certainty implies foreordination.

Foreknowledge must not be confused with foreordination. Foreknowledge presupposes foreordination, but is not itself foreordination. The actions of free agents do not take place because they are foreseen, but they are foreseen because they are certain to take place. Hence Strong says, "Logically, though not chronologically, decree comes before foreknowledge. When I say, 'I know what I will do,' it is evident that I have determined already, and that my knowledge does not precede determination, but follows it and is based upon it."

Since God's foreknowledge is complete, He knows the destiny of every person, not merely before the person has made his choice in

The Bible Vs. Arminianism

As Contrasted By John Owen (1616-1683)

Eminent English Author of the Puritanic Age

(These Contrasts Will Be Presented In TBE From Time To Time.)

God's Decrees

THE BIBLE

"He hath chosen us in him before the foundation of the world." —Ephesians 1:4.

"He hath called us according to his own purpose and grace, which was given us in Christ Jesus before the world began." —II Timothy 1:9.

"Known unto God are all his works from the beginning of the world." —Acts 15:18.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." —Isaiah 46:10.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand." —Romans 9:11.

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." —II Timothy 2:19.

"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." —Psalm 33:11.

"My counsel shall stand, and I will do all my pleasure." —Isaiah 46:10.

"I am the Lord, I change not." —Malachi 3:6.

"With the Father of lights is no variableness, neither shadow of turning." —James 1:17; Exodus 3:13, 14; Psalm 102:27; II Timothy 2:13; I Samuel 15:29; Isaiah 14:27; Job 23:13; Psalm 115:3.

this life, but from eternity. And since He knows their destiny before they are created, and then proceeds to create, it is plain that the saved and the lost alike fulfill His plan for them; for if He did not plan that any particular ones should be lost, He could at least refrain from creating them.

(Taken from Chapter VI of "The Reformed Doctrine of Predestination," by Loraine Boettner, 432 pages, \$4.50.)

Man Is Totally Depraved

(Continued from page one) one of our false gods, and has already taken the place of the POWER god, the BIOLOGICAL god, and the PHILOSOPHICAL god," he said.

Mankind In Fear

Dr. Haynes pictured the human family as living in constant fear from the time of the fall of Adam and Eve in the Garden of Eden.

"And everyone has been afraid of everything ever since, and everyone is afraid of everything today but God.

"They are afraid of their neighbors, afraid of their wives or husbands, and desperately afraid of their children. They are afraid of everything. What is going to happen tomorrow? Consequently, we find man analyzing every thought and every act of every man, consciously and sub-consciously. It is an effort to ward off the threat of insecurity about his true destiny — if nothing else."

He asserted that "every man has the urge to kill," and that this

ARMINIANISM

"It is false to say that election is confirmed from everlasting." —Remonstrants' (Arminians') Apology.

"It is certain that God determineth divers things which he would not, did not some acts of man's will go before." —Arminius.

"Some decrees of God precede all acts of the will of the creature, and some follow." —Corvinus.

"Men may make their election void and frustrate." —Remonstrants' Apology.

"It is no wonder if men do sometimes of elect become reprobate, and of reprobate, elect." —Welsingius.

"Election is uncertain and revocable, and whoever denies it overthrows the gospel." —Grevinchovius.

"Many decrees of God cease at a certain time." —Episcopus.

"God would have all men to be saved, but, compelled with the stubborn malice of some, he changeth his purpose, and will have them to perish." —Arminius.

"As men may change themselves from believers to unbelievers, so God's determination concerning them changeth." —Remonstrants' Apology.

"All God's decrees are not peremptory, but some conditionate and changeable." —Sermon at Oxford.

urge "is biological and inherent in his soul structure."

"The chief business of men today is to kill, or to prepare to kill," he said.

Faith The Answer

Dr. Haynes attributed the ills of the world to unbelief. He quoted Romans 14:23, "Whatsoever is not of faith is sin," and held forth the Christian faith, as that faith is set forth in the Bible, as the answer to the ills of the world.

"There are more people in bed right now with emotional diseases, depression, and inability to tolerate the torture that ordinary life gives, than we have in bed from all other diseases combined, and we are spending two cents out of every dollar of our tax money to help them. The psychiatrist tries to help them adjust to the environment from which they came, but it is like sending the blister back to the furnace. They are not changed. They have readjusted their prejudices somewhat, but the same malady is there. Nothing has been adjusted.

"Someone asked me, 'Doctor, how did you get your faith?' I didn't 'get' it. It was given to me. Man has no capacity to believe. The Bible says, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God' (Ephesians 2:8). There is nothing left but faith. Faith is a substance, and faith is reality." —The Fundamental Fellowship.

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

Baptist Youth Witness

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

Desegregation Will Produce Mulattoes

By I. M. SHIVER
Winter Park, Florida

All people came from that one man and one woman that God created and placed in the Garden of Eden. For many centuries, there were no races—just one big family and one language. Because that one big family of people tried to build their way into Heaven, ignoring God, the Lord came down among them at Babel and broke up that one family, scattering them to all parts of the earth.

Undoubtedly, God Himself established the five races of men when He broke up that one family with one language, dividing them into groups and giving each group a language all its own, so that they could not understand each other. Then He sent each group to different parts of the earth.

I suggest that He gave them each their particular color: white, black, yellow, brown, or red, as definite as He gave them a peculiar language. God did that many centuries before Jesus was born, and yet the various characteristics, their facial peculiarities, particular language, and idioms peculiar to each of the five races, are distinctly recognizable in the world today. And, we, the people of the United States, are the first and only people who have tried by law to force any of those races to merge. (Anyone with an open and a truth-seeking mind might be helped in studying this problem by reading the eleventh chapter of Genesis).

For several years, I have been convinced that merging the races in this country is inevitable because the power behind this movement is the most subtle, the

most powerful, and dangerous enemy that this country has ever had. Too, the implementation of that power's program and desires is being spearheaded by our biggest combination of organized religious bodies, helped by a few outstanding, much-advertised evangelists. Setting the example and leading the way into race mix, is not new to many of such religious groups. They have been advocating it for years. Some of them claim that it is a religious obligation to mix the races.

According to some published reports, some of such groups are getting real results: their own families are helping to produce a nation of mulattoes, in some localities. In other places, it is reported that white women are frequently marrying Negro men, and Negro women are marrying white men. To this general religious leadership, add government-enforced school mixing and inter-mingling from the child's first day in school all through life. Add to these leaders our God-given, ever-present, human, natural urge to participate in reproduction, and it does not take a Solomon to foresee what will happen to the races in such a mix.

No doubt the well-to-do in each race, the personnel in our government, courts, and the Congress who are fighting to make race mixing an accomplished fact, are doing so largely for the other fellow, for the little man, and his insignificant family. Such great humanitarians and great governmental and religious leaders surely expect to continue to educate their children and to bring them up to live in an environment entirely apart from the common herd of mixed-breed mulattoes. They can't visualize their own families ever helping to produce a nation of mulattoes.

However, any family living in a den of smut generation after generation will surely get some of that smut rubbed into the skin. In time, then, our people will be neither white nor black, but a conglomeration of unnamable mulattoes and as a nation without a precedent on the earth.

Can the whites of our country absorb the seventeen millions of Negroes which are less than six generations out of the jungles of Africa—can we absorb them and live? Live and maintain our individual and national freedoms? Live in spite of the determination of the perpetrator of this crime to cause us to progressively commit national suicide? Live and retain our world-wide recognized prestige and power? CAN WE? Will our nation of mulattoes have the same stamina, the same quality of intellect, morals, integrity, and all-round real worth that fortified the founders and builders of this country?

Direct reply to some of these questions is in the reported findings of a committee of the Congress, directed to investigate the result of integration in the public schools in Washington, D. C.

When it is too late, the unavoidable answers to the balance of these questions will be in the mulattoes.

TEACHING CHILDREN

By C. H. Spurgeon

A Real Help To You Who Want To Teach Children Properly

16 Pages — 20c

Order From
THE BOOK SHOP



For Little Children

THE BIG VIPER ON PAUL'S ARM

Acts 28.

Boys and girls, on one of Paul's trips on the sea, he was on a ship when a big storm came up, one day. It was such a big storm that the ship fell apart and everybody had to catch hold of pieces of the ship and swim to land.

They all did this, and finally everybody arrived safely to land. The land was a little island, and the people there on this island were kind to Paul and his group. They built a fire to keep them warm and were very kind to them.

As Paul was gathering sticks

for the fire, there came a snake out of the heat and fastened on Paul's hand. The people all became afraid, and expected Paul to die. But he didn't die; he shook off the snake into the fire, and nothing bad came from it. The people were very surprised that the snake hadn't hurt Paul.

Later on, Paul and his group left this island to go on their journey. They were very thankful to the Lord for these people's kindness to them. The Bible tells us to "give thanks unto the Lord; for he is good." (Psalm 136:1).

May each of us be thankful for all the many blessings which the Lord gives us.

Is Segregation Biblical?

By Dr. Walter L. Wilson
Medical Physician, Pastor,
Author

At the present time all society is in a chaotic condition. God has said that men should work six days, and rest on the seventh. Men have decided that five days are better.

God's Word tells the women to stay at home, establish the family worship, and raise the children in a godly way. Man has decided that women can leave their children to roam the streets, or be raised by a baby sitter, while they go out for a good time, either in pleasure or in some kind of work in offices or factories.

God has decreed that marriage is a lifetime contract, but man has decided that it is all right to have a "try-out" time, and if either one is dissatisfied, the court will separate them to try out somebody else.

God has said "Take heed what you hear"; but man has decided that by means of the radio, television and other channels man shall hear everything, good, bad and indifferent.

Christ announced "Come unto me," but the world has changed this to "Come to church." It does not make any difference what kind of church, nor what is taught there.

This same unhappy situation exists in regard to the segregation of races. We read in Acts 17:26, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times appointed, and the bounds of their habitation."

At the tower of Babel, as recorded in Genesis 11:3, 9, we find that the people decided to all live together, work together, and build together. God put a stop to this by changing their language into many languages, in order that each group could and would, as well as must, go off into their

own class and dwell together because they spoke the same language. Probably this was the origin of German, Spanish, Russian, French, Chinese, Japanese, Swedish and other languages. Man has decided that the original plan is the better way of life, and so there has been a mingling of the races, and a learning of other languages in order to overcome the plan that God originated.

Under the guise of the false teaching of the fatherhood of God, and the brotherhood of man, God's barriers have been broken down, and the result has been disastrous. Each race has its own characteristics, its own manner of life, its own customs, and its own desires.

When these are mixed the result is not good. The result never will be good.

The Bible further describes God's plan of desegregation in regard to the separation of the tribes. Those of one tribe were not to intermarry with those of another tribe, nor was the ownership of the land to be transferred from tribe to tribe. An example of this is found in Num. 36:3.

Quite often through God's commands to Israel they were forbidden to intermarry with, or enter into social relationships with neighboring countries. In our day, however, quite in keeping with the rest of men's plans, these principles have been abrogated, and we are advised and almost enforced to permit and practice inter-relationship between the races. Our country is a melting pot wherein those of all nationalities come and are soon integrated into our commonwealth. We are reaping the results of it. We shall probably reap a great many other results in the coming days. We cannot expect to go contrary to God's purpose and plan and still prosper.

We sing "God Bless America," while we vote for that which is contrary to God's will, and we promote those processes which are condemned by the Word of God.—Bible Trumpet.

Boys' Town Seals

Annually at this season of the year, great numbers of people find their mail including a letter and Christmas seals from Father Flanagan's Boys' Home in Nebraska. The letter suggests that the recipient slip a bill or two in an envelope and send it to Boys' Town in return for the seals. The impression given by the letter is that the institution is non-sectarian.

We are not raising a question as to the nature of the work performed by the Boys' Town organization. Helping homeless boys is certainly a wholesome ministry.

The point is that first hand reports describe Boys' Town—not as non-sectarian—but as definitely Roman Catholic. The various buildings of the "Town" have little shrines or special places for the idols. There is a Catholic chapel on the grounds, but as far as anyone knows, no provision has been made for Protestants. Father Flanagan himself, of course, was a Roman Catholic, as is the present director, Father Nicholas H. Wegner.

Therefore, since for all practical purposes this is a Roman Catholic institution, it is doubtful whether Bible-believing Baptists—or any other Bible believers—will want to support it. If such people have an inclination to donate special gifts at this season, there are several works which would be much more appropriate beneficiaries.

—Baptist Bulletin

READ THE BIBLE BY SYMBOLS

Although the



shall
not



neither shall fruit be in the



the
labour
of the



shall fail, and the



shall
yield no
meat; the



shall be cut off from the



and there
shall be no



in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the God of my salvation."—Habakkuk 3:17.

Good Works

(Continued from page one)

them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good proceed from His Spirit, and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

Rom. 3:20; Eph. 2:8, 9; Rom. 4:6; Gal. 5:22; Isa. 64:6.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works are also accepted in Him; not as though they were in this life wholly unblameable and unreplicable in God's sight, but that He, looking upon them in His Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

Eph. 1:6; 1 Pet. 2:5; Matt. 25:21, 23; Heb. 6:10.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God, they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, and yet their neglect of them is more sinful and displeasing to God.

1 Kings 21:27; Gen. 4:5; Heb. 11:4, 6; 1 Cor. 13:1; Matt. 6:2, 5; Amos 5:21, 22; Rom. 9:16; Titus 2:5; Job 21:14, 15; Matt. 25:41-43.

Christ Our Atonement

(Continued from page three)

which if taken by themselves, would seem to prove this. Like the words of Ananias to Paul (Acts 22:16) "Be baptized and wash away thy sins..." Evidently, from other Scriptures, baptism only symbolizes cleansing from sin, and does not actually remove sin. Paul himself makes that clear in Romans 6:4-10. If water cleansed from sin, then it would not be true that "the blood of Jesus Christ... cleanseth from all sin." If from ALL sin, then there is no sin left for water to wash away. The doctrine of baptismal regeneration is a doctrine that denies the efficacy of the blood of Jesus, and is one of the most wicked and destructive doctrines that can be taught. It virtually makes water a savior.

THE PASSOVER LAMB, a type of Jesus, took the place of the first born, with nothing added. The blood of that lamb was wholly sufficient. True they were told to eat the flesh and the bitter herbs, and to be fully clad ready for a journey, but life did not depend on those added instructions. The sole requirement of safety was the blood of the lamb applied to the doorway. So in this day we are commanded to be baptized and to do a lot of other things, but they have nothing to do without salvation or safety. The Lamb of God whose blood is applied by faith, is wholly sufficient for ALL of our sins are laid upon Him.

JESUS IS OUR COMPLETE SIN-BEARER. He has paid for every sin that we have ever committed, do commit or shall ever commit. We are saved by grace through faith in Christ PLUS ABSOLUTELY NOTHING.

"The Red Heifer"

(Continued from page four)

body of any man shall be unclean seven days." Oh, here's the reason for the ordinance of the red heifer. Israel's old nature is going to bring some of them to death. When a man died, they were to take some of those ashes, mix them with running water, then dip hyssop into that lye that was made from the ashes of that red heifer and running water, and sprinkle the tent, all that is within that tent and everyone that came near that tent. The Word of God tells us that anyone who has touched in any wise at all the dead man or the body of one who has died, or even if he were walking in a graveyard and by chance allowed his foot to tread upon a grave, it was necessary that he be cleansed from this defilement. It did not make any difference in what manner they came in contact with death, they were defiled for seven days time. The only way that defilement could be lifted was by taking the ashes of this red heifer, mixing them with running water

and sprinkling the individual, or the tent, or whatever had been touched and defiled by death in any way.

II.

LET'S SEE WHAT APPLICATION WE CAN MAKE OF THAT SO FAR AS YOU AND I ARE CONCERNED.

Does this have any relationship to us today? You might think that this happened so long ago and thus be inclined to think there could be no application of what happened in the wilderness with the Jews and what happens in this age with us Gentiles. Let's see.

Many times I go out to make calls and I will perhaps spend an entire afternoon calling upon unsaved people. Maybe I won't talk to a single person in the afternoon but those who are lost. I come in, as I have many times, not only physically exhausted, but spiritually exhausted. What's wrong? I've been touching too many dead bodies.

Let's look at it from this standpoint. I was in a home a good many months ago, and the hostess, as the meal was being served, served her neighbors right along with the dinner. The meal was delicious and the neighbors were really done up brown. I learned everything about those neighbors in expressions like this, "I told her enough to last her a month of Sundays." The next one that came in for review, "Well, I certainly gave her a piece of my mind." Presently a third one passed along the parade of life with an expression something like this, "I put the cat on her." I think I was there for an hour or probably for an hour and one-half, and when I came away, I came away feeling there had been something pulled out of me spiritually. What was wrong? I had been touching a dead body.

I held a revival meeting down in central Kentucky a few years ago, in one of those aristocratic churches. The pastor loved to play croquet. I haven't a thing in this world to say against the game itself, but I do think that when we got up in the morning and played croquet from ten o'clock until just time to hurry to the services at night, only taking time out to eat at the noon hour—I do think, and I believe you will agree with me, that he carried croquet to the extreme. In every home we went, we played croquet. Practically every day without exception, from ten o'clock in the morning, until nearly seven o'clock at night, it was one continuous game of croquet. We never talked to lost people about their souls—we played croquet with them. We never witnessed for our Lord—we were too busy playing croquet. I said to the pastor the day before the meeting closed, "I'm leaving this meeting to go home with less spirituality than when I came here. A revival meeting ought to inspire first of all the preacher, as well as others, but I am going home with less spiritu-

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, DECEMBER 7, 1957

PAUL BEFORE THE SANHEDRIN

ACTS 23

Memory Verse: "Be of good cheer, Paul: for thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts 23:11.

I. Paul Smitten. Acts 23:1-5.

Three times before the Sanhedrin had been called together in connection with those who believed in the Lord. Cf. Acts 4:5; Acts 5:21; Acts 6:12-15. Paul's bold language before this body stirred up the anger of the High Priest who commanded Paul to be smitten. Paul's harsh reply was doubtless deserved by the High Priest, but Paul was not justified in speaking thus. His message lacked much of the meekness of Jesus, whose servant Paul was.

II. Paul Divided His Enemies. Acts 23:6-9.

Latin peoples have a proverb: "Divide your enemies in order to conquer them." When Paul saw that the Sanhedrin was divided, some of them being Pharisees and others Sadducees, he proceeded to do as the proverb states—he divided his enemies on the basis of the resurrection.

III. God Protects His Own. Acts 23:10.

The scene which grows out of Paul's division of the Sanhedrin beggars all description. The shouting between the different factions of the Sanhedrin must have been terrific and Paul was in danger of being pulled to pieces by this mob of the Sanhedrin. At this time, the chief captain interfered and rescued Paul. This is another instance showing how God takes care of His own at the time of our greatest need. Cf. Isa. 26:3.

IV. The Lord's Grace To Paul. Acts 23:11.

In the midst of this scene of confusion, this verse presents to us a most gracious fact. Paul's body was bruised and full of pain. He was likewise suffering in his spirit, for he had disobeyed all the warnings (Acts 21:4, 10, 11) that God had

given to him to keep him from going to Jerusalem. His failure for not having heeded these warnings must have weighed heavily upon him. Above all else, he was disappointed because his brethren, his kinsmen in the flesh, had not received his message which he has hazarded his life in coming to Jerusalem to deliver. However, in the night time the Lord stood by him. His loving arms were placed about this servant of His whom He told to be of good cheer.

The Lord reminded Paul that he had borne a faithful witness but did not remind him of his mistakes nor his faults. He also gave Paul full assurance as to his future service. Paul was always fearful lest he might become a cast-away. Cf. 1 Cor. 9:27. God now assured him that he had not yet reached the end of his labors and that he was still to be used of the Lord.

How wonderful that we can hear the same words of cheer from our Lord in the midst of our difficulties and our perplexing problems which come before us.

V. The Conspiracy To Kill Paul. Acts 23:12-35.

This conspiracy against Paul shows the condition of the Jewish nation. Isa. 1:21 has now been thoroughly fulfilled. However, these parties who had intended to kill Paul had not reckoned with Paul's Lord. Accordingly, God took care of Paul by providing helpers in the person of his nephew and the chief captain. Notice verse 16 and 22. This would teach us that the Lord always provides helpers for the furtherance of His truth and the carrying out of His purposes in the Gospel.

To save Paul's life, however, it is necessary that he flee to Caesarea. In the night time he leaves the beloved city, Jerusalem now is forever behind him. Rome is yet before him. God is working out His plan in Paul's life.

ality than when I came." What was wrong? Just one thing—I had been touching too many dead bodies without any spiritual nourishment.

Many times, especially in my earlier days as a preacher, I have gone into a country community to hold a revival meeting, where I would spend the days of that meeting going from first one home to another. It was not a bit of difficulty to get those country folk to talk about hogs, cattle, sheep and crops. It was the very thing they talked about all of the time, but to get those folk to talk, when we sat down together, about spiritual things and eternal truths pertaining to God's Book and His kingdom, was almost an impossible matter. Many times when I have held revival meetings in country communities under similar circumstances, I have gotten so sick of hogs, cattle, chickens and all things pertaining to the farm that I have longed in my heart to get away to find someone who knew the Lord Jesus Christ who could talk in terms of spiritual things. What was wrong? I had been touching too many dead bodies.

Sometime ago, three Baptist deacons, not members of this church, without any connection whatsoever to me, decided that they had three things against me and that each of them ought to tell me. They came in. Deacon No.

1 said, "You would accomplish a great deal more in life if you were not too strict." He said, "There are a lot of good people in Ashland who are saved people but not members of any church." That was deacon No. 1's objection to me. Deacon No. 2 said that because of the influence of THE BAPTIST EXAMINER it was impossible in his church to have fellowship in a union meeting. Thank the Lord for that. He wanted union meetings. Deacon No. 3 was very much perturbed because I dared to say that a woman ought to keep still when she is in the house of God. However, the Bible said it long before I ever said it. I tried to be patient as I heard the criticism leveled at me on the part of Deacons No. 1, 2 and 3. When they left, I said to myself, "Virtue has gone out." If I had analyzed myself then, I could have said, "One thing is wrong—I have been touching too many dead bodies." A few minutes passed by and in came a man who loves the Lord, who cherishes the Lord Jesus in his heart, and has the smile of Jesus upon his face and that look of heaven in his eyes. He said, "I don't want to take up too much of your time." I said, "Brother, just take it all—it's all yours." He wondered at my attitude. I said, "Just take as long as you want talking about the Lord Jesus or anything pertaining to His Word, His kingdom or His church. I have been touching too many dead bodies and I'm glad to have a chance to touch something besides that which is dead."

Beloved, do you know why you and I don't reach more people for the Lord Jesus Christ? I'll tell you. We touch too many dead bodies. Do you know why it is so easy to find an excuse to stay away from the house of God? We touch too many dead bodies. Do you know why it is when Wednesday night comes and when other services come, it is so easy to stay away from the house of God and go some place else? It is because all during the day you have been touching dead bodies. It is so much easier to stay away because you are contaminated.

I think about the membership of our church, about you and me and those of us who love the Lord, what we need above everything else is, instead of touching the world so much and having contact with dead bodies so much, we need to have contact with the Lord Jesus Christ.

III.

TWO FROM THIS. CONTACT WITH EVIL DEFILES. Read it.

"He that toucheth the dead body of any man shall be unclean seven days."—Numbers 19:11.

You can't come in contact with evil without being defiled.

Old Noah was used mightily of God, and after God had used him, Noah got drunk. Look at him as he lay down naked, exposing himself. Beloved, Noah's drunkenness, his contact with evil defiled him. From that time on, you never read that God used Noah another day of his life. He lived 600 years and God used him mightily. He lived 350 years after he got drunk, and God laid him on the shelf and never used him again. I tell you, beloved, contact with evil defiles. These individuals could not touch a dead body without being defiled, and you and I can't touch this world without being defiled.

Simon Peter denied his Lord. He warmed his hands at the enemy's camp-fire. He had fellowship with those who hated his Lord. Then he looked around and saw Jesus looking at him and the Word of God says, "He went out and wept bitterly." Why? He had had contact with evil, and that evil had defiled him. Listen to God's Word:

"If I regard iniquity in my heart, the Lord will not hear me."—Psalm 66:18.

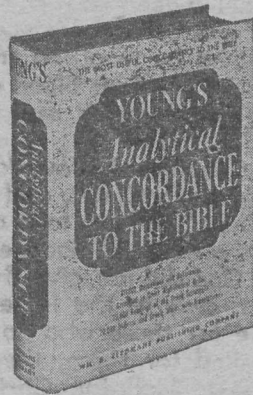
Does evil contaminate? Does evil defile a saved man? Listen:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah 59:1, 2.

I tell you this fact, beloved, contact with evil defiles God's man. God wants His children to be clean. That fact is proven to us in view of this truth that God gave this ordinance of the red heifer. If God had not cared anything about His people being clean, He never would have given to them the ordinance of the red heifer; however, He wants His people to be clean and He proves that by the fact that He gave this ordinance, in order that His people, when they did become defiled, might be cleansed therefrom. A man might step on a

(Continued on page eight)

YOUNG'S ANALYTICAL CONCORDANCE



By ROBERT YOUNG

Price

\$11.00

(Plain)

\$11.75

(Thumb-indexed)

Words fail us to attempt to commend this marvelous book. To realize its value, one must own it and use it. It could not be praised too highly, for its usefulness is inestimable.

THE BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky

LET'S GET A LESSON OR

NOVEMBER 30, 1957

THE BAPTIST EXAMINER
PAGE SEVEN

POSSUM RIDGE LETTER

dere bro. Gilpeens—

wel sir, i want tu tel u what ole Mose did tuther nite. i told hem that he ort not tu du hit, but he sed that hit wuz uf a kon-founded kneesessity what he had tu du. there was 1 uf them ther niger hole-roler sanktifried tints that blowd up her to possum ridge frum down Louisville wa, so they sed. (i never did put much konfidense en anything that kam frum that ther plase. that ther preecher facktry down ther has jist about rerned this hole stat, enyhow).

wel, them felers what brot this tint had the riproarinist, snortin-est, whoopeenist, calamitous, jiving religun that i ever heerd tel uf, er smelt uf, er felt uf, or seed with mi 2 i-balls. hit got hold uf er feler's ferst uf the fiv sines, and hit would rattle all the wa thru hits viktim til hit kam out at the last uf the fiv senses, ef u no what i meen.

uf kors, ole Mose has fer a long tim been planted and ruted, grounded and upblided in the dere ole Baptist doctrines. so he weren't moved hither and thither, tu and fro, ner up and down, ner round, by what the hole-rolers uf his racionality sed, did, purformed, er enaked. he sed he jist went to onderstan, cull out, sipher, and percipitat ther hairisees, so as tu refewt them fer won uf his brethren who air all flubberdegusted bout the hole shebang.

when Mose kam bak, his i-balls what air usually stiking out about 1-haf uf an ench frum the i-socket, wer a sticking out at least 1-ench and wuz goin round and round lik thes little kolored balls that u see on a gasaleen pump when it air filin yore automobubble ful uf hi octane. it tok that niger bout 2 das tu git over the spel he kought frum them ther hole-roler sanktifried peple, ther hairisees, purvurshuns, xtorshuns, and descriptural prackties shor flubberdegusted ole Mose fer a spel.

wel, u no, bro. Gilpeens, ther air jist lots uf Baptists what air lik Mose. thay is alwas speckta-latin and vestigatin sum uther religun, and thay gits all konfuzed and upset. thay ort tu hav better sinse than tu mess with the devil's krowd, but thay shor don't.

it is hard enuff fer men lik u, bro. Mason, bro. Bob, bro. Beck, and all uf the uthers what rit fer our dere ole Baptist jernal, tu see thu, refewt, lambast, xpos, and decompos the hairisees uf the fals preechers uf Satan, yit sum novice thinks thay kan du hit jist so esy. pursunly, i sta awa frum the hairitics as much as in me is. but sumtims i hav tu rub el-bos with one tu larn his hairisee.

uf kors, bro. Gilpeens, i aint never ben fuled er upset or down-set by eny hairitic. i don't gess i had tu tel u this tho, bekaus u already no that i am

yore frend
i s hardtufule

p s—i hav ben en Memphis fer a da er 2. i herd bro. Cox preech on what sum fokes kalls the sab-

"The Red Heifer"

(Continued from page seven)
grave accidentally, he might, by chance, step on a dead man's bones, or he might, by accident, be defiled in the death of a man. Such might take place and a man might be defiled thereby for seven days, but God did not want His children to remain in that condition.

Beloved, you might be defiled by evil this moment but God does not want you to stay that way. God does not want His children to remain defiled. God wants you to be clean. Listen:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity and PURIFY unto himself a peculiar people, zealous of good works."—Titus 2:13, 14.

God doesn't want you to be defiled. He wants you to be purified.

"Who gave himself for our sins, that he might DELIVER US FROM THIS PRESENT EVIL WORLD, according to the will of God and our Father."—Galatians 1:4.

You can't help being defiled, but God does not want you to stay that way. He wants you to be clean and He provided a way of restoration so far as these Jews were concerned, and that restoration was that they should take the ashes of that red heifer, mix them with running water and make a lye, dip hyssop into this and sprinkle everything that had become defiled. That was God's way of restoration.

Does God have any way of restoration for His children who have been defiled by the things of this world? Thank God He has. We have His remedy right here within the Word of God. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from

uth. Kors hit aint no sabuth at tall, fer hit is the Lord's day. u ma rekoniz that this hear tipe air a little betur than usual. That air bekaus i rote hit out en mi on han 1st, then mi dawter-en-law hamered hit out on the tipe-riter fer me, so hit loks reel nis don't hit? Koars she reely had sum tim tring tu foller my wa uf riting. hit sems as if thes hear yunguns that er koming on in our tim jist aint gitting much bi wa of edukashun. i shor wood hav liked tu ben in little rock fer the big konferense, but Samantha ain't feelin tu good in the korsn uf her feet, so we didnt cum. i aint ben feelin tu good miself, an ef i air tu sta around much longer, i'd betur take good kare uf miself. i shor would hate tu miss ritin fer our dere old Baptist jernal, and miny uf the reeders would miss mi riting i no—wun wa er tother, i rote all uf this aftur mi boys wife qwit tipin so that is whi ther es so much extri this tim. so i wil sa now—i's plum dun.

all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—John 1:7-10.

As the Jews had the ordinance of the red heifer whereby they could be cleansed from their defilement and brought back to God, so, beloved, God tells us within His Word how we can be restored—if we confess our sins. To whom? Not in the ear of some earthly individual. Not in the ear of somebody else who, doubtlessly, has more sins than you yourself, but if you confess those sins into the ear of the perfect one, Jesus Christ, the promise is He will forgive our sins and cleanse us from all unrighteousness.

Let me ask you a question this morning: Have you been in contact with the world too much?

Do any dead bodies ever touch you? Would you like, this morning, to be brought back to God? There is just one way you can be—if you confess your sins. Oh, may it please the Lord this morning to cause you to have a desire to walk a little closer, to live a little more like Him, and be a little more like Him.

I said, "Let's walk in the fields." He said, "No, walk in the town." I said, "There are no flowers there." He said, "No flowers, but a crown."

I said, "But the skies are black, There is nothing but noise and din."

And He wept as He sent me back, "There is more," He said, "there

is sin."

I said, "But the air is thick, And fogs are veiling the sun, He answered, "Yet souls are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say."

He answered, "Choose tonight, If I am to miss you, or they."

I pleaded for time to be given, He said, "Is it hard to decide? It will not seem hard in Heaven, To have followed the steps of your Guide."

Then into His hand went mine, And into my heart came He, And I walk in a light divine, The path I had feared to see.

The Doctrine Of The Blood

(Continued from page two)

from this terrible judgment. This was the Passover Lamb. The Israelites were to take a lamb for each family; that lamb was to be a spotless lamb, a male of the first year, without a single blemish. It was to be kept up until the fourteenth day of the month. Then it was to be killed in the evening. The blood was to be applied to the two door posts and to the lintel above. The flesh of the lamb was to be roasted with fire, and eaten with unleavened bread and bitter herbs.

"When I See The Blood..."

All this was to be done before the Lord passed through the land. And in Exodus 12:13, the Lord said, "And the blood shall be a token upon the houses where ye are: when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Well, that night the Lord passed through the land and slew all the firstborn of every house, except the houses where the blood was on the door posts and lintels. When Pharaoh knew what had happened, he immediately let the Israelites go out of the land.

Now, I want you to see in this, the truth of **Blood Redemption**. I want you to see the typology that we have here, typifying the redemption we have through the death of Christ. In 1 Corinthians 5:7, the Scripture says, "Christ our passover is sacrificed for us." And in John 1:29, John the Baptist referred to Jesus as the **Lamb of God**. Also, in the Book of Revelation, Christ is referred to as the **lamb** slain from the foundation of the world (Rev. 13:8).

The Typology

Let us now hurriedly notice a few things concerning this Passover Lamb.

First, this lamb was Israel's divinely ordained substitute. The Lord was to pass through the land and slay all the firstborn. But in His grace, God provided that a lamb could die in the stead of His chosen people, Israel. They were redeemed from being smitten of the Lord.

Certainly, this typifies the redemption that the elect have through Christ, the Lamb of God. God's elect were under the curse of the broken law. That curse was death, or separation and punishment from God. Of old, the Israelites were no different from the Egyptians as far as the curse was concerned. But by grace, God saved His people from death, by providing the Passover. So it is with God's elect: they are children of wrath, even as others; they have condemnation upon their heads. But thanks be unto God, He by grace gave the Passover Lamb for His chosen ones. Listen to Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

Beloved, before the foundation of the world, God chose us in Christ, and ordained Him as our Passover Lamb, to take away our sins. He died for the world of God's elect. You will notice that God did not give the Passover to the Egyptians; only to the Israelites. Neither did Christ die for those who go to Hell. Why, if He had died for them, they would have no sins to go to Hell for. Christ laid down His life for His sheep (John 10:11, 15, 18).

Secondly, note that this Passover lamb was to be without any fault whatsoever. We read in Exodus 12:5: "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats."

Here, we have a picture of the **sinlessness** of our Passover Lamb, the Lord Jesus. He was without sin. God gave us a Lamb that is with-

out blemish — no sin about Him in any wise at all. It was of necessity that we have such a Lamb, for He was to die for our sins, and certainly, if He had had sin Himself, then He would have needed a Lamb for His own sins. But Jesus was our sinless substitute, truly a Lamb without blemish and without spot.

Thirdly, note that this Passover lamb was slain. God said, "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening" (Exodus 12:6). Beloved, of what use would that lamb have been had it been with blemish? Why, of no use at all, for God demanded a lamb without blemish. Well, what if one had a lamb without blemish, but failed to **slay** it? Would it have been of any value to a person? Why no. The unblemished lamb must be slain! In this we have a glorious type of the two-fold work of Christ for His people. Our Lord first of all lived an absolutely righteous life — not just a mere innocent life, but a righteous life. Then, the unblemished Lamb of God was slain by God as a sacrifice for our sins. The sword of divine justice fell upon Him, instead of the elect. And God thus passed over us, our sins having been paid for.

Fourthly, note that the Lamb was eaten. We read, "And they shall take of the blood, and strike it on the two posts and on the upper door post of the houses, wherein they shall eat it" (Exodus 12:7). The Israelites feasted upon the lamb. And so it is with the Heavenly Lamb — His elect feast upon Him. He is the meat, bread, and drink. He is the Bread of Life and the Water of Life. In John 6:51, He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." We eat the Lamb of God by faith. He is the only saving object of faith. We often speak of "saving faith." But actually, it is not faith that is saving, or that saves; **it is the object of faith that saves.** Faith is only saving, when it has Christ as its Object, and it is saving in that sense only.

Fifthly, note that the lamb was to be eaten with bitter herbs and unleavened bread. This is typical of repentance from sin and turning to the true bread of life. Repentance is a bitter experience, as bitter as bitter herbs. It is only by the grace and gift of God that one can eat the bitter herbs of repentance. Repentance from sin is contrary to the old nature. It is truly a bitter experience against old Adam. Notice that the eating of the lamb, the unleavened bread, and the bitter herbs were all closely connected. They were to eat the lamb "with" the bread and herbs. So are repentance and faith closely connected. Logically, repentance comes first, for it is turning from sin to Christ as the Object of faith. The lamb had been slain, typifying the death of Christ for our sins. We are to eat that by faith. The unleavened bread typifies Christ, as our holy Bread of life — the Living Christ, who gives us our daily, spiritual bread. And of course, mixed with these are the bitter herbs for repentance.

Certainly, the Passover lamb is a marvelous type of our redemption by the Blood of Christ. After the Israelites had eaten of the lamb, they left on a journey, a pilgrimage. They were headed for "the promised land." They now must walk by faith, not by sight. Finally, God brought the nation into Canaan, as He had said He would.

We, too, after having been born again, are on a pilgrimage, a spiritual one. We are pilgrims and strangers in this world, the wilderness of sin. We are bound for the promised land. Our God is the same God of the Israelites, and praise His name, we shall one day reach that blessed Home!

Subscription Blank For "Harvester" Readers

This is the fourth and last copy of TBE that will be sent to you who used to receive "The Harvester." Many of you have already subscribed and are receiving TBE. We hope that many others will likewise subscribe.

Name _____
Street, Box, or Route _____
City and State _____
Enclosed is _____ for _____ years.
(Subscription rate: 50c per year.)

Fill out, enclose your subscription money, clip, and mail to:

THE BAPTIST EXAMINER

P. O. BOX 189
ASHLAND, KENTUCKY