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# 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

Mailing Address: Box 910, Ashland, Kentucky

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WHOLE NUMBER 1044

## The Particular Atonement

Ten Reasons Why I Believe It

A Sermon Preached by Bob L. Ross to Calvary Baptist Church, Ashland, Ky.

I am in full agreement with C. H. Spurgeon's following statement:

"Many divines say that Christ did something when He died that enabled God to be just, and the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward. Now, such an atonement I despise

—I reject it... I had rather believe a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined to it." (From Spurgeon's sermon on "The Death of Christ.")

### God's Handful

Sometime ago, I read an article setting forth the universal atonement theory, and the author somewhat heatedly blasted the doctrine of particular redemption, saying that some teach that God chose only "about 3 per cent of the human race," and that Christ died for only a "handful."

I don't know where this author heard or read the extraordinary doctrine of "3 per cent election," but it is an eminently Scriptural doctrine that Christ Jesus died for a "handful." When Jesus spoke of His "sheep" in John 10:27, 28, He said that they were given eternal life and no man could pluck them from HIS

HAND. These are the same "sheep" to whom Christ referred when He said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

So it is perfectly clear that Christ did die for a "handful"—the handful of "sheep" of whom He speaks in John 10. Whereas I certainly would not say that only 3 per cent of the race are elect, I heartily agree to the statement that Christ died for a "handful." But according to the Scriptures, that "handful" is—

### "A Great Multitude Which No Man Could Number"

Let us read Revelation 7:9, 10 and see just how many are in God's hand. Certainly, this passage reveals to us that God has "a great big hand."

"After this I beheld, and lo, A GREAT MULTITUDE WHICH NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, (Continued on page 2, column 1)

## Baptists Can Have Nothing To Do With Those Who Preach False Gospels

There are those who say that we ought to unite and cooperate with those with whom we differ on "minor points of doctrine" or the "non-essentials." We are told that just so long as we are in agreement with certain groups on the most important doctrines, or the "fundamentals," we should work with them in union meetings, etc. But the thing that these unionists overlook, so far as Baptists are concerned, is that the Baptists are in disagreement with the majority, if not all, of those who unite in such meetings, not only on the so-called "non-essentials" or "minor details," but on the all-important Gospel message.

Baptists do not believe that the Holy Rollers, Methodists, Campbellites, or any others that teach that salvation is not altogether by Jesus Christ, truly preach the Gospel of Christ. But rather, Baptists believe that these groups preach "another gospel," teaching men that salvation is not by Christ alone. And any group that perverts the Gospel in this manner certainly is not one with which we can work in any manner.

Let those who cry up "mass evangelism" and union meetings show that the "gospels" preached by the various groups are in harmony with the Bible. This would be a difficult task indeed! The Holy Roller "gospel" of praying through, the Campbellite "gospel" of water, the Methodist "gospel" of works mixed with grace, the Presbyterian "gospel" of covenant grace through the family tie, and all the other false gospels have

only one thing in common — they deny that salvation is by Christ alone, but in some manner depends upon the flesh. The Baptist gospel, on the other hand, is that salvation is "all of grace from base to summit, sovereign grace and grace alone."

So it is not merely a few points of "minor doctrine" on which Baptists disagree with others; rather, it is on the all-important message of salvation by the grace of God. The fanatical "mess" evangelism crowd tell us that all these other groups believe in the deity of Christ, the virgin birth, the atonement, etc. Well, so does the devil. But the devil isn't trusting Christ and preaching the gospel of Christ, but is seeking to lead others away from Him. That is exactly what these heretical groups are doing with their false gospels. They profess that they know God, but in works they deny Him.

Baptists should have nothing to do with a crowd that preaches the doctrine of works, such as these we have mentioned. When these groups see the truth as to salvation, they will most likely come on over and unite with the Baptists who have been standing for grace for so long, and there will not be any occasion for a union meeting. When Baptists yoke up with others who do not believe in salvation by grace, they thereby say to the world that their gospel is not what they claim, but that other gospels are also according to the Scriptures. Let us not recognize the gospels of the devil by yoking up with those who serve him in the propagation of them.

## Future Wars Will Bring Great Disaster

40 Years Ago—

## Southern Baptists and Alien Immersion

By W. P. Throgmorton

(From THE ILLINOIS BAPTIST, June 1, 1918)

A meeting of scientists at Pughwash, Nova Scotia, from the United States, Russia, and eight other countries from Canada to Communist China, ended with a warning of catastrophe unless war is abolished.

After four days sitting around a big table in a kindergarten classroom, the scientists signed a 2,500 word document that declared:

A nuclear war would be a disaster "of unprecedented magnitude."

Such a war would kill hundreds of millions of persons at atomic blast, heat, radiation and its effects on unborn generations.

War must be eliminated, not merely regulated.

About 100,000 living persons and another 100,000 yet to be born have been injured by six years of atomic bomb tests.

The Holy Scriptures constitute our sole and sufficient Authority in things moral, spiritual, and eternal. And our Lord said, "the Scripture cannot be broken" (John 10:35).

The Scriptures inform us that even after the Lord has fulfilled His promise to return and receive all who are His by faith, and take them to the Father's house, there shall be wars.

"And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows" (Mark 13:7-8).

So we must all be prepared for the "Or Else" which the scientists mentioned. Each person on earth must be prepared to be killed by atomic blast, heat, radiation, famine, pestilence or some other catastrophe.

The way to be prepared for every eventuality is to "believe on the Lord Jesus Christ" and be saved (Acts 16:31).

In January, 1915, I sent to one brother in each state affiliating with the Southern Baptist Convention the following note:

"Dear Brother: I am investigating a question of facts. What percent of the Baptist churches in your state receive or would receive alien immersion as valid? Please answer briefly, according to your best judgment and information, on return postal sent herewith. Your brother.—W. P. Throgmorton."

Here is the information which we received. We do not quote all that was contained in the replies, but only so much as answers the questions.

Alabama: F. W. Barnett, Editor of Alabama Baptist: "I should say the number would be negligible.

I have heard of a few city churches that have done it."

Arkansas: E. J. A. McKinney, Editor of Baptist Advance: "I will say that in my judgment there is not a Baptist church in Arkansas that would receive alien immersion."

Florida: Wm. D. Nowlin, until recently Editor of the Florida Baptist Witness: "So far as my knowledge goes, only two churches in Florida have received alien immersion, and they do not defend nor make a practice of it, I understand."

Georgia: H. R. Bernard, Secretary of State Missions: "Not half a dozen stand for alien immersion."

Kentucky: J. W. Porter, Editor of the Western Recorder: "I think

it safe to say that 25 would be a very liberal estimate of the number of churches in this state that would accept alien immersion."

Louisiana: G. H. Crutcher, State Mission Secretary: "I think possibly there is one church in this state that would of its own accord receive alien immersion. I believe we have only three pastors who would ask their churches to receive alien immersion, while we have about 700 churches and about 300 preachers."

Maryland: A. J. Fristoe, Secretary of State Missions: "In Maryland we have 76 churches. One hundred per cent will receive a person immersed upon a profession of his faith by a minister of any evangelical denomination, so

(Continued on page 6, column 2)

## Baptist Churches And Bible Truths

By J. M. Carroll

Author of "The Trail of Blood"

Into the "dark ages" went a group of many churches which were in no way identified with the Catholics. Out of the dark ages came a group of many churches which had never been in any way identified with the Catholics. The following are some of the fundamental doctrines to which they held when they went in and the same are the fundamental doctrines to which they held when they came out; and the same are fundamental doctrines to which they now hold:

1. A Scriptural Church: Christ is founder, its only Head and Lawgiver.
2. Its ordinances—Only two: Baptism and the Lord's Supper. They are typical and memorial. Not saving.
3. Its officers: Only two—bishop or pastor and deacons. They are servants of the church.
4. Its government: A pure democracy. And that executive only. Never legislative.
5. Its laws and doctrines: The New Testament and that only.
6. Its members: Believers only. They are saved by grace, not works, through the regenerating power of the Holy Spirit.
7. Its requirements: Believers on entering church to be baptized, that by immersion: then obedience and loyalty to all New Testament laws.
8. The various churches separate and independent in their execution of laws and discipline and their responsibilities to God. But co-operative in works.
9. Complete separation of Church and State.
10. ABSOLUTE RELIGIOUS LIBERTY for ALL.

## The Baptist Examiner Pulpit

### "WE HAVE AN ALTAR"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

(Read Exodus 27:1-8.)

"We have an altar."—Heb. 13:10.

One of the greatest curses in all the world is to take things for granted, and I am satisfied that the majority of people are guilty of doing so. The most of us take things for granted without ever analyzing them and without ever looking at them introspectively. The majority of us just accept what we hear as factual and the result is that many, many times we are led astray because we take things for granted.

That is true in our material, fleshly lives every day, and it is certainly true from a spiritual standpoint. I can stand here by the hour, and name various here-

sies that people accept and preach just because somebody else has taught and espoused them, and they, today, hear them, accept them, and re-preach them, without ever in any wise at all examining those statements to see whether they be facts.

I know of no greater example than that relative to the altar. You can hardly talk with an individual without hearing him tell you that he believes in an altar. "Yes, sir, Brother Gilpin, I believe in an old-fashioned altar," and when you come to find out what he means, he actually means a mourner's bench, but he calls it an altar. When you pin him down and begin to analyze what he has said, you will find that he thinks

that the altar that is spoken of in the Old Testament is a mourner's bench. I have heard people, even preachers, attempt to say that the altar that is spoken of in the book of Exodus is nothing else but a mourner's bench. Beloved, that just shows how people take things for granted without ever trying to understand.

My text in Hebrews says that we have an altar. That means that you and I and everybody in this world who is saved have an altar, and I thank God that that is true.

I go back to the Old Testament and I find that the Jew had an altar. He couldn't come to God unless he came by way of (Continued on page 6, column 4)



# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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## The Particular Atonement

(Continued from page one) clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

These words make it plain that God has a great number of "sheep" in His hand. Who are these people of this passage? Who is this great multitude? They are God's "sheep," of course. You will notice that they all believe in the Sovereignty of God. They all attribute salvation to the Lord. There is no prattle on their part with regard to the will of man or his actions. No; with a "loud voice" they cry joyfully of His sovereignty. Many times on earth we call down the reproach of the world when we tell of His sovereignty; but one day, in a blessed company, our theme will be the sovereignty of our Saviour. Though perhaps some saints on earth now do not sing of His sovereignty, nevertheless, when we all get to glory we will see Him as He is and render unto Him all the praise.

### My Reasons

Now I want to give some reasons why I believe in the doctrine of particular atonement or, as it is sometimes called, limited atonement. I do not expect to exhaust in this message all the reasons why I so believe. But some of the more outstanding reasons will be mentioned.

### 1. First, I Believe the Particular Atonement Because We Are Plainly Told That Christ Died for the Sheep.

I call your attention to a verse in John, a verse previously referred to, John 10:11. It says:

"I am the good shepherd: the good shepherd giveth his life for the sheep."

Again in this same chapter, the Lord says: "I lay down my life for the sheep."

I have never heard or read any one who advocated the notion that the "sheep" included every man that ever lived. Regardless of what view of the atonement men have taken, they uniformly agree that the term "sheep" refers to a limited number of persons. (I, of course, except the Universalists).

There is no way, then, to deny that Jesus here taught a particular atonement—an atonement for His "sheep."

Now, I want to quote from this same chapter again in order to show that the "sheep" of Christ are not merely those that are already saved. In John 10:16 we read:

"And OTHER SHEEP I have, which are not of this fold: them also I MUST BRING, and they SHALL HEAR MY VOICE; and there shall be one fold, and one shepherd."

This verse proves that Christ has some lost "sheep" as well as some saved "sheep." Some of the "sheep" (probably referring to elect Gentiles) have not yet heard, some have not yet been brought to the fold by the Shepherd; but all shall hear and come into the fold before the Shepherd is through with His work. The Shepherd died for His flock, and He shall find each one and bring it in (Luke 19:10).

Another verse of John 10 will give us light as to the "sheep" of Christ. In verse 26, we read: "Ye (the unbelieving Jews) believe not BECAUSE YE ARE NOT OF MY SHEEP, as I (Jesus) said unto you."

This verse shows us that some are not Christ's "sheep." So if some are not Christ's "sheep," the universal atonement theory is false, for Christ died for the "sheep."

And you will notice that this verse 26 says that they believed not because they were not Christ's "sheep." It does not say, as some would have it, that they were not the sheep because of their unbelief. The "sheep" believe, but the "goats" do not.

Now for whom did the Saviour die? For the "sheep"—saved and lost "sheep," not for "goats." Thus, the atonement is particular and limited.

### More Passages

Another verse in the Word of God that teaches particular redemption is Matthew 20:28:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for MANY."

Who will deny that this "many" is synonymous with the "great multitude" of Revelation 7 and the "sheep" of John 10? Why should Jesus use a word such as "many," if He died as the universal theorists teach? No, this word does not fit into the universal scheme.

Here is still another passage to consider:

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

If you will carefully read the context of this passage, you will see that the apostle Paul is speaking of one group of people throughout, namely, those whom God foreknew and predestinated. Note that the apostle uses the

## Pastor Wayne Cox In Texas Meeting

Brother John W. Reynolds, pastor of the Providence Baptist Church, Rt. No. 2, Henderson, Texas, writes that Brother Wayne Cox of Woodlawn Baptist Church, Memphis, Tennessee, is to be in a



WAYNE COX

meeting with the Texas church beginning Saturday night, July 19th and extending through Sunday, July 27th. There will be services in the morning at 10:00 and evening services at 8:00. On Sundays the preaching service begins at 11:00 a.m.

The church where this meeting is to be held is located 7 miles north of Henderson, Texas, on the Henderson-Longview Highway.

We urge our readers in this area to go out and hear Brother Cox. You will enjoy the fellowship of Brother Reynolds and the



JOHN W. REYNOLDS

church, as well as the good preaching of Brother Cox. Support this meeting with your attendance and prayers.

The address of Brother Reynolds is 1316 N. Spring St., Tyler, Texas. We give this because some folk might come from a distance to this meeting, and not knowing that Brother Reynolds lives in Tyler, would go to Henderson and not find him. If any of you decide to come from a distance, and wish to stay over night, it would be wise to contact Brother Reynolds and let him know when you are coming.

words "elect" and "us" in a synonymous manner. His argument in the passage quoted is that the elect are free from condemnation, for Christ died in their stead and makes intercession for them. None of them can be condemned, for Christ suffered their punishment; none shall fail to receive the benefits of Christ's death, for Christ makes intercession for them. Thus, this passage clearly reveals that Christ died and intercedes for His elect.

I shall mention one other Scripture. In Revelation 5:9, we read:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood OUT OF every kindred, and

## "I Should Like To Know"

1. Please tell me what "Selah" means.

It is an expression that indicates a pause; and since it is used at the end of verses containing great truths or thoughts, it is generally believed to be used for the purpose of calling special attention to what has just been stated.

2. Why do you condemn so many? My Bible says "Judge not that ye be not judged."

We are not conscious of having "condemned" anyone. If so, then you will do us a favor by telling us who we have condemned and when we did it.

It is true that this paper condemns heresy and its advocates, but only in the sense of showing what the Bible teaches with regard to heresy and heretics. A jury does not condemn a murderer to death, it is the law itself that does so. The jury acts only in harmony with the law. Now we are no jury, but the Bible plainly tells us to "judge righteous judgment." The Bible says,

tongue, and people, and nation."

These people were believers in particular redemption for they said that they were redeemed to God "out of" the rest of the race.

Thus I have shown that the Scriptures teach that Christ died for a particular people. Now for my second reason—

### 2. I Believe that Christ Truly and Fully Satisfied the Law for All for Whom He Died.

There are three views of the atonement that men may take:

(1) The view of the Universalists that Christ died, satisfying the Law for all men, and that all shall be saved as a result thereof.

(2) The view of Calvinists that Christ satisfied the Law for a particular group (His "sheep" or elect), and that they shall be saved.

(3) The view of the Arminians that Christ did not really satisfy the Law of God for anyone, but merely made it possible for men to be saved by some condition imposed upon them by God.

I cannot accept the Arminian view because I believe that Christ truly satisfied the Law for all for whom He died. I cannot accept the Universalist view for the Bible reveals that all men are not saved, but many perish.

Therefore, I accept the view called "Calvinistic" for this view is plainly the teaching of the Bible and is in harmony with the Bible at the points where the other two views are not.

The Bible clearly teaches the doctrine of a substitutionary atonement. It teaches that Christ suffered the punishment due to others. This means that He suffered what the Law required of those for whom He stood. He took the curse of the Law for them. Thus, He fully satisfied divine justice. And since He did this for others, they must go free.

Now no one who believes the universal theory can hold that Christ truly satisfied the Law, unless he holds to universal salvation. If the Law has been satisfied for all men without exception, then pray tell me why all shall not be saved?

Any one who believes in the truly substitutionary, vicarious propitiation of Christ can only believe that all for whom Christ died shall be saved. The Arminian view, in order to preserve the idea of salvation by the will of man, denies the true satisfactory nature of the atonement.

Some have invented the notion that Christ died for every sin but the sin of unbelief, and therefore, men go to Hell for that sin only. But if this theory be true, then no one shall be saved. If it is true that Christ did not die for unbelief, (Continued on page 3, column 5)

"MARK them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them." (Roman 16:17). Now if you can kindly tell us how we can obey this verse and the others like it without doing some kind of judging, then please let us know.

In Matthew 7:1, where Jesus said "judge not," He wasn't talking about every kind of judgment. To use this verse to exclude every kind of judgment would be like using "thou shalt not kill" to do away with capital punishment, the killing of animals for food, or something of like nature. What Jesus meant in Matthew 7:1 was that we are not to sit in the seat of judgment, as if we were the judge, and pass rash judgment upon others. If you think Jesus had reference to heresy and heretics, you had better read what "your Bible says" in Matthew, chapter 23!

3. You say that the church began before Jesus died. So don't you have an unredeemed church, if it was in existence before His death?

You have been beguiled by the sophistry of the Campbellites. Let us put it this way (if you like such arguments as you quote): if the church were not in existence until after Jesus died, then Jesus died for nothing, for the Bible says, "Christ died for the church." If He died for it, it must have existed. Now when you wrangle out of that, we will answer the sophistry of the Campbellites given in your question.

4. The "church of Christ" people claim that their church began on the day of Pentecost. Can you prove they are wrong?

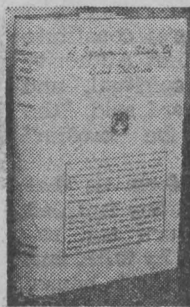
We will say this: if the so-called "church of Christ" had its beginning on Pentecost, where was it from Pentecost until Alexander Campbell?

Also, even if Christ's church had begun on Pentecost, it was still 1800 years too soon to be the so-called "church of Christ." This group did not begin until Alexander Campbell started it. Their claims to have started on the day of Pentecost are about as valid as the claims of some of the Masons to go all the way back to Solomon.

Proving this group's claims are wrong is no problem to anyone. Just read the book by Alexander Campbell's son-in-law entitled, *Memoirs of Alexander Campbell*.

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## Here's How Man-Made Ecclesiasticism Fights Sound Baptist Work In Australia

Wallace Reid Robinson is a Baptist missionary working in Australia. He recently pulled away from the man-made Baptist Union and is now conducting mission work in the simple New Testament manner. This has brought down the wrath of the ecclesiastics upon Bro. Robinson's head. We are publishing an article that was written in opposition to Bro. Robinson, and the letter he wrote in reply to the article. From this situation, may all Baptist readers learn more as to the evil of ecclesiasticism among Baptists.—Eds.

### BAPTIST UNION STATEMENT CONCERNING 'CALVARY BAPTIST MISSION'

The Executive Committee of the Baptist Union of New South Wales wishes to make the following facts known concerning an organization known as 'Calvary Baptist Mission,' which has been instituted by Rev. W. R. Robinson:

1. Rev. W. R. Robinson is not a minister accredited by the Baptist Union of New South Wales.

2. The Executive Committee of the Baptist Union of New South Wales disapproves of the action of Mr. Robinson in setting up this independent organization styled as 'Baptist' and regrets that meetings have been organized in areas where there is existing Baptist work.

3. The Executive Committee does not endorse certain teachings and practices being featured by Mr. Robinson.

4. The Executive Committee advises Baptist people to refrain from supporting Mr. Robinson or his organization.

(Page 6, Column 3, May 28, 1958 issue "The Australian Baptist").

30th May 1958  
The Executive Committee  
Baptist Union of New South  
Wales,  
619 George Street  
SYDNEY

Gentlemen:  
I read with great interest your statement on page 6, column 3, of the May 28, 1958 issue of "The Australian Baptist" concerning "an organization known as 'Calvary Baptist Mission,' which has been instituted by Rev. W. R. Robinson." This brought out into the open what I have known to be the real truth concerning Unionism that those they can't control, they seek to ruin. Furthermore, I observe the statement right at the beginning, "The Executive Committee of the Baptist Union of New South Wales wishes to make the following facts known" and then in the words following, you published a lie. Calvary Baptist Mission has NOT been instituted by Rev. W. R. Robinson, but by the Lord Himself. Those who KNOW the FACTS know that this is true. The

very motive behind what you did was to poison people and to turn them against a servant of God who would not bow his knees to the baal of Unionism.

In this open letter, I want to thank you for letting the entire world know that I am NOT a minister accredited by the Baptist Union of New South Wales. This lets all know that there is at least one Baptist preacher in Australia who has not bowed and worshipped at the invisible shrine of the union god of said Baptist Union.

In your second statement, you express your disapproval of the action of Mr. Robinson, as you say, "in setting up this independent organization styled as 'Baptist.'" Of course you disapprove of it. You are opposed to any body and to everything that does not fit in with Unionism. Where in the Scriptures can one find the authority for an organization as the Baptist Union of New South Wales and for a committee such as yours? The very purpose of this statement is to make it appear that I am not a "Baptist." In doing so, again you have published a lie. Those who know the FACTS know that there is not a stronger Baptist in the Commonwealth than I am. I, along with Calvary Baptist Mission, stand for those truths that Baptists have stood and died for down through the centuries.

Your third statement of "facts" is so worded again as to make it appear that I am putting forth certain teachings and featuring certain practices that are wrong and contrary to the Scriptures. Why didn't you list them? I challenge you to do so and to permit me to answer them in "The Australian Baptist" if they have been incorrectly stated. I will help you now by putting forth some of my beliefs.

I believe the Scriptures, God's Holy Word, furnish an ALL-SUFFICIENT rule of faith and practice (2 Tim. 3:16-17) in carrying out the Great Commission (Matt. 28:18-20). This belief alone destroys the entire foundation upon which the Baptist Union of New South Wales is built.

Moreover, I believe "We ought to obey God rather than men" (Acts 5:29); therefore, I would never take orders from the Baptist Union or any of the committees including yours. I believe in the Sovereignty of God (Psa. 115:3; 135:6; Isa. 14:24, 27; 46:10-11; Daniel 4:35; Ephesians 1:11), and the Lordship of Jesus Christ (Acts 2:36; 10:36; Philippians 2:9-11; 1 Timothy 6:15; Revelation 17:14; 19:16).

Furthermore, I believe in the Bible doctrines of Election (Ephesians 1:3; 1 Peter 1:2; John 15:16; Romans 8:33; 2 Timothy 2:10; Titus 1:1), Predestination (Ephesians 1:4; Romans 8:29), Total Depravity (Romans 3:10-23;

8:8; Ephesians 2:1-3; 4:17-18; 1 Corinthians 2:14; 2 Timothy 2:26; Jeremiah 17:9), and "Salvation is of the Lord" and by His sovereign grace (Jonah 2:9; John 1:13; 5:21; 6:44, 65; Romans 9th, 10th, 11th chapters; Ephesians 1:1-14).

Also, I believe that when unsaved Baptist church members are truly born-again, they ought to follow their Lord in Scriptural baptism no matter how many times they had previously been baptized (Matthew 28:18-20; Acts 2:41-42). I believe that Christ is the ONLY Lawgiver and Head of the Church (Ephesians 1:22; 5:23-27; Colossians 1:18), and that the only organization that we find in the New Testament is that of a LOCAL church.

The doctrinal statement of the Calvary Baptist Mission is that one known as the New Hampshire Confession of Faith with the exception of the last article for we believe in the premillennial return of Christ.

Now for those who are interested in the FACTS and not a big pack of lies, the practices "being featured by Mr. Robinson" and the Calvary Baptist Mission are soul-winning, prayer, Bible study, open air work, training for Christian services, and the estab-

### The Editors Urge Our Readers In Australia To Attend—

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East Lambton.

**Pastor: Wallace Reid Robinson,**  
B. A., B. D.

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Tuesday: 8 p.m., Prayer Meeting.

Friday: 8 p.m., Bible Study.  
Saturday: 7 p.m., Open Air Witness.

Calvary Baptist is Independent, Missionary, Premillennial, Baptist, standing for those truths of God's Word that Baptists have stood and died for down through the centuries. She has no Lawgiver, but Christ, no headquarters but Heaven, and no creed or constitution but the Bible. If you are sick of clubs, socials, stories and illustrations and are hungry for the pure, simple teachings of God's Word, come to see us. Take a Wallend bus (231) to corner Young and Orlando. For further information, contact the Pastor at above address. All visitors will find a WARM WELCOME awaiting them.

lishing of new churches. This is what is HURTING you fellows. The leaders of Unionism have hoodwinked the people into believing that only those who have their approval can be true "Baptists." You are AFRAID that many, as some already have, are going to get their eyes opened to the real true workings of Unionism and come out of it. So you are out with your poison to do as much harm as you possibly can against me and this work which God has raised up right in your midst and in spite of all that you could do to prevent it. In all of my life put together, I have never had as many lies told on me as have been told in the past three months. Just remember, "The lip of truth shall be established for ever: but a lying tongue is but for a moment" (Proverbs 12:19).

We come now to your last statement advising "Baptist people to refrain from supporting Mr. Robinson or his organization." Again, you lied for it is NOT Mr. Robinson's organization. When I resigned from the last Union Baptist Church, a church filled with unsaved people, I launched out in faith. I had the promise of nothing from any one. I have looked and continue to look to the Eternal, Sovereign, Omnipotent, Omniscient, Omnipresent, All-wise, Unlimited, Unchangeable God to

## Especially For You!

Oh, thou weary and sad,  
Be thou not dismayed.  
This heavy chastening of the Lord  
In glorious love is laid.

Look not to thine affliction,  
But in a trustful gaze,  
Look to Him, Who is our All,  
And then, with thankful praise,

Thank Him, Who in His Sovereign Will  
Knows, yea, just what you need,  
And brings to pass thru' wondrous Grace  
That which He has decreed . . .

Especially for you! Such mighty love!  
How He holds you in His hand.  
Be not dismayed at what He brings,  
Some day you'll understand.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

One of His very Own  
All because of Him.

supply ALL my needs according to His riches in glory by Christ Jesus, and that He has done in a most wonderful way. He is the ONE who has brought me 9,000 miles from my home to preach the whole counsel of God. I am not looking to one soul anywhere for one copper penny. My faith is in God and Him alone. This work is of God whether you fellows, in your blindness to Unionism, ever believe it, and God WILL accomplish His purpose in raising it up in spite of ALL your opposition.

Calvary Baptist Mission is a mission of the Bethel Baptist Church, Honolulu, Hawaii, of which Elder E. K. Begley is the pastor. Brother Begley is the servant whom God used to lead me from the errors of Pentecostalism into the glorious truths of God's precious Word. Down through the years, I have considered this humble servant of God as my pastor. I am a foreign Missionary of the Bethel Baptist Church.

We invite Bible-loving, Bible-believing, Bible-practicing, fair-minded, born-again Baptists the world over to investigate us and to investigate the Baptist Union of New South Wales, and see which group is Baptistic and standing for those truths of God's Word that true Baptists have stood and died for down through the centuries.

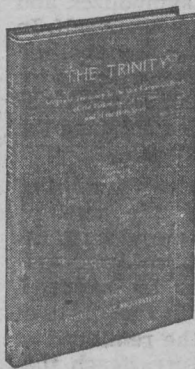
In closing, I want to list thirteen (13) evils of Unionism:

1. Unions are unknown to the Scriptures.
2. Unionism ignores the law of Christ and sets up rules of its own.
3. Unionism gives one man authority over another. Our Lord said, "It shall not be so among you" (Matthew 20:25-26).
4. Unionism seeks to control the preachers whom God has called.

## The Trinity

By  
E. H.  
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## The Particular Atonement

(Continued from page two)  
lief, then he did not die for ALL the sins of any one. And since the sin of unbelief has not been atoned for, all those who are guilty of it must suffer the punishment. This means that every person who has ever lived must suffer, for all have been guilty of the sin of unbelief!

My third reason for believing the particular atonement is—

**3. I Do Not Believe that A Just God Punishes the Same Sins Twice: Once in Christ, Again in Hell.**

This is a matter that those who attempt to hold to a true, universal atonement and the doctrine of Hell have never been able to explain. If it be true that Christ truly rendered a satisfaction for the sins of all mankind, and that some for whom He died go to Hell, then God punishes sin twice. Where is the justice of punishing sin twice? THIS IS A QUESTION THAT HAS NEVER BEEN ANSWERED.

Who ever heard of a law that would punish twice for the same crime? Where is the law that, after someone has paid the debt of another, still demands that the debtor pay, too? What just law-giver has ever demanded a double recompense?

God forbid that we should ever so lose sight of Law and Justice that we would accept such an idea as is involved in the universal theory.

I believe in real redemption; that when the ransom is paid, the souls for whom it was paid are set free. Shall Law withhold from Christ the souls Christ has ransomed. (Continued on page 4, column 4)





## Distinctive Principles of Baptists—

## Symbolic Import Of Baptism Proves It Is An Immersion

By J. M. PENDLETON

## Chapter II

**BAPTISTS CONSIDER THE IMMERSION IN WATER OF A BELIEVER IN CHRIST ESSENTIAL TO BAPTISM—SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM.**

## SECTION IV

**The design of baptism furnishes an argument in favor of the position of Baptists.**

In the ordinance of baptism there is a profession of faith in Jesus Christ, as we may learn from Ephesians 4:5 — "One Lord, one faith, one baptism." The term "Lord" in this passage, as is generally the case in the Epistles, refers to Christ. He, having died and risen again, is presented in the gospel as the Object of faith and the Author of salvation. Faith is a trustful acceptance of Christ as the Saviour. On a profession of the "one faith" in the "one Lord," the "one baptism" is administered. Baptism is therefore a profession of faith. Take away the "one Lord," and the "one faith" becomes vain, for there is no object of faith; and the "one baptism" is vain also, for there is no faith of which it is the profession. If we transpose the terms of the passage, we see that the transposition is ruinous. If we put faith before the Lord, and baptism before faith, we invert the inspired order. If changed, the order is virtually abolished.

Of baptism it may be said that it represents the burial and resurrection of Jesus Christ. This we learn from the following passages:

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried (Greek, *were 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;"

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead;"

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (Romans 6:3, 4, 5; Col. 2:12; I Peter 3:21).

It is clear from these passages that baptism has a commemorative reference to the burial and resurrection of Christ. The two ordinances of the gospel symbolically proclaim its three great facts. These facts, as Paul teaches (I Cor. 15:3, 4) are that Christ died, was buried, and rose again. The Lord's Supper commemorates the first fact; all are agreed in this view. At His Table the disciples

of Christ are solemnly reminded of His death. They weep over Him as crucified — dead. In baptism they see Him buried and raised again, just as they see Him dead in the sacred Supper. Baptism is therefore a symbolic proclamation of two of the three prominent gospel facts — the burial and the resurrection of Christ. These facts are infinitely worthy of commemoration, and they are properly commemorated when the ordinances of the New Testament are observed according to their original design.

Baptism also expresses in emblem the believer's death to sin and resurrection to "newness of life." In "repentance toward God and faith toward our Lord Jesus Christ" there occurs a spiritual death to sin, followed by a spiritual resurrection to a new life. These two facts are emblematically set forth in baptism. Hence the absurdity of baptizing any who are not dead to sin. We are baptized into the death of Christ. We profess our reliance on His death for salvation; and we profess also that, as He died for sin, we have died to sin. As burial is a palpable separation of the dead from the living, so baptism is a symbolic separation of those dead to sin from those living in sin. As a resurrection from the dead indicates an entrance into a new sphere of existence, so baptism, in its similitude to a resurrection, denotes an entrance upon a new life.

Chalmers, therefore, in his lecture on Romans 6:3-7, remarks that we "are conceived, in the act of ascending to emerge into a second or new life."

There is an emblematic renunciation of "the old life," and there is an emblematic introduction into "the new life."

William Tyndale very appropriately says, "The plunging into the water signifieth that we die and are buried with Christ as concerning the old life of sin, which is Adam. And the pulling out again signifieth that we rise again with Christ in a new life, full of the Holy Ghost."

If baptism is a symbol of death to sin, it is of necessity a symbol of regeneration, because death to sin is involved in regeneration. In the word "washing of regeneration" the abstract is probably used for the concrete, the meaning being "the washing of the regenerate." The much-controverted phrase "born of water" — literally, "out of water" — has respect to emersion out of the watery envelopment which constitutes the symbolic burial. If baptism is a symbol of regeneration, it follows that regeneration must precede it; for otherwise nothing would be symbolized. If, as some suppose, baptism effects regeneration, or is regeneration, then it cannot be a symbol; for no symbol can produce that which it symbolizes, and no symbol can symbolize itself. In other words, the thing symbolized must have an existence, or there is no place for a symbol. This is plain to those who understand the philosophy of symbols.

Baptism is likewise a symbol of remission of sins, the washing away of sins, and moral purification. We therefore read in Acts 2:38, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Many scriptures teach that sins are actually, really, remitted when the sinner believes in Christ; but there is a symbolic formal, declarative remission in baptism. If sins are remitted when we believe in Christ, and if they are remitted when we are baptized, it is certain that the two remissions are not the same. The one is real, the other is symbolic. In the language addressed to Saul of Tarsus (Acts 22:16) — "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" — there is not so much a contemplation of sins in the

light of crimes needing remission as in the aspect of pollutions needing to be washed away. There is an actual washing away of sins in blood of Christ when faith unites the soul to Him; but there is a symbolic washing away of sins in the baptismal waters. When our bodies are said to be washed "with pure water," baptism is referred to as the symbol of moral purification. The symbol has to do with the body, "the outer man," because the soul, "the inner man," has been washed in the blood of Jesus. The outward cleansing follows the inward purification.

Baptism likewise anticipates the believer's resurrection from the dead. This we learn from I Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" These questions are to be found in an argument of matchless power and beauty on the resurrection of the dead. Some of the Corinthians, it seems, denied the doctrine of the resurrection; yet it does not appear that they question the propriety of the observance of the ordinance of baptism. Paul virtually tells them that baptism has an anticipatory reference to the resurrection on the last day. It has this reference because it has a commemorative reference to the resurrection of Christ. It anticipates because it commemorates. The reason is obvious. The resurrection of the Lord Jesus procures the resurrection of His followers, and is an infallible pledge of it. The two resurrections are inseparable. Baptism, therefore, while it commemorates the resurrection of Christ, anticipates, of necessity, the resurrection of believers.

Adam Clarke, distinguished among Methodists, in his comment on the verse under consideration, says: "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water: thus they are baptized for the dead, in perfect faith of the resurrection."

That Clarke has given the meaning of this controverted passage there is, in my judgment, no ground for reasonable doubt.

Now, if these views of the design and the emblematic import of baptism are correct, it follows inevitably that the immersion in water of a believer in Christ is essential to baptism — so essential that without it there is no baptism. If baptism represents the burial and the resurrection of Christ, it must be immersion. Do the sprinkling and the pouring of water bear any resemblance to a burial and a resurrection? Absolutely none. Immersion, however, bears a striking resemblance to a burial and a resurrection. We are "buried by baptism" — that is, by means of baptism. When the baptismal act is performed, there is a burial. The two things are inseparable, and therefore where there is no "burial" there is no baptism.

Were it necessary, I might show that Wall, Whitefield, Wesley,

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## VISITORS FROM ARKANSAS



Recent visitors were Mr. and Mrs. Elmo Woodson of Little Rock, Arkansas, and to say that their visit and fellowship was exceedingly enjoyable is but to state it all too mildly. These folk have been regular supporters of THE BAPTIST EXAMINER for years, and for their friendship we truly give thanks.

It is indeed a joy to hear from them from time to time, and we thank God for the fellowship He gave us on their recent visit. May they come often, and may their tribe increase.

Doddridge, Chalmers, Macknight, died.

Bloomfield, Barnes, and many others—all of them Pedobaptists—admit that the phrase "buried by baptism" alludes to immersion. Some learned men, however, insist that there is no reference to "water baptism." "Spiritual baptism," say they, "is referred to." They think to nullify in this way the argument for immersion. But do they accomplish their object? Let us see. I will meet them on their own chosen ground. Let it be conceded, then, for argument's sake, that "burial by baptism" denotes spiritual baptism. Then there is a spiritual burial. Now, it is a well-settled point among Pedobaptists that the outward baptism is a sign of the inward. If, then, the inward baptism involves a spiritual burial, the outward baptism must involve a burial in water that it may represent the inward. Men may torture and put to the rack the phrase "buried by baptism," but it will testify of immersion. It cannot be divested of its reference to Christian immersion.

To conclude the argument from the design of baptism: How stands the matter? If baptism commemorates the burial and the resurrection of Christ, it must be immersion. If it is an emblematic representation of death to sin and resurrection to newness of life, the representation is essentially incomplete without immersion. If it symbolizes the remission of sins, the washing away of sins, and moral purification, the purposes of the symbol require immersion. The fulness of the remission, the thoroughness of the washing, and the completeness of the purification demand an act affecting the whole body. If there is something in baptism that anticipates and resembles the resurrection of the dead, still it must be immersion. Sprinkling and pouring are as unlike a resurrection as they are unlike a burial.

Let baptism be considered a representation of the facts illustrated in the design of the ordinance, and it will appear not only an impressive symbol, but a combination of symbols as beautiful as they are solemn. If another form of expression is preferred, it may be said that kindred elements come together and constitute the symbol. In immersion alone is there a recognition of these elements, and therefore immersion alone is the symbol. No act but immersion in water, followed by emersion out of water, meets the demands of the symbol. Any other act vitiates the symbolic import of baptism.

## The Particular Atonement

(Continued from page three)  
somed by His own blood? God forbid! There shall not be one soul in Hell for whom Christ

"Payment God cannot (and will not) twice demand, First at my bleeding Surety's hand, And then again at mine."

—Toplady.

**4. Fourthly, I Do Not Believe that Christ Was Punished for the Sins of Those Who Were in Hell When He Died.**

Whereas reason should never be regarded as an authority in matters of our faith and practice, nevertheless it is a very necessary and useful gift. Those who scorn the use of reason usually, if not always, prove to be very deficient in that worthy gift. And furthermore, it has been my observation that those who scorn reason are those who in reality are bondslaves to it. Consider, for instance, those who are so loud for the authority of the Bible, yet through the powers of misguided reason have gone about to set up their ecclesiastical machines, thinking and reasoning that such are better than God's revealed plan.

Well, we say reason has its place, and especially reason enlightened by the Holy Spirit of God. And it appears to me that if men would simply use the gift of reason for a few moments time, they would see the folly of the universal theory of the atonement: if the universal theory of the atonement be true, then Christ suffered for the sins of all those who were in torment when He died! Such an idea should be repugnant to the most deficient reason that dwells in man. What is more important, there is not one shred of Scripture to justify such a notion.

But to preserve the universal theory, its advocates must take this position. They must hold that though Cain, Pharaoh, Jezebel, Ahab and millions of other wretches were suffering in torment for sin, nevertheless, when Christ died He suffered for the same sins!

Now where is the advocate of universal redemption that will either by Scripture or reason give us one grain of something that will show the wisdom, propriety, or Scripturalness of such an idea as this? Personally, I consider it to be a reflection upon the wisdom of God (not to mention His justice), for where is the sense of such an atonement? What is the purpose of it? Wherein lies the justice of it?

Christ's atonement was not for those in Hell. If it had been, then they would have never gone there, or at least, would have been released when He died for their sins. This proves that the atonement of Christ was not universal, but particular.

(Continued on page 5, col. 1)

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You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

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EVANGELISTIC OUTLINES by Frank Beck

## Rest For The Weary

Text: Matthew 11:28.

Scripture Reading: Matthew 11:28-30

**INTRODUCTION:** Rest, how sweet the word! "He that can take rest is greater than he that can take cities" (Franklin, *Poor Richard's Almanac*). We do not read very far in the Scriptures till we come to that word "rest," and that associated with God (Gen. 2:2).

**I. THE PERSON**—The person who invites us is Jesus Christ.

**A. His invitation is dramatic—"Come!"**

1. How oft! He says this in His Word: John 6:35, 37; 7:37-39; contrast John 5:40. Rise and come to the Feast! Luke 14:16-17; Hos. 6:1.

**B. His invitation is direct—"Come unto Me."**

1. Do not stop with ministers of the Gospel, Church, preaching, and ceremonies, do not be satisfied until you **come to Christ!** "I will arise and go to my Father" (Luke 15:18). Do not go to discouraging "elder brothers" (Luke 15:25-30). Do not stop with the mere "servants" in Father's household. You have not sinned against them. Little authority they have. Come all the way to Christ! John 10:9; 14:6.

**II. THE PEOPLE**—Two kinds of people mentioned.

**A. Those who labor.** "All ye that labor."

1. Stop your works to earn you Heaven. Titus 3:5-6; Rom. 4:5.  
2. Your works give you no rest of assurance of heaven. Lam. 5:5.

3. You make a "Saviour" out of your works and insult God's Saviour, even Christ, John 19:30. Finished! what can you add?

4. Believe and rest (Heb. 4:3) and cease from your own works (Heb. 4:10).

**B. Those who are laden.** "And are heavy laden."

1. Laden with physical burdens? The Lord is able to heal (Ex. 15:26).

2. Laden with mental burdens? Isa. 26:3-4.

3. Laden with domestic burdens? Psalm 50:15.

4. Laden with financial burdens? Phil. 4:19.

5. Laden with burden of sin? As in Isaiah's day (Isa. 1:4). As in Paul's day, and ours (2 Tim. 3:6). No rest to you? Isa. 57:20-21. No rest in the world? Micah 2:10. Alas, you have forgotten your true Resting Place (Jer. 50:6), even Shiloh (Gen. 49:10—meaning, Resting Place, or Rest Giver). Unto Him the people gather, His rest is glorious (Isa. 11:10). The true Solomon, the real "Man of rest" (I Chron. 22:9).

**III. THE PRESENT**—"I will give you rest."

**A. How positive!** "I will..." Same thought in Rom. 10:13; Acts 16:31; Matt. 16:18.

**B. How pleasant. A gift.** "I will give." John 3:16; Rom. 6:23; I John 5:11-12.

**C. How precious!**

1. Present rest, now. Psalm 37:7; Heb. 4:3.

2. Prospective rest (in heaven). Job 3:17; "sea of glass" unruffled, unstirred, quiet, solid (Rev. 15:2).

**CONCLUSION:** No rest to unsaved now (Isa. 57:20-21). No rest in Hell, nor in lake of fire (Rev. 14:9-11).

Run to Christ now and be at rest, have true soul rest! Amen.



On Thursday evening, June 12, Elder Brady Shafer and Martha Weigant were united in marriage by your editor. The wedding took place in our home, and for the privilege of uniting these two fine folk in matrimony, we give thanks.

Brady is originally from Poca, West Va., and Martha is from Evansville, Indiana. In the providence of God, their paths crossed while Brady was in school in Evansville.

It was truly a joy to have them in our home, and to have them and the balance of the wedding party, including the groom's mother, to enjoy a wedding supper with us. What a pleasure it is to share in the joys of fine young folk as these, and we predict for them a very happy married life, and a life of Christian usefulness in the service of our Lord.

### 6. I Believe that the Benefits of the Atonement Are Applied by the Holy Spirit of God, Not by Man.

Some teach that the benefits of the atonement are applied by man. They speak of "appropriating the blood," and leave it to man. Thus, whether or not the atonement is of any value to any one, all depends upon man. It could so happen that the atonement would be of no benefit to any one. One man says that the atonement of Christ is "worse than worthless" unless man does his part.

But the Scriptures teach otherwise. They lead us to believe that the application or appropriation of the atonement is by the Spirit of God. "It is the Spirit that quickeneth, the flesh profiteth nothing." Romans 8:32 indicates that God, having given us the Son, will "with him also freely give us all things."

We do not believe that the Father elected of grace, the Son died of grace, and now the application is of man. No, it is of the grace of the Spirit. The Triune God works according to one purpose and shall accomplish it.

### 7. I Do Not Believe in A Disappointed God.

The Bible teaches that the death of Christ was foreordained of God (I Peter 1:20, Acts 2:23, 4:28). That means that God has an eternal purpose in the death of Christ (Ephesians 3:11). What is that eternal purpose if not to save? But if it is to save all, then that purpose has failed! We cannot think of such a thing as God's failing to accomplish His purpose. Let him who affirms that God has failed in His purpose bring forth a grain or two of that matter called proof. To the contrary we have such statements as Isaiah 14:24:

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

Also notice Isaiah 14:27: "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

God does according to His will in the army of Heaven and among the inhabitants of the earth (Daniel 4:35). To affirm that God has in the least failed to accomplish His purpose is to deny God Himself. He is not God if He has been defeated.

The disappointed god of the universal atonement theory is not the God of the Bible. The God of the Bible is not disappointed in His purpose, but worketh all things after the counsel of His own will (Ephesians 1:11). Noel Smith does not have the God of the Bible in mind when he says that Hell is a ghastly monument to the failure of the Triune God to save the multitudes that are there (*Defender Magazine*, December, 1956). He has in mind the god of the Arminian imagination, for that is the only place you find a disappointed god, except in the minds of other depraved creatures. Personally, I would as soon bow to Mohammed as to bow to the Arminian god.

The universal theory makes the purpose of the Father of none effect, the work of the Son a failure, and the work of the Spirit dependent upon the fickle, depraved will of man. It makes salvation hinge upon the sinner, not upon the Saviour. It presents a sovereign sinner, not a Sovereign Saviour.

### 8. My Eighth Reason: All for Whom Christ Died Are Said to Be "Seated in the Heavens in Christ Jesus."

In Ephesians 2:6, 7, we read: "And hath raised us up together, and made us sit together in the heavens in Christ Jesus: that in ages to come he might show the exceeding riches of his grace in his kindness towards us in Christ Jesus."

This passage speaks of our being seated in our Representative, Jesus Christ, in the heavens. It can only speak representatively, for we are not actually there in our own persons. We are there "in Christ Jesus." If we are there in our Representative, then we shall ultimately be there in person.

When Christ lived, those He

represented lived in Him, fulfilling the Law; when Christ died, His people died; when Christ arose, we arose with Him; when He ascended, we ascended in Him. Now we are seated in the heavens in Christ. Certainly, all men without an exception are not described by this passage. It can only refer to a limited number, only the elect of God.

We are saved by the work of our Representative, just as we were lost by the sin of our first representative. All for whom Adam stood, fell when he fell, and in time are affected by his sin. All for whom Christ stood, fulfilled righteousness in Him, and in time are affected by that righteousness. This number is definitely limited, for all do not receive the gift of righteousness, all are not seated in Him in the heavens.

### 9. I Believe in the Particular Atonement Because There is Not a Single Verse in the Bible that Teaches Otherwise.

Some people find the word "world" in a few passages and think that the universal atonement is taught. But I would ask these people to show that the word "world" includes all men without exception in its reference. I have never yet met the man who could demonstrate that the word "world" means every man without single exception, when referring to Christ's death. In fact, I doubt that the word "world" ever refers to all men that ever lived. (Check for yourself).

But others say that it cannot be demonstrated that the word "world" means the elect. I will say this: It can clearly be demonstrated that the word "world" refers to a limited number, and that what is said of the "world" in many passages, fully applies to the elect. For instance, John 1:29 refers to "the Lamb of God that taketh away the sin of the world." This verse cannot refer to all men without exception because many go to Hell for sin and do not have it taken away. But consider this: The "world" of John 1:29 has

(Continued on page 6, column 1)

## The Particular Atonement

(Continued from page four)  
My fifth reason—

### 5. I Do Not Believe in Salvation by Works.

The substitutionary work of Christ completely saves. If it saves, then all for whom Christ acted as Surety shall receive its benefits and be saved. This doctrine leaves no room whatsoever for the idea that one can be justified by or partly by some deed performed by himself.

The doctrine of salvation by the will or works of man is a practical denial of the doctrine of salvation by Christ alone. If something depends upon man, then all does not depend upon the work of Christ.

In his excellent treatise on "The Scheme of Salvation by Law and Grace Irreconcilable with Itself," Alexander Carson, after stating the Arminian doctrine held by many, says:

"If God requires any conditions on the part of sinners, it is impossible that salvation

is of grace. However considerable and easy such conditions may be, however short of the value of what is gained, still, when they are performed, they are work, and therefore contrary to grace. When they have been performed, they give ground to glory... If faith, repentance, sincere obedience, are the work of man, or the productions of man's own efforts, then his salvation is the fruit of his own labor. If one perishes, because he does not comply with these terms, and another is saved on account of them, then salvation is not of grace, but by human merit. The man who is saved may glory in the success of his efforts. He cannot be said to be saved by grace."

I believe that in the atonement of Christ all the gifts necessary for our salvation were purchased. These gifts are applied by the Holy Spirit of God to all for whom Christ died. This leads me to my sixth reason—

Come unto me, all ye  
that labour and are  
heavy laden, and I will  
give you rest. Matthew 11:28



## The Particular Atonement

(Continued from page 5)  
sin taken away; do not the elect have sin taken away? May we not conclude, then, that it is the elect world John has reference to in this verse?

Take another instance: John 4:42 refers to Christ as "the Saviour of the world." This cannot include all men without exception because Christ is **not** the Saviour of all men; some go to Hell. Well, then, if the "world" referred to here has Christ as Saviour, and if the elect have Christ as Saviour, may we not say that the elect world is referred to here?

There are other verses similar to these that are often brought up in an attempt to bolster universal redemption. But when they are carefully considered they are seen to be in perfect harmony with particular redemption. I do not have space to here discuss other passages, but will refer the reader to my booklet, "Laying the Axe to Arminian Heresies," for a full discussion of a number of these passages. This booklet may be had from us for 25c per copy.

### 10. Lastly, the Foreknowledge of God Makes the Universal Theory Appear to Be An Absurdity.

The universal view of the atonement makes havoc of the attributes of God. This is especially true with regard to the knowledge of God. The universal atonement advocates teach that Christ made the atonement in an

effort to save all men. But this is rank foolishness in the light of God's perfect knowledge and foreknowledge. Certainly, God does not try to do things which He knows beforehand He cannot do. If God knew beforehand that a certain number would come to Christ and be saved, and that others would not, then it is silly to tell it that God made plans in the atonement to save all men. Surely, God does not think He can undo what He foreknows will come to pass. If God knows that a thing will come to pass, then it will come to pass.

In view of the foreknowledge of God, I say that the universal atonement theory is an absurdity. I believe that God punished Christ for only the sins of those whom He foreknew would be saved. Furthermore, I believe He foreknew that they would be saved only because He Himself purposed to save them. For those whom God purposed to save, Christ came and died.

## Alien Immersion

(Continued from page one)  
far as I know."

Mississippi: P. L. Lipsey, Editor of the Baptist Record: "I do not believe that a single church in Mississippi would receive alien immersion without a protest. If it were left without discussion any church here would vote against it. If it were fully discussed, no church would receive it. If a pastor should take advantage of his people and urge it or recom-

mend it, they would in some cases receive it to prevent unpleasantness."

Missouri: S. M. Brown, Editor of Word and Way: "In my judgment one-fourth of the churches in Missouri would receive alien immersion."

New Mexico: E. B. Atwood, Secretary of State Missions: "So far as my information goes there are no Baptist churches in New Mexico at present who are receiving alien immersion, and I do not think any would be willing to do so."

North Carolina: Livingston Johnson, Secretary of State Missions: "If I should make a rough guess I would say 25 per cent."

Oklahoma: C. P. Stealy, Editor of Baptist Messenger: "In my judgment you could not find more than one church in 100 in Oklahoma that receives alien immersion."

South Carolina: B. P. M., field man of the Baptist Courier: "At least 75 per cent would reject it." (This was given as a rough guess).

Tennessee: E. E. Folk, Editor of Baptist and Reflector: "It is impossible of course, to get exact figures. My estimation, however, is that not more than one or two per cent of the Baptist churches in Tennessee would receive alien immersion as valid. I know of very few pastors in the state who would favor it."

Texas: F. M. McConnell, Secretary of State Missions: "The churches of Texas are practically unanimous in rejecting alien immersion. I do not suppose ten churches in the 3600 would even consider receiving persons with such immersion."

Virginia: Pastor M. R. Cooper, found a liar."—Prov. 30:6.  
Beloved, the man who talks about an altar of prayer is adding to the Word of God. The man who invites sinners to come to the mourner's bench to pray and to be prayed for, is adding to the Word of God.

A preacher took hold of one end of the mourner's bench and set it out in front of the people. He then went around and got hold of the other end of the bench and set it out. Then he stood up before the congregation and said, "Do you know what I have done? I have brought salvation three feet nearer to you."

He hadn't done any such thing. He had deliberately lied, maybe ignorantly, but deliberately just the same. He had lied because he had added to the Word of God when he declared that the mourner's bench, by putting it in this position, was bringing salvation three feet nearer to the individual.

Beloved, the Lord Jesus Christ in all of His ministry never used the mourner's bench one time. If it is old-fashioned, and if people prefer to talk about an old-fashioned way of getting down on their knees and praying at a mourner's bench, isn't it strange that the Lord Jesus Christ never used it one time? Do you remember the night when Nicodemus came to Jesus? You don't find Jesus telling Nicodemus to get down on his knees to pray. When He dealt with the Samaritan woman at the well in the fourth chapter of John's Gospel, not one time did He tell this woman to "pray through."

## WE DO NOT HAVE A MOURNER'S BENCH.

The majority of people who talk about an altar are literally and actually talking about a mourner's bench. They are not talking about the altar that is spoken of in the Bible, but they are talking about a modern innovation, the mourner's bench.

I say to you, beloved, that there is not one word in the Bible about an altar of prayer. I challenge any individual to read the Bible carefully, analytically, and introspectively all the way from beginning to the end, and I will say that he will come to this conclusion: there is not one word found in the Bible about an altar of prayer.

Go to church and maybe the preacher will invite you to come to an altar of prayer. Maybe he will tell you that there is an altar of prayer and insist that you come forward to be prayed for. He may refer to it as an old-fashioned altar, but, beloved, I would remind you that there is not one word about an altar of prayer to be found in the Bible from Genesis 1:1 to Revelation 22:21. I have thrown out the challenge before, and I will again. I will give a hundred dollar bill to any person that will find an altar of prayer in the Bible. You will find an altar in the Bible all right—an altar of sacrifice upon which the Jews offered their sacrifices to God—but you will not find an altar of prayer. You will not find a mourner's bench. It just isn't to be found in the Bible.

We read:

"For God is NOT THE AUTHOR OF CONFUSION, but of peace, as in all churches of the saints."—I Cor. 14:33.

If that were the only verse that I could find in the Bible, I would know that there is no such thing as a mourner's bench to be had. If God is not the author of confusion, then certainly God is not the author of the mourner's bench, for you don't have anything but confusion around a mourner's bench. You get about twenty-five people praying at the top of their voices, with each trying to pray louder than the other, and you don't have anything but confusion. The fact of the matter is, the last time I attended a Holiness meeting they were using a mourner's bench. I came away with this conclusion, that if they had a little fire and brimstone there, along with the weeping and the wailing and the gnashing of teeth and confusion, they could have had Hell on earth around the mourner's bench.

I say, then, that God is not the author of the mourner's bench.

We read:

"Add thou not unto his words, lest he reprove thee, and thou be

found a liar."—Prov. 30:6.  
Beloved, the man who talks about an altar of prayer is adding to the Word of God. The man who invites sinners to come to the mourner's bench to pray and to be prayed for, is adding to the Word of God.

A preacher took hold of one end of the mourner's bench and set it out in front of the people. He then went around and got hold of the other end of the bench and set it out. Then he stood up before the congregation and said, "Do you know what I have done? I have brought salvation three feet nearer to you."

He hadn't done any such thing. He had deliberately lied, maybe ignorantly, but deliberately just the same. He had lied because he had added to the Word of God when he declared that the mourner's bench, by putting it in this position, was bringing salvation three feet nearer to the individual.

I insist, then, beloved, in all the ministry of Jesus He stopped and discussed salvation approximately twenty-one times with individuals. In other words, there were at least twenty-one times when Jesus dealt with an individual alone, and not one time, when He preached to an audience of one, did He ever suggest that they pray through, or that they set up a mourner's bench for the individual that he might pray through. It seems to me, beloved, that if the mourner's bench had been of God, the Lord Jesus Christ would have used it in some of these twenty-one instances.

I turn to the Word of God and I find that it declares:

"For the wages of sin is death, but the GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord."—Rom. 6:23.

Beloved, if salvation is a gift, you don't have to beg for it. The mourner's bench is nothing else in the world except a system of religion whereby that an individual begs for salvation, to get God in the notion of saving him.

I was in one place where they used the mourner's bench to such an extent that there had grown up in that community the idea that you had to go to the mourner's bench four nights before you could be saved. They thought, in that community, that a man had to implore God, and beg God, and plead with God until he was able to get God in the notion of saving him, yet the Bible says that salvation is a gift and you don't have to beg for a gift.

Here is an individual who invites me to eat dinner and I go to his home. The time comes for the meal to be served and the wife says, "Brother Gilpin, dinner is ready." What do I do? Do (Continued on page 7, column 1)

\*\*\*\*\*  
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## Haven of Safety In A Sudden Storm



Way back in the horse-and-buggy era, this old covered bridge provided a welcome haven of protection for those caught on the road in an unexpected rain or hail storm.

Today, the world offers many false refuges. False heretical preachers will tell you that you can save yourself — that there is salvation in church membership — that you can have your sins washed away in the waters of the baptistry — that by your own good works you can be saved. Each of these is a purported refuge, but God says, that it is a refuge of lies which cannot suffice.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the REFUGE OF LIES, and the waters shall overflow the hiding place."—Isa. 28:17.

The only true refuge is the Lord Jesus Christ.

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living."—Psa. 142:4, 5.



**"We Have An Altar"**

(Continued from page 6)

I get down on my knees and say, "Sister, I am so hungry. I am in so much misery and pain because I am so hungry. Please let me eat of that food." She has already said that the food was on the table, yet I am begging her for the food that she has already offered as a gift. She has already said, "Brother Gilpin, sit down and eat." I tell you, beloved, I would insult a woman if I would put on an act like that when she had already invited me to eat.

Beloved, that is exactly what every man does who invites men to come to a mourner's bench to pray through. He is insulting a thrice-holy God every time he does so. You don't have to beg God to get Him in the notion of saving you. Salvation is a gift.

**"For by GRACE ARE YE SAVED THROUGH FAITH; and that not of yourselves: it is the GIFT of God: Not of works, lest any man should boast."**—Eph. 2:8, 9.

Beloved, God gives salvation as a gift and all you have to do to receive a gift is to take it. I kindly give you a gift. You don't have to beg me for it when I say it is a gift. God gives salvation. You don't have to beg God to give you what He has already said He will give you as a gift.

**"Now we know that GOD HEARETH NOT SINNERS: but if any man be a worshipper of God, and doeth his will, him he heareth."**—John 9:31.

How can a person read this verse which says that God heareth not sinners and then talk about praying through, or talk about a mourner's bench. Why, beloved, this text in itself is enough to kill it once and for all.

Sometime ago there was a preacher nearby, who was called to the home of a man about two o'clock in the morning. The man was supposed to have been under conviction. I heard this preacher say over the radio that just as soon as he got into the room he knew that the Lord was dealing with him. He said that he wasn't in the room one minute until he got that man down on his knees and set up a mourner's bench and prayed with him until five o'clock in the morning. Now, beloved, he may have set up a mourner's bench and he may have prayed until five o'clock in the morning, but that sinner didn't need anyone to pray with him. That sinner needed somebody to preach the Word of God to him and to tell him about the Son of God.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

God and Jesus in some places.

who died for his sins.

Beloved, God had already said that He doesn't hear sinners, that He does not accept the prayers of sinners. My brother, if you are unsaved, you can't pray acceptably.

You say, "Brother Gilpin, how about the publican in the temple? Didn't he say, 'God, be merciful to me a sinner?'" Yes, he did. If you will read that verse and study it carefully, you will find that it says, "God be propitiated to me the sinner," or, in other words, "I look to the sacrifice." Literally, he is professing his faith in Jesus Christ. Instead of praying for salvation, he is literally acknowledging that he has received salvation.

Beloved, so far as giving any comfort to a man relative to the mourner's bench this verse of Scripture would take all the comfort away from him because it says that this man stood. He did not kneel, but he stood and prayed, "God be merciful to me a sinner."

I say to you, there is not a command in the Bible any place for sinners to pray. In Acts 10 we have the story of a man by the name of Cornelius, and it says that this man Cornelius was a praying man. He wasn't a saved man, for he was told to send for Simon Peter. Listen:

**"And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter: Who shall tell thee words, whereby thou and all thy house SHALL BE SAVED."**—Acts 11:13, 14.

Though Cornelius was unsaved, he was a praying man, for the Word of God says:

**"A devout man, and one that feared God with all his house, which gave much alms to the people, and PRAYED TO GOD ALWAYS."**—Acts 10:2.

The Word of God says that when Simon Peter came to this man's home, the first thing that this fellow did was to fall down upon his face before Simon Peter. Listen:

**"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him."**—Acts 10:25.

Beloved, do you think of any better place in the world to set up a mourner's bench than this? If it had been some of these Holy Roller, Holy Jumping individuals, do you know what they would have done? They would have set up a mourner's bench right there and they would never have let that fellow get up until they had "prayed him through."

Now, beloved, don't blame me because you don't find a mourner's bench here. I didn't write the Bible; I only preach it. Don't blame me for what Simon Peter did. He said:

**"Stand up; I myself also am a man."**—Acts 10:26.

The Word of God tells us how Simon Peter took him into the house and preached to him and he was saved. Listen:

**"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."**—Acts 10:43.

I tell you, beloved, there is not a command in all the Bible for a sinner to pray.

Go back to the book of Acts on that day of Pentecost. That would have been a glorious place to have had a mourner's bench, but there was no evidence of a mourner's bench on that day. Instead, the people became very much interested in Simon Peter's sermon, so much so that the Spirit of God really dealt with them. Listen:

**"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"**—Acts 2:37.

Beloved, if the mourner's bench were an old-fashioned way of salvation, Simon Peter would have said, "Pray through, brother, pray through," but he didn't say it. If you will read the rest of the chapter, you will find that he preached a sermon to them about re-

## SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

### LESSON FOR SUNDAY, JULY 6, 1958

# The Book Of II Samuel

## WAR WITH THE PHILISTINES

## II SAMUEL 5-8

Memory Verse: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

### I. David Becomes King Over United Israel. II Sam. 5:1-9.

For the past seven years and six months David had reigned over Judah, living at Hebron. Nearly fifteen years before David had been anointed king over all Israel by Samuel the prophet. Cf. I Sam 16:1-13. Now he begins to reign over all of united Israel (v. 5).

Although David knew for fifteen years he was to be king, he waited God's time and trusted in the Lord that in His own good time God would work out His own program. May we learn the lesson of waiting on God. Cf. Is. 62:16.

### II. Why David Became Great. II Sam. 5:10-12.

Now that David was king over all Israel we are told that he "Grew Great." There is only one reason: the Lord was with him. David had seven years of experience of fleeing from Saul in which he learned to submit to God. Then he had reigned seven years over one of the tribes, still learning the lesson of submission. Now that he has learned to wait on God, we find that God blesses him exceedingly.

No man will ever grow great unless the Lord is with him. No man will ever find his place in life until he finds Jesus as his Saviour. And when the Lord is with him he will have an opportunity to grow great with God.

### III. More Wives and Concubines. II Sam. 5:13-16.

In spite of David's growth in grace we learn that he took to himself more wives and concubines. It is indeed sad to learn of this great character living so sinful in spite of his great faith in God. Certainly it shows the frailty of human flesh.

### IV. The War with the Philistines. II Sam. 5:17-25.

Israel's age-long enemies gave combat to David as to all previous leaders of Israel. Typically the Philistines stand for the flesh and tell us that if anyone is separated unto God that that one shall have to wage war against the forces of the flesh so long as life shall last.

Before David would strike at the Philistines, he asked the Lord what to do (v. 19). Thus, we notice that David prayed before he was willing to make a single move.

When David was able to win the victory over the Philistines, he gathered up the images and burned them (v. 21). Thus, he did away with every vestige of the adversary so that there would be no idols and foreign gods to be found in the camp of Israel as a means of temptation.

The Lord told David to wait, when striking against the Philistines the second time, until he should hear a "sound of a going in the mulberry trees." Thus David was to wait on the Lord until the Spirit should stir the mulberry trees.

### V. The Philistine Expedition. II Sam. 6:1-9.

Now that David was established as king over united Israel with his capital at Jerusalem he desired to bring up the ark of the Lord. God had given explicit directions how the ark should be carried in that no one but a Levite was to touch it. Cf. Num. 4:1-15. However, David adopted the way by which the Philistines had carried the ark when it had been in their possession. Cf. I Sam. 6:7-8. While God permits these heathen people to carry his ark upon a cart, He will not permit David to do so.

I believe that our churches are full of Philistine ways of doing service for Christ. God has told us how His churches are to be supported by tithes and offerings, yet most churches are supported by bazaars, sales and suppers. May we learn that regardless of how expeditious the plans may seem which the world offers, unless that plan is in accordance with God's Word that it will fail. We are not to do that which may seem expedient to the Philistines, but that which God commands.

There are three important characters in this chapter: David, Uzzah and Michal. Let us notice them in their order:

(1) David. He illustrates the **planning** of the flesh. Men plan, but a Christian should let God do his planning. This is one of the schemes of the flesh. Let us remember that it is written by God in the Holy Word "they that are in the flesh cannot please God." Now what was God's attitude toward David's planning. He did not like it. Even David was displeased at the Lord (v. 8) and he was afraid of the Lord (v. 9).

(2) Uzzah. He represents the **presumption** of the flesh. He presumed on God's goodness. And with

penance and they followed the Lord Jesus Christ in baptism and were added to the church. There's not a word about a mourner's bench, but it was a mighty good place to have set one up, and they would have set it up if it had been Scriptural. The fact that they didn't, shows that it isn't Scriptural.

There was no evidence of a mourner's bench at the time that Paul was converted. If you will read the ninth chapter of the

what results? Death! God smote him. The Psalmist cried: "Keep back thy servant from presumptuous sins." He probably had reference to this presumption of Uzzah's. People today presume upon God's goodness and reject Christ, presuming that He will not permit them to go to Hell. But spiritual death results from this presumption. Church members live in the flesh thinking they are getting by, but their testimony and spiritual influence die. Death is the penalty of presumptuous sins. Do not forget "they that are in the flesh cannot please God."

(3) Michal. She illustrates the pride of the flesh. What is the penalty for pride of the flesh? Barrenness! The Lord gave her no children. II Sam. 21:8 states she had five sons but these were not her children. She brought up these sons for Adriel. She was a foster mother to them. So because of **pride** in the flesh she was barren. Barrenness is the fruit of pride. You never saw a proud Christian a fruitful one, and you never will.

These sins: **planning, presumption, and pride** are all the offsprings of the flesh.

### VI. Family Worship. II Sam 6:10, 11.

We learn that when David was not permitted to carry the ark to Jerusalem, he set it aside at the house of Obed-Edon, the Gittite, where it remained for three months. These months were filled with blessings for Obed-Edon and his household.

This is a fine illustration of what family worship would mean for every household.

### VII. David Brings Up the Ark to Jerusalem. II Sam. 6:12-23.

After three months' time David sought to bring the ark to Jerusalem in God's appointed way. This was a great day in all Israel. David became so happy in his service for Christ that he danced before the Lord.

The reason of David's happiness and that Israel was permitted to bring the ark to Jerusalem in peace was that they were now going about in God's appointed way. May God teach us the joy and the blessings which come to us as the result of doing things as God has commanded.

### VIII. David Seeks to Build a House for God. II Sam. 7:1-29.

Now that the Lord had given David a rest from all his enemies, he begins to think about building a house for the Lord, that the ark might be kept in a more substantial place than within the tabernacle of curtains.

David was at the height of his prosperity. It is interesting to note that the more prosperous he was, the more he thought of the Lord. This is quite a contrast to the lives of most of us: Most of us have enough religion for the days of adversity, but not enough for the days of prosperity.

Most men would have been thinking of their own house. Not so with David, the man after God's heart. The man whose heart is set on God will always be thinking of God's house. When David suggested the matter of building the house to Nathan, the prophet, he was advised by Nathan to do all that was within his heart. However, Nathan spoke too soon. He spoke before he had talked with the Lord, for in a night's time God instructed Nathan to reverse what he had told David.

While David is not to build the house for the Lord, yet God makes a covenant with David that his house shall be established in Israel forever (v. 12, 15). God furthermore promises that David's successor shall build the house.

God tells Nathan that David's throne shall be established forever. I believe that this is a type of Christ's throne and His Kingdom and that just as David's throne was to be continuous, so is Christ's Kingdom perpetual.

When Nathan tells David the revelation he had had from the Lord, we find David bows in God's presence in worship and prayer. He does not "pout" because he is not to be permitted to build the temple; but submits himself to the will of God.

### IX. David's Kingdom Firmly Established. II Sam. 8:1-18.

In this chapter we notice that David smote the Philistines (v. 1), Moabites (v. 2), and the Syrians (v. 5), Ammon, and Amalek (v. 12) and other great enemies.

We ask why was it that David was able to win these battles? Verses 6 and 14 give the answer: "The Lord preserved David wherever he went." Please note Is. 26:3. All the gold and silver that came to David as result of these battles was dedicated to the Lord. May the Lord help us to dedicate our lives, our time, our talents and gold and silver entirely to Him.

and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false

"And when Jesus came to the place, he looked up, and saw him,

(Continued on page 8, column 1)

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

we air powerful bizy, so Sam-anthy sez why dont u rite tu bro. Gilpeens this weak in 25 wuds er less like the radio pronounser sez. so hear goes.

ef men ware plus-4s fer golf, the wimmen in shorts must be warin minus-16s.

ef sum foakes wud neel moar, they wud stand better.

wel ther u air bro. Gilpeens. i no Samanthu kud not uf dun hit fer no woman kud say enything in 25 wuds er less. wel bless her old rinkled hide i stil luv her. she is 80, but i wud not trade her fer 4 twentys.

yore frend,  
i s hardtufule.

### "We Have An Altar"

(Continued from page seven)  
accusation, I restore him fourfold."  
—Luke 19:5-8.

This man made a profession. He was saved without any prayer. He was saved just like every sinner has been saved ever since the day of Abel, without any prayer.

The fact of the matter is, the mourner's bench was never heard of until 1794. Would you believe me when I tell you that prior to 1794 if you had talked about a mourner's bench nobody would have known what you were talking about, yet we hear people talking about the old-fashioned way.

You say, ther, "Brother Gilpin, where did the mourner's bench come from, if it isn't found in the Bible?" I think perhaps that a Nazarene whom I know, gave the best answer I ever heard of when, after he was saved, he went to his pastor and said, "I would like to know where we get the mourner's bench." The pastor said, "Well, I will look it up and tell you." This fellow went back a week or so later and the pastor said, "I haven't had time to find it," and when he went back a third time and said, "I would like to know where we get the mourner's bench," the pastor said, "To tell you the truth, I think we got it from the lumber yard."

Beloved, that is about the best answer that could be given. They got it from the lumber yard. They certainly didn't get it from the Word of God.

## II

### WE DO HAVE AN ALTAR.

If the altar that is spoken of in our text isn't a mourner's bench, then what is it that Paul refers to, when he says, "We have an altar?" If you will go back to the twenty-seventh chapter of Exodus, which talks about the brazen altar, you will find that the word "altar" has three meanings. It means "a high place"; it

means "that which lifteth up"; and it means "a killing place." Now what was that altar they had back in the Old Testament? Beloved, when those Jews came to the altar, it was a high place. It was there they lifted up their sacrifice. It was a killing place, for when they tied the bullock by the horns to the altar and killed it upon that altar, it thus became a killing place.

Beloved, do you know of what that altar is typical? The altar looks down the avenue of time to the day when Jesus Christ came to Calvary, when they lifted up the Son of God upon the Cross and when Jesus Christ was killed for our sins. Paul, writing to the Hebrews, said, "We have an altar," and when I read it, I thank God for what he said. I know the meaning of it in my own life, for I know that Jesus Christ is my altar. He came to Calvary. He was lifted up, and the Son of God was killed for my sins, so that this altar in the Old Testament is nothing more nor less than a type of the Lord Jesus Christ. It is no wonder, when Jesus was dealing with Nicodemus, that He said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man BE LIFTED UP."—John 3:14.

Beloved, we have an altar. Our altar is just like the altar in the Old Testament. It was a high place. It meant to lift up. It was a killing place. Calvary was the high place where Jesus Christ was lifted up and where the Son of God was killed for our sins.

If you will go back and study this book of Exodus, you will find that when the Jew came to offer his sacrifice, he found himself confronted with a fence that was high enough that he couldn't see over the top. It was a fence made of curtains and when the gate at the east end of that fence was moved, he could see just inside the courtyard the brazen altar. After the gate was opened he couldn't take one step toward the tabernacle to worship until he first came to the brazen altar.

I want to tell you, beloved, no man can ever worship God until he first of all comes to the killing place, to the high place, the place of lifting up, to Calvary, and sees the Lord Jesus Christ who died for his sins. You can't worship God until after the atonement has been made for your sins.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. 9:22.

I tell you, beloved, we have an altar. That altar is Calvary, and it is the first step toward the worshipping of Almighty God.

I want you to notice that this altar was big enough to hold all the other articles of furniture that they had in the tabernacle. If you will notice the dimensions of the altar and all the other articles of furniture, you will see that they could take all the other pieces of furniture and put them inside the brazen altar.

What does it mean? Simply

## Middletown Pastor Holds Revival For Arabia Church



ELD. WILLARD WILLIS

While Bro. Willard Willis was holding a revival for his home church (Arabia Baptist Church, Arabia, Ohio) of recent date, it was your editor's happy privilege to attend the services one evening to hear him preach a most inspiring message on "We Have An Altar" (Heb. 13:10).

Encouraged by the message, I came home, and preached from the same text the next Sunday. It is the message which appears in the paper this week. In other words, if you thank God for the message, then thank Him also for the inspiration and help we received from Bro. Willis' message.

Bro. Willis, who is pastor in Middletown, Ohio, has been a "buddy" ever since he was a boy. How we thank God for his faithfulness to the Word of God!

this: that all of our spiritual blessings flow from the death of the Lord Jesus Christ.

Inside that tabernacle was a golden candlestick which pictures Christ as the Light of the World. On the other side, opposite that golden candlestick was a table of shewbread which pictures Christ as the Bread of Life. Inside that tabernacle was an altar of incense. The incense was burning continually upon it, ascending all the time, which would tell us that Jesus Christ is our great High Priest—that He is always offering intercessory prayer for us. Beloved, you could take every one of those pieces of furniture and put them inside, and they still wouldn't quite fill the brazen altar.

Listen, beloved, you can't have Christ as the Light of the World, you can't have Jesus as the Bread of Life, you can't have Christ as the intercessory High Priest until first of all you come to the brazen altar where all these spiritual blessings flow out from Calvary.

I want you to notice also that this altar was made of wood and brass. They had to cut down a tree to get the wood. They had to mine the brass out of the ground. There had to be a sacrifice made. The ground had to give up the brass and the tree had to be cut down in order that they might have the brass and the wood for the making of the altar.

I tell you, beloved, when I read that Paul says "we have an altar," I know that the altar was a place of sacrifice. It was there that Jesus Christ was sacrificed to become my Saviour.

Notice also that that altar had four horns—a horn on each corner of the altar. I often think about these horns that were placed upon this altar. Of course, primarily, they were placed there in order that they could tie the sacrifice securely in place while it was being offered as a burnt offering.

We read:

"God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar."—Psa. 118:27.

Beloved, I come to Calvary and

I see that the Son of God was nailed to the Cross. They had horns on that altar back there where the sacrifice was fastened and it could not move. I come to Calvary and I see that Jesus Christ was nailed to the Cross of Calvary, but listen to me, the Son of God wasn't held there by those nails, for He said:

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:18.

Beloved, I say to you, it may have been necessary that the sacrifice be held to the brazen altar by those horns, but it wasn't necessary that Jesus Christ be nailed to the Cross.

I want you to notice also that this altar was a place where blood flowed. You see the fire on that altar. You see the sacrifice placed upon it. You see it as the blood drips from the sacrifice and sputters upon the fire.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

Beloved, I see that sacrifice placed upon the brazen altar and I see the blood drop down and sputter upon the live coals. What is it for? It is for an atonement for the soul of the individual.

I come to Calvary and I see that Jesus Christ gave His blood. As that animal was offered as a sacrifice and gave its all, so when Jesus Christ came to Calvary and was killed on the Cross of Calvary, He gave His all that you and I might be saved.

Go back and stand beside that altar and see the blood as it pours out and see the high priest as he stands there and officiates beside that altar. What is the meaning of this? "It is the blood that maketh an atonement for the soul." Come to Calvary and see Jesus as the blood pours from His hands and from His face and from His side and from the nailprints in His feet, and you ask, what is the meaning of this? Beloved, the animal gave its all; Jesus Christ gave His all. That animal died as a sacrifice that the Jew might have an atonement by way of blood; Jesus Christ died as a sacrifice that you and I might have an atonement for the soul.

I want you to notice that there was no other altar that the Jew used. Do you realize that they just had one altar that they could use? Well, they did. When that altar was built, God lighted the fire miraculously and supernaturally from Heaven and that fire never went out. That fire remained constant even when they marched through the wilderness. They just had one altar whereby that a Jew could come to God. Beloved, we have just one way whereby a man can come to God and that is by the Lord Jesus Christ.

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

"Jesus saith unto him, I am THE WAY, the truth, and the life: NO MAN COMETH unto the Father, BUT BY ME."—John 14:6.

Beloved, as the Jew had only one altar, so God has just one way that men can come to Him and that is by the altar of the Lord Jesus Christ.

There are men who will tell you that you can be baptized and have your sins washed away. There are others that will tell you that you can come to the Lord's Supper and that will help. There are others who will tell you to join the church and that will assist you. There are others who will give you various and sundry advice, but there is just one way that God has for a man to be saved and that is by the blood. They just had one altar in the Old Testament and He just has one killing place in the New Testament, and the only way that a man can come to God is by and through the sacrifice of Jesus Christ at Calvary.

I want you to notice that this

altar was made by hands, yet it was according to God's plan and purpose.

God called Moses up on Mount Sinai, and there gave him directions for the building of the tabernacle and all the pieces of furniture. That altar was one of those pieces of furniture. It was built by man's hands, but it was built by the pattern that God had shown Moses.

Now come down to Calvary. How was Calvary built? It was built by man's hands, but, beloved, the crucifixion of Jesus Christ upon that Cross was no accident. Rather, it was according to God Almighty's plan that He was thus crucified.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

Beloved, the altar in the Old Testament was built by the hands of man according to the plan that God gave Moses on Mount Sinai. Calvary's Cross was built by man, and Jesus Christ was offered upon it by wicked hands; yet it was according to the determinate counsel and foreknowledge of God.

I don't know anything in the world that ought to thrill your heart any more than to know that we have an altar. I don't know anything that ought to cause you to rejoice more than to know that you and I have an altar, and that altar is the Lord Jesus Christ.

Somebody comes along and says, "Oh yes, I believe in coming to the altar. I believe in coming the old-fashioned way." He is talking about the altar—the mourner's bench—that was started in 1794. I tell you, in contrast, I have an altar. I believe in coming the old-fashioned way, too, and the altar that I talk about is the altar that goes back to the Cross of Calvary. It goes back beyond that to the type when Moses built a brazen altar in the wilderness. Yea, it goes back beyond that. The altar that I talk about is just so old-fashioned that we read of Jesus being the Lamb that was slain from the foundation of the world.

Now, beloved, I will take the old-fashioned way. Not that way which started in 1794, but I will take the old-fashioned way which was in the mind of God before the foundation of the world. I rejoice for this truth, that while the Cross was built by wicked hands—by man's hands, it was according to the determinate counsel and foreknowledge of God.

## CONCLUSION

Beloved, does the Cross mean anything to you? Does this altar mean anything to you? It ought to if you are saved. If you are not saved, it could mean much to you. It could mean your salvation. I have nothing else to offer. I have nothing else to suggest by way of salvation except the altar, and if you receive Jesus Christ as your Saviour, you can say with us, "We have an altar." You can't say it unless you are saved, but if Jesus Christ saves your soul, you can say, "Thank God," I have an altar."

May God bless you!

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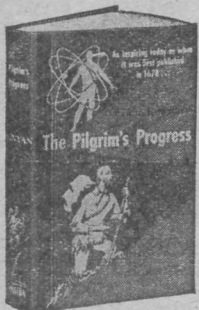
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