

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

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NEW TESTAMENT BAPTISM

By JOHN W. REYNOLDS
Tyler Texas

No truth in God's word has been more grossly misrepresented and maliciously perverted than has the truth of Baptism. And no people has been more viciously persecuted than the people who have believed and practiced true baptism down through the centuries: namely, the people who compose the church that Christ established while He was here on earth in the flesh. They have been frowned upon, legislated against; driven from one country to another; called by many names of reproach by their enemies, and thousands, yea, many, many thousands of them, have been put to death by those that were moved by the power of Satan.

History is replete with evidences of proof that the people

called Baptists today have come down through the centuries leaving a trail of blood simply because they have ever been true to the teachings of the Word of God on the doctrine of Baptism. One has only to turn the pages of such historians as Orchard, in his book called, *The History of Baptists*; and Foxe, in his *Book of Martyrs*; and Armitage's, *History of Baptists*; and Mosheim, to see the proof of this statement.

Surely there must be something special about the truth of Bible baptism to cause the arch-enemy of all truth to instigate such opposition and persecution against the people of God who have stood for this truth throughout the ages.

What is it that the Bible teaches on baptism that would cause the Devil to be so evilly set against the people who teach and practice? (Continued on page 3, column 1)



JOHN W. REYNOLDS

"I HAVE IT!"

A friend, who lately came from Paris, told me of an English coachman there, a very careless old man, who had during a severe illness, been made to feel that he was a sinner. He dared not die as he was. The preacher, whom he sent for, got tired of visiting him, having told him all he himself then knew of the way of salvation.

But one Sunday afternoon the coachman's daughter waited on the preacher, saying, "You must come once more, sir; I cannot see my father again without you."

"I can tell him nothing new," said the preacher; "But I may take the sermon I have been preaching, and read it to him."

The dying man lay, as before, in anguish, thinking of his sins, and whither they must carry him.

"My friend," the preacher said, "I have come to read you the sermon I have just preached. First, I shall tell you the text, 'He was wounded for our transgressions,' Isaiah 53:7. Now I shall read,"

"Hold!" said the dying man, "I have it! read no more; He was wounded for MY transgressions."

Soon after he died, rejoicing in God's salvation.

When I heard the story, I remembered the story of Archimedes running through the streets of Syracuse straight from the bath where he had found out, in bathing, the secret of testing

whether the king's crown had or had not been alloyed by the goldsmith in making it. And as he ran, he cried, "I have found it! I have found it!"

Poor philosopher, you had only found out a new principle in science! Happy coachman, you had found in Jesus Christ Eternal salvation for your immortal soul! Reader, are YOU saved?

—James Y. Simpson

Need of Meditation

It may be, at one reading or looking, we see little or nothing; as Elijah's servant went once, and saw nothing; therefore he was commanded to look seven times. What now? says the prophet, "I see a cloud rising, like a man's hand," and by-and-by, the whole surface of the heavens was covered with clouds. So you may look lightly upon a Scripture and see nothing; meditate often upon it, and there you shall see a light, like the light of the sun." —Joseph Caryl, 1647.

The Baptist Examiner Pulpit

"WHY?"

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

People are just prone to ask "why." I get sort of aggravated at John Jr.'s second son for every time he is around me he has about fifty "whys." I don't think he is ever with me that he doesn't ask "why" a great number of times and it is quite a problem to answer all the whys that he asks.

I was impressed sometime ago in looking through the Bible to notice that men, too, ask "why" quite often, and I was also impressed to notice that God also asks "why" quite often. The fact is beloved, I was more than amazed when I found that the word "why" is used more than two hundred times in the Word of God.

There are two groups of people in the world that are poles apart

in their heresies, but they are definitely alike in their characteristics. I speak of the Hardshells on the one hand, and the Campbellites on the other. They are poles apart in their heresies. The Hardshells believe that God saves a man by the Spirit apart from the Word, whereas the Campbellites practically deny the existence of the Holy Spirit and say that God saves a man by the Word apart from the Holy Spirit, and one is as badly wrong as the other. In fact, both of them are definitely wrong and both of them are positively heretical in that respect. However, beloved friends, they are alike in their characteristics, for each of them in argumentative in their presentation of any subject. You can't be with

a Campbellite or a Hardshell for any season at all without an argument, and in all probability a debate if you are not careful.

Last week a Hardshell came into the office, and in the course of our brief conversation again and again he asked why, why, why, why? Now on the subjects we were discussing there was virtually no difference between him and myself as to doctrinal position. Yet he was trying to make a difference. He was trying to create a difference that there might be an argument. After he had gone out I began to think more about my study that I had been doing for the last several days on the word "why." This message is the result of my cogitation. (Continued on page 4, column 3)

MY PERSONAL EXPERIENCE AS TO MISSION BOARDS

By JOHN R. GILPIN

Years ago, as a boy preacher, out of ignorance I believed in mission boards. I was listed as a pastor of the Southern Baptist Convention. I even made speeches (I thought they were sermons then) in behalf of the cooperative program.

One day after Brother H. B. Taylor had gone to Glory and a church had been organized at Murray, Kentucky, in his honor, I was invited by Brother Carroll Hubbard, who was then pastor of the church, to be on a Bible Conference program in Murray, Kentucky. One afternoon between sessions, I took a walk with Brother Joe Brandon far out in the country. In the course of the conversation, I asked Brother Brandon if he had ever read Brother Taylor's tract written in defense of mission boards. He declared that he had read it, and that he didn't believe it and that he had told Brother Taylor so. He called it heresy of the worst type.

This was startling news to me, for it was the first time that I had ever talked with anyone who dared to speak against mission boards, or who had dared to question the Scripturalness of the same.

On coming home from this conference, I began to search through old issues of Brother Taylor's paper to see if in the later years of his life he had changed any relative to his former position. Imagine my surprise on finding what I had not noticed before, an article by G. J. Rousseau on the subject of "Self-Perpetuating Boards." The first two paragraphs of this article as it appeared in Brother Taylor's paper are as follows:

"Not only Baptists, but all intelligent citizens of this Republic, rise up in arms when it appears that corporations, which have become the trustees of the funds of the people, have in one way or another contrived to have a hand-picked board of control. State and Federal legislatures have enacted laws seeking to prohibit this sort of thing."

"Baptists are loudly and emphatically on record against any suggestion even of a self-perpetuating board of control over their institutions. But . . . What do we actually have? Particularly nothing but a self-perpetuating system. Is this too startling? (Continued on page seven)"

God Saves Us By His Grace And Keeps Us By His Grace

Many people who seem to think that they believe in salvation by grace, have in reality a mixed scheme of grace and works. They believe that one is saved through trusting Christ, but that it is up to the saved person to stay saved by means of his human works. This really means salvation partly by works and partly by grace. The Scriptures teach conclusively that grace and works can no more be mixed than can oil and water. For as the Scriptures say, "If it is of grace, it is no more of works."

Let us note some Scriptures which indicate clearly that one is not only saved by grace, but likewise KEPT BY GRACE.

1. Peter 1:5, "Who are kept by the power of God through faith unto salvation." This Scripture teaches that a saved person is KEPT—not by human power, but "by the power of God unto salvation."

2. Phil. 1:6, "Being confident . . . that he which hath BEGUN a good work in you will perform

it until the day of Jesus Christ." This plainly says that what God has started He will finish.

3. Galat. 3:3, "Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh?" That is the foolishness of falling from grace advocates — they expect to begin with a spiritual exercise — that of trusting in Christ, then they expect to finish out their salvation through the works of the flesh.

These Scriptures could be multiplied many times over, but they are typical of the teaching of the Scriptures on this subject.

Let us now consider briefly some objections to the teaching that one must keep saved by works:

1. If salvation ultimately depends on our "holding out faithful to the end," then faith in Christ only admits us to the right to compete with the Devil. It only gives us the right to run a race with the Devil to see if we can get to Heaven in spite of him. If that were true the Devil would win out in every case, for he is the stronger.

2. If salvation depends upon our works after we are converted, (Continued on page 3, column 1)

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida

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The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

The place of the Gospel.

Many do not understand the position held by Calvinistic Baptists in contrast to the position held by the Hardshells or so-called "Primitive Baptists" with regard to the place of the Gospel. Our understanding of the Calvinistic Baptist position is as follows:

The Gospel itself does not redeem.

The Gospel itself does not regenerate.

The Gospel itself does not save. In short, the Gospel itself does not do anything that must be done and can only be done by the Living God.

But the Gospel is the message of what Christ has done. Christ redeems, Christ saves, Christ gives life. In His work, Christ obtained the salvation of every person for whom He stood as Surety. Not one of them shall perish.

What, then, is the place of the Gospel, or the message of what Christ has done? The Gospel is the medium used by God to give His people the knowledge of their salvation purchased by Christ.

We must always distinguish between salvation obtained by Christ and the actual enjoyment of that salvation by Christ's people. However, we must not separate these so as to teach that any for whom Christ purchased salvation shall ever fail to receive it in this life. Salvation has been purchased by Christ; now it is being applied.

The Hardshell error is that the Gospel is not used in applying to the sinner the salvation of Christ. We believe that the Gospel is used. We do not believe that the Gospel itself regenerates the sinner; that is the work of the Spirit. But remember, the Gospel is the message of Christ's work, and that is what the Spirit opens men's hearts to receive.

The question is often put: "Is the Gospel essential to salvation?"

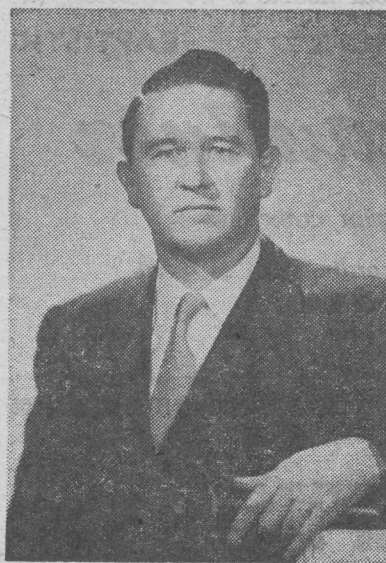
The Hardshells would say, No.

But actually, the question that concerns us is this: "Does God use the message of His Word—the Gospel of Christ's work—to give men the knowledge of the salvation that is by Christ?" We say, Yes.

No one denies that God could save a man apart from all means. In fact, being finite beings without an absolute knowledge of what God can do, we should not positively say that God could not have saved men apart from the work of Christ. But we do know that the Bible reveals to us no other way of salvation but through Christ, and we also do know that the Gospel is used.

"Must the Gospel be preached before one can be saved?" someone might ask. We answer: The Gospel **MUST** be preached; not because God cannot save without it, nor because the truth of the Gospel could not be directly revealed, but because God has ordained to use the Gospel to give His people the knowledge of Christ. Thus, because God has ordained the Gospel to be so used, it **MUST** be preached and **SHALL** be preached and **SHALL** accomplish every whit of what God pleases (Isa. 55:11).

The Hardshell's caricature of those who believe in the necessity of preaching the Gospel are entirely beside the point. The Hardshell's caricature is built upon the false idea that we believe God can't save without the preaching of the Gospel. That is not our position. We believe that God can save with or without the preaching of man, but we believe that God has ordained to use "earthen vessels" to send the message of salvation to His people. God could have written the Bible without human instrumentality—no one denies that. But He didn't do it that way. God is the Author of the Bible, but He sovereignly and infallibly used human instru-



ELDER T. B. FREEMAN'S SCHEDULE

Brother T. B. Freeman, one of God's great preachers, will be in the following meetings during the next few weeks:

Brother Murrell Combs, McLeansboro, Ill., first two weeks in October.

Little Sewell Baptist Church, Rainelle, W. Va., first two weeks in November.

Valley Drive Baptist Church, Bristol, Tenn., November 17.

Remember Brother Freeman definitely in prayer, and if your church is in need of a revival, then write Brother Freeman and invite him to be with you. His address is Mims, Fla.

ments. He does the same with regard to the preaching of the Gospel—He uses human instruments.

We certainly believe that all impartation of life is of the Spirit of God. Even that life of the written Word is of the Spirit—it is God-breathed. But in imparting life, the Spirit uses the Word of God. The Word of Almighty God is a quickening power—He speaks, and life comes into existence.

We are not to put asunder what God has joined together. If God has joined the preaching of "Christ and Him crucified" to the calling of the elect, we are not to teach otherwise. God "doth devise means, that His banished be not expelled from him."

The Gospel is as a dead letter to the sinner, unless the Spirit empowers and quickens. But when the Spirit empowers and quickens, the Gospel is like unto the preaching of Ezekiel to the dry bones and the words of Christ to Lazarus.

In closing, we suggest to both Hardshells and Calvinistic Baptists that they spend their time preaching the Gospel, rather than debating as to what the Gospel does and what it is for. Is not that the emphasis of the Word of God?

LETTERS



Well, you have informed me of the expiration of my sub to the TBE, and since I didn't want to miss an issue I am enclosing the sum of five dollars at the present time for renewal, and hope I can yet get in some subs before February. As it is specified they are to be new, I will have to look up some new ones and see if they would be interested. I don't want them thrown in the waste basket. I sent in ten last time, and if they are not enough interested to renew I want new ones. As for me I don't want to be without it. It has sure helped me in my study and teaching and exhortation. The messages we could not get anywhere else, especially Baptist. I was born and raised in a Methodist home, but had no teaching until I was 30 years old, when I became a Baptist.—Francis E. Moore, West Virginia.

I sure do enjoy reading your

"I Should Like to Know"

1. Could you please give me help on Mark 16:14-20?

Sorry, but you will have to specify exactly what you want to know about this passage. Then we will be glad to do what we can to help you.

2. Where is the verse that says you cannot tell summer from winter when the Lord returns?

It is not in the Bible. This idea results from a corruption of Scripture. Read Genesis 8:22 for a ref-

utation of this false notion.

3. Does the Bible teach any particular form for the body when we pray?

No. You will find that men in the Bible prayed with their bodies in various positions, some kneeling, some standing, some lying down.

4. Does Elias refer to Elisha or Elijah?

Elijah. See James 5:17, I Kings 17, 18.

5. Was A. W. Pink a Baptist?

We do not know the entire history of Mr. Pink's life, but we do know that he was one time a Baptist. He preached several months for the Murray church while H. B. Taylor, Sr., was on a missionary tour in Brazil. Whether Pink was ever anything else before or after, we do not know.

6. When some people I know of another denomination take the Lord's Supper, they give an offering when they do so. Is there anything in the Bible that says to give an offering when we take the Lord's Supper?

No.

7. I am in an organized Baptist movement that is not Scriptural. Many tell me to stay in and fight, and then I will help keep things right. What do you think?

You can't keep something right that never was right. No organized movement ever was Scriptural in organization, regardless of their soundness in doctrine. The church is the only divine organization in existence. God says to come out from among them and be separate, and to touch not the unclean thing. (II Cor. 6:14-18).

8. Does the word "tongues" mean languages?

Yes. See Acts 2:7-11.

9. Can a murderer be saved?

Yes. Revelation 22:17.

10. Is Hardshell baptism alien immersion?

Yes.

11. Would you stay in a church which is continually having banquets, etc.?

No. Seek a church that is not a worldly church.

12. Why do you not refer to Primitive Baptists as Primitive Baptists?

Because that would be an acknowledgement that they are the Baptists of primitive times, which would be acknowledging falsehood as truth. They had their beginning around the nineteenth century, so they are not the primitive Baptists.

13. Why don't you refer to the Church of Christ as the Church of Christ?

Because the Campbellian movement is not the church of Christ. Christ did not found that movement and does not own it.

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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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SPURGEON ANSWERS—

"If Some Are Elect, What Is The Good Of Preaching?"

By C. H. SPURGEON
(Now With His Lord)

Captious and cavilling persons will object, "You say that God loves His people, and therefore they will be saved; then what is the good of preaching?" What is the good of preaching? When I say that God loves a multitude that no man can number, a countless host of the race of men, do you ask me what is the good of preaching?

What is the good of preaching? To fetch these diamonds of the Lord out of

the dunghill; to go down to the depths, as the diver does, to fetch up God's pearls from the place where they are.

What is the good of preaching? To cut down the good corn, and gather it unto the garner.

What is the good of preaching? To fetch out God's elect from the ruins of the fall, and make them stand on the rock Christ Jesus, and see their standing sure.

Ah, ye who ask what is the good of preaching, because God has ordained some to salvation, we ask you whether it would not be a most foolish thing to say, because there is to be a harvest, what is the good of sowing? There is to be a harvest, what is the use of reaping? The very reason why we do sow and reap is, because we feel assured that there is to be a harvest.

And if, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved, and I do not care to preach. But now I know that a countless number must be saved, I am confident that Christ "shall

see his seed, he shall prolong his days." I know that, if there is much to dispirit me in my ministry, and I see but little of its effect, yet He shall keep all whom the Father hath given to Him; and this makes me preach.

I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call some one by the use of the ministry, so why not by me? I know there are not a few souls whom God has given me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and elsewhere; and with that confidence I must go on. I know that Jesus must have a "seed." His people must increase, and it is the very purpose of the ministry to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may "believe on me through their word."

There is one peculiarity about this. Christ says, "They shall believe on me

through their word." Have you never heard people call out about running after men? They say, "You are all running after such-and-such a man." "What then, would you have them run after a woman? You say, 'The people go after one particular man.' Whom else shall they go after? Some persons say, 'We went to such-and-such a place, and the people there love their minister too much.' That would be very dreadful, but it is not so. As for ministers being in danger of being ruined by too much love in any particular place, they get too much of the reverse somewhere else. If we get a little sweet, somebody else is sure to put in much that is bitter. It is not singular that Christ should say, 'They shall believe on me through their word?'

Now, do God's people believe on Christ through the word of the ministry? We know that our faith does not rest on the word of man, but on the Word of God. We do not rest on any man, yet it is through "their" word; that is, through the word of the apostles, and through the word of every faithful minister.

New Testament Baptism

(Continued from page one)
tice what the Bible says? It must surely be God-pleasing, and God-honoring, or Satan would not be so dead set against it.

(1) The first thing is that true baptism is of God and from God.

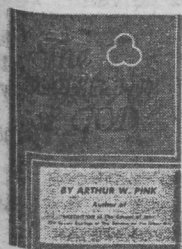
In Jno. 1:6 we read that "There was a man sent from God whose name was John." And then we read next that John said that the Lord sent him to baptize in water that Christ might be made manifest to Israel (John 1:31). If we read on we will find that Jesus Himself went to John, and was baptized of him in the water. Then by the same Bible we learn that when Jesus Christ began His ministry here He called out and assembled those that John had baptized; for John came as a forerunner of the Lord "to prepare the way of the Lord." (Matt. 3:13-17. Isa. 40:3-5). The last word the Lord left His church was to immerse the believers (or disciples) in the Name of the Trinity (Matt. 28:19-20).

In these Scriptures we learn

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how it was and when it was that the Lord set up, or began His church on the earth. Please note this was quite a while before the day of Pentecost.

(2.) The second thing we learn from the Bible is that it teaches the baptism of believers.

The Bible also tells us that just a few minutes before He ascended to heaven Jesus, the Head of His Church, said to this church, "All power in heaven and earth is given to Me; Go ye therefore and make disciples of all nations — (preach the gospel to every creature. — Mark 16:16) baptizing (immersing) them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them (the believers who are baptized) to observe all things whatsoever I have commanded you, and lo, I am with you even to the end of the world (age)" (Matt. 28:19-20).

We see here that believers are the proper subjects for baptism. We also learn that the ones who are to be baptized, (or the only fit subjects for baptism) are those that are dead to sin (Rom. 6:3-4). The reason why Baptists have been persecuted and put to death is that they have always stood for the baptism of believers. Satan does not like this so he has caused them to be persecuted for it. The Devil has always stood for baptismal regeneration, and for anything and everything that teaches works for salvation.

(3) The third thing the Bible teaches about Baptism is that it is a burial of the one who is dead to sin.

Read Rom. 6:2-5 — "How shall we, that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto His death? Therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead —"

The only person who is fit to be buried is a dead person. And remember, too, a dead person not only ought to be buried but he must be.

The burial in baptism is the likeness of His death, and the raising up out of the water is a likeness of His resurrection. It is a picture of it.

True baptism, therefore, is a picture, or likeness, of our salvation in what Christ accomplished and finished when He died for our sins according to the scriptures, and was buried and raised again from the dead for our justification. In I Pet. 3:21 we are told by the Holy Spirit that baptism is a "picture," or a figure of our salvation. It is not our actual salvation, but only the picture of it.

Here let me relate to you an experience that Eld. Joe W. English had. He is a dear friend of mine who preached the gospel for many years in Texas as a pastor and evangelist, and is now retired and lives at Glenrose, Texas. Bro. English was in a meeting in a certain town in Texas. One day a good friend of his who was a pedo-baptist said to him, "Bro. English, why it it you Baptist people will not accept any baptism but immersion?"

He asked the friend, "Who is that hanging on the wall there?"

He was referring to a picture.

The friend said, "That is my brother."

Bro. English said to him, "No, that is not your brother."

The friend at once bantered the statement and said, "Yes, it is my brother who was killed in the First World War."

Bro. English said to him, "No, my friend, that is only a picture of your brother." The man admitted that that was what he meant.

When the preacher then proposed to the man that he be permitted to take out of the frame the picture and insert a sunset scene, the friend objected with the statement that the picture was the only one he had of his dead brother, and should the other picture be substituted, it would not remind him of his dead brother.

The Bro. English said to him, "that is the answer to your question."

Any thing else except baptism by immersion would, and does destroy, the truth of the purpose of baptism. It is the gospel to the eye.

There are some people that are willing to take the picture as the real thing. All who teach that baptism actually saves do that very thing. But these same people would never be willing to accept the picture of a meal as the actual meal itself.

(4.) Then the fourth truth that the Bible teaches about Baptism is that the only body with the authority to baptize is the church to whom Christ gave that authority.

"All power (authority) in heaven and in earth is given to Me. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always; even to the end of the world (age)" (Matt. 28:19,20).

We see that He Who has all power gave His church power, or authority, to baptize. He not only gave the church the authority, or command to baptize, but He also commanded her to teach all whom she baptized to observe all things whatsoever He commanded.

It is an easy thing to show, by a process of elimination, that none of the pedo-baptist churches, neither the Catholics, have the authority to baptize, because none of these existed at the time the Lord spoke these words to His

church. The Catholic church did not come into existence till three centuries later and none of the pedo-baptist churches sprang into being until the year 1528 A. D., when Luther rebelled from Rome. According to all reputable historians, such as Mosheim, Armitage, Orchard and others, the only church in existence today that has an unbroken line back to the days of the Lord and the Apostles, is the church formerly called Anabaptists, and today called Baptists. And furthermore, it is the only church that has the promise from the Lord that it will continue to the time of His return. Matt. 28:20: "I will be with you always, even to the end of the age." Matt. 16:18: "And I say unto thee, That thou art Peter (Petra) and upon this Rock (Petro) I will build My church;

The Jews

A nation without a home,
A zeal without knowledge;
A religion without power;
A Bible without a key;
A view without a vision;
A promise without its comforts;
A prayer book without a prayer;
A message without a Messiah;
A God without His grace;
A past without a present;
A future without a flaw.—
Selected.

and the gates of hell shall not prevail against it."

The church belongs to Christ. He is the Head of His church. (Col. 1:18). Therefore, no one has any authority to change any law or any teaching or ordinance of His church but He Himself. Baptism has been perverted, and something else has been substituted in the place of a burial. The purpose of baptism has been changed. The Bible teaches that it is a likeness or a picture of our salvation, but some have changed that, and are making it to mean the actual salvation of the soul. Who has done this? Search the Bible and see if the Lord has changed these truths. It can not be found. Then who did? Man has done this thing, and he has no right nor authority to do so.

Let's go back to Bro. English and the picture of his pedo-baptist friend. When Bro. English proposed to his friend that he (Bro. English) take out the picture of the dead from the frame, and insert a picture of a sunset scene that he liked better, the friend objected. He had a right to object, because the frame and the picture belonged to him and not to Bro. English.

The lesson is self-evident concerning the only proper form and the only proper authority of Baptism. Anything else but immersion in water and the raising up from the water would destroy the purpose and meaning of Baptism; namely the likeness of His burial Who died for us, and the likeness of His resurrection. Any other institution or persons baptizing but the true church of the Lord Jesus Christ is a usurpation of authority, and is no baptism at all.

God Saves . . . Keeps

(Continued from page one)

then salvation is an installment plan proposition. Christ in that case makes the "down payment" and it is up to us to keep up the "installments" and if we fail—then we lose all. This is a precarious and miserable conception of God's way of salvation.

3. The theory of salvation ultimately realized through our human works, is a theory that really makes us our own saviours. In that case we could boast that we finally got into the presence of God through our own strength and goodness. But the Scriptures say (Ephes. 2): "Not of works lest any man boast." Salvation by grace from start to finish, takes all the brag out.

4. The theory of salvation through keeping up the installments, puts salvation on a precarious basis, for in that case no one would know just how much works to do in order to be sure. Such an idea is back behind the statement so often made that no one can know this side of the judgment, whether or not he is going to be saved.

5. The idea that one is finally saved through keeping up good works, ignores the truth that Christ died for our present and future sins as well as those of the past. "Our Saviour Jesus Christ who gave himself for us that he might redeem us from ALL iniquity." "All iniquity" includes all from birth to death. The person who doesn't grasp this doesn't grasp God's plan of salvation.

But What About Works?

Do those who believe in salvation by grace from start to finish, disparage works? Not in the least. They just put works where they belong—as a direct result of salvation. Ephes. 2 states it correctly when it says, "We are created in Christ Jesus unto good works." That means "for the purpose of doing good works." Because one does not believe in putting a cart before a horse, that does not indicate that one is opposed to a horse. It merely involves that the horse should be put in the right place. No one can perform too many good works, provided those works are not depended upon for salvation. But when they are—that dependence is deadly!

Saved people—saved wholly by grace, will do more good works any day out of love and gratitude, than Hell-scared lost people will do in a frantic effort to be saved through their works. This statement is made out of a lifetime of observation.

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CHAPTER THREE

Baptists Hold That, According To The Scriptural Order, Persons Must Come First To Christ And Then To The Church And Its Ordinances

By J. M. Pendleton

SECTION II

The practice of infant baptism reverses this order.

The evils of infant baptism are not confined to the theory of baptismal regeneration. They develop themselves most appallingly in connection with this theory; but they are to be seen wherever and for whatever purpose infant baptism is practiced. It is itself a great evil, and great evils result from it.

The following language of the late godly J. Newton Brown, though strong, is not too strong: "Infant baptism is an error from beginning; corrupt in theory and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of depotism it has shed the blood of martyrs in torrents; that blood cries against it to Heaven, and a long-suffering God will yet be the terrible avenger."

In a note Brown says: "In no boastful spirit, but in the spirit of a martyr before God—stung by the solemn conviction of duty after thirty-five years of earnest and impartial investigation on this subject to speak out 'the truth, the whole truth and nothing but the truth'—we nail these THESSES to the door of every Pedobaptist church in Christendom and challenge all the Christian scholarship of the age not to ignore, evade, or deny them, but to face the inevitable trial, summon the witnesses, sift the evidence, and, if it can, disprove all or any one of them. And may God help the right!"

While Presbyterians and Methodists generally disavow all sympathy with the doctrine of baptismal regeneration, they are decided in their espousal and advocacy of infant baptism. It is strange that the spirituality of the Christian Dispensation does not lead them to give up the practice. It is pre-eminently a spiritual economy.

How Jesus exalts spiritual relations above those which are natural, we clearly see in Mark 3:35: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Paul said, "We know no man after the flesh;" but infant baptism is a recognition of the relations of the flesh. Infants, it is claimed, are proper subjects of baptism because they are descended from believing parents. This view is earnestly defended by Presbyterians, who insist that at least one of the parents of the infant to be baptized must be a believer. But the relation between parents and baptized infants is natural, whereas all the relations which the Gospel recognizes are spiritual. Parents must first be-

lieve in Christ, in order to be brought into a spiritual relation with Him; but their faith does not create a spiritual relation to their children. There can be no such relation until the children believe.

All believers are spiritually related to one another, and the reason is that they are all in spiritual union with Christ. The relation to Him is supreme, and out of it spring all subordinate spiritual relations. But Pedobaptist, in the practice of infant baptism, proceed on the supposition that the existence of a natural relation between them and their children entitles the latter to a Christian ordinance. The supposition is entirely gratuitous, and in positive conflict with the spirituality of the Christian economy. There is between parents and children no relation, whether natural or spiritual, that gives children the right to church membership. This is plain as to the natural relation. It is equally so as to the spiritual relation, in view of the fact that it is union with Christ by faith which is a prerequisite to baptism and church membership. Hence, believing children possess this prerequisite though their parents are dead. It is their relation to Christ that decides the matter.

The reference here is, of course, to children who have reached accountable years. As to unconscious infants, it is one of the strangest of strange things that they can be thought eligible to baptism and church membership. This view is held, and can be held, by those only who reverse one of the distinctive principles of Baptists, claimed by them to be a distinctive principle of the New Testament—namely, **That persons must come first to Christ, and then to the church and its ordinances.** Christ's positive and gracious command is, "Come unto me." He says, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." He complains of the Jew: "And ye will not come to me that ye might have life." It is manifest from these forms of expression that "coming to Christ" is a matter of supreme importance. It has an essential connection with the salvation of the soul. Coming to Christ is believing on Him, and faith creates spiritual union with Him: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

The Gospel permits nothing to come between Christ and sinners. Their first business is to receive Him. They do this by an act of personal faith. He is a personal Saviour, and the act of faith is a personal act. There is no act more intensely personal—not even the act of dying. There is no such thing as believing in Christ by proxy, but everyone must believe for himself, even as every one must die for himself. Now, it is those only who have come to Christ by believing on Him that have anything to do with the church and its ordinances.

A New Testament church is a spiritual brotherhood, the members of which are the subject of spiritual life, and the ordinances of the Gospel are designed for spiritual persons. The opposite view is fraught with evil, for it changes the order which Christ has established. It permits persons to come to the church and its ordinances before they come to Christ. Baptists regard this as disastrous heresy, and utter their earnest protest against it. They have stood alone in the centuries past and they stand alone now, in advocacy of the great principle, **CHRIST FIRST, THEN THE CHURCH AND ITS ORDINANCES.**

We are to "contend earnestly" for the faith. The Greek is *epi-agonize* and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here (Jude 3). We are to *agonize* ("strive" in Luke 13:24) to enter the strait gate, but we are to *epi-agonize* for "the faith once delivered unto the saints."

This, then, is the supreme struggle of our existence. It is more important that "the faith"

"Why?"

(Continued from page one) tations.

I.

WHY IS IT THAT THE BIBLE HAS TO BE PREACHED FOR MEN TO BE SAVED?

Now that was what the Hardshell asked. The very first thing that he wanted to know was why the Word of God has to be preached for men to be saved. He said, "All these people over there in foreign countries that have never heard the Word of God, and have never seen the Bible, and have never heard it preached unto them—do you mean to say that if they were to die that God wouldn't have some of His elect out of that crowd?" I said, "Brother, every last one of them will go to Hell unless he has heard the Word of God."

Now here is the question, why is it that the Bible has to be preached in order that men shall be saved? God's Word gives us the answer. Listen:

"So then faith cometh by hearing, and hearing BY THE WORD OF GOD."—Rom. 10:17.

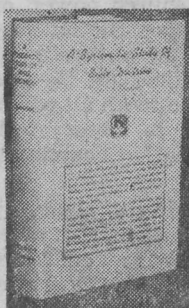
"Being born again, not of corruptible seed, but of incorruptible, by THE WORD OF GOD, which liveth and abideth for ever."—I Peter 1:23.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH."—II Thes. 2:13.

You will notice that God doesn't say anywhere in the Bible that men are saved because they are sincere, or because they are ignorant, or because they have never heard the Word of God, but rather He says that He has seen fit to choose men to salvation, that they might be saved. And (Continued on page 5, column 2)

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be maintained than anything else, yea, than even our own salvation as individuals. We are to *agonize* for the latter, but to *epi-agonize* for the former.

We are not to let error alone, we are to attack it with all our force and contend against it with all our strength. Of course, we must use no wrong means or methods, but our whole power should be exerted against error and in favor of the faith. The oft-quoted utterance of Gamaliel has done great harm: "Let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." There is not a heresy but has sought shelter behind this utterance. And it is quoted as if it were Scripture, and therefore binding. Luke, by inspiration, simply tells us that Gamaliel said this, but nowhere is it intimated that the saying was right. All the Bible is responsible for is that Gamaliel did say it. Many things are quoted in the Bible that are not Scripture at all. We are told what the devil said on certain occasions, but never is a statement of the devil endorsed. Neither is this statement of Gamaliel approved.

Men do not argue in such fashion about the practical affairs of life. A farmer does not let the weeds alone on the plea that "if they be of man they will come to naught, while if they be of God, I cannot destroy them, lest haply I be found even to fight against God." When the yellow fever appeared in New Orleans, the medical authorities did not accept Gamalielism and say: "Let it alone, for if it be of man it will come to naught, but if it be of God we cannot check it, lest haply, we be found even to fight against God."

Such superlative nonsense is tolerated only in the matter of highest importance; only in religion. All that weeds can do is to prevent a crop. All that yellow fever can do is to destroy life; while error destroys the soul. Hence, while we are to contend against all that is hurtful, we are to *epi-agonize* against error.

Whenever a man earnestly acts up to his light, God will give him more light. Earnest, fiery Saul of Tarsus *epi-agonized* for his faith is met and converted, but complaisant Gamaliel is not saved. There is no hope for such as Gamaliel, but Paul is blessed and crowned. One Paul is worth more to the world than an acre of Gamaliels.

Never was there a time when there was greater need to *epi-agonize* for the faith than now. Skepticism has become more aggressive than ever. For a time infidelity walked the earth in haughty exclusiveness. But now infidelity has professed religion and joined the church. Now it occupies pulpits and theological professors' chairs, and the attack is from within. They seek to evaporate the faith into moonlit mist. They teach an inspiration that does not inspire, an atonement that does not atone, and a salvation that does not save.

Their chief point of attack is the substitutionary sacrifice of Christ. They emphasize the incarnation and seek to substitute the gospel of the manger for the gospel of the cross. They are willing to believe in Christ, yes, but not in Christ upon the cross, bearing "our sins in his own body on the tree." It is the same old cry of the priests and rulers who stood upon Calvary—"Come down from the cross and we will believe."—Copied from the book, "Faith and The Faith."

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MISSIONS A DEBT, NOT A CHARITY

EVANGELISTIC OUTLINES by Frank Beck—

Christ, The Only Way To God

Text: John 14:6 — Scripture Reading: John 14:1-12

INTRODUCTION: Here is the Way to go, the Truth to know, the Life to show.

There are some 250 religious denominations in the USA. Not a few of the sects claim to be the only way to Heaven. Who is right? Answer—John 14:6!

I. IDENTIFICATION . . . "I am."

Some books on Christology have chapter: "What Jesus Thought of Himself." He did not merely "think" of Himself, He **knew**. "I am!"

A. Approach. The way to the Father.

1. Only way. Not a way, but the way! "No man cometh unto the Father but by **Me**." Not now in this life. Never in the world to come.

a. Only way in His person. "I am the Way." His whole person—God (John 1:1) and Man (John 1:14), sacrifice for us and our guilt (John 1:29), crucified and raised again (John 19-20) and coming again (John 21:22; 14:13).

b. Only way in His passion. We are sinners! (Rom. 5:8-11). What about our sins? (1 Cor. 15:3). How can we die in sin? (Gal 2:20). It is all in the cross work of Christ! 1 John 1:7. Alaska Highway was built to save Alaska from possible Japanese invasion; 1,523 miles long, cost \$138,000,000. Christ is the Way from Hell to Heaven (who can measure the distance?) At what a cost! (1 Peter 1:18-19).

2. Other ways. Prov. 16:25; Matt. 7:13-14.

B. Assurance. "I am the Truth."

1. Truth in His character. True light of revelation (John 1:9); true bread for preservation (John 6:32); true vine for sanctification (John 15:1); true God for consecration (1 John 5:20-21).

2. Truth in His conduct.

- a. In His temptations (Matt. 4:1-11).
- b. In His teachings (Matt. 5:1-7:28).
- c. In His toil (Matt. 8:1-9:38).
- d. In His travail of soul and body (Matt. 26-27).
- e. In His triumph (Matt. 24-25; 28).

In it all did He ever compromise with the truth? Not once! Without Christ—no life (1 John 5:12). You are dead (Eph. 2:1).

1. Perpetual life. "Everlasting" (John 3:16). Can never perish (John 10:28). Death cannot touch it (John 11:225-26).

2. Perfect. The average 15,000 suicides annually in U. S., and 30,000 attempted suicides testify that life outside of Christ is not perfect. "This is life . . ."—John 17:3.

3. Possible. For you. Not just idle dream. Not mere theory. God's free gift to you (Rom. 6:23). Must be received by faith. Believe in Christ in such a way that you overcome the world and love His brethren and keep His commandments, and you already have this new life! (1 John 5:1-5).

II. IMPOSSIBILITY. "No man cometh unto the Father . . ."

- A. As to souls. "No man." No respect of persons (Rom. 2:11).
- B. As to season. Now nor ever. Truth never changes (Rev. 14:6).
- C. As to start. "No man cometh." We must come BY Christ (His power enabling, John 12:32; 15:16; 1 Peter 3:18)
- D. As to Source. "By **Me**." Christ or Hell. John 3:36.

grace, for why would God send a man out to tell people that you can be saved today and lost tomorrow and at the same time in the Bible give us hundreds of references showing us that when God saves a man He saves him for time and eternity? Beloved, I wouldn't do a thing like that with my little puny, finite mind. I wouldn't write a book to tell one thing and then send a man out to preach something contrary and directly opposite. You say, "Brother Gilpin, why is it that so many people don't preach the Word of God?" I tell you, beloved, it is because they have never been sent of God.

Now, beloved, if you will take this verse of Scripture and study it both in its context, and in its original language, and study it as it appears on the surface, you will come to this conclusion, as I have, that the man who does not preach the Word of God has not been sent of God. That being true, there are an awful lot of Baptist preachers who haven't had a call from the Lord.

III.

WHY IS IT THAT SOME PEOPLE WILL NOT HEAR AFTER THE WORD OF GOD IS PREACHED?

God's Word gives us the answer. Listen:

"He that is of God heareth God's words: ye therefore hear them not, because YE ARE NOT OF GOD."—John 8:47.

Why is it that some men will not hear? The answer is, beloved, "he that is of God heareth God's words."

I think that this text may be applied to a man before he is saved, just the same as it does after he is saved. If he is of God he will hear God's Word. I don't believe that an elect sinner who has never yet come to a knowledge of the truth will fight the Word of God, and will contend against it. I tell you, beloved, he who is of God hears God's Word. If God has elected a man, and if he has begun to call a man,

God. Unless man hears God's Word no man will ever be saved. God has never seen fit to save people because the preacher cried and big crocodile tears rolled down his cheeks in the course of the sermon. God has never seen fit to save a man because the preacher is an emotional individual and he tells pathetic stories and works on the imagination and the emotions of the audience. God has never seen fit to save people under other conditions. On the contrary, God has ordained that men shall be saved by the preaching of the Word of God.

Somebody may say, "But, Brother Gilpin, are you sure that the man that has never heard the Word of God will be lost? Are you sure that the man who has never heard God's Word hasn't any chance whatsoever?" Now listen, beloved. Just look at it from the standpoint of logic. Suppose that the lack of the Bible saved men. Do you know what we do when we send missionaries? We do the heathen an injustice when we send a missionary to them. If the lack of the Word of God will be the means of a man's salvation, then we do individuals in foreign countries an injustice to send them the Word of God, for thousands of them after they have heard the Word of God, turn it aside, and refuse to accept it, and refuse to believe it, and die, and go to Hell. I say, beloved, if a lack of the Word of God will be the means of a man's salvation, then let's tear up the Bible, let's get rid of the Bible, let's burn up the song books, let's get rid of everything that sings and speaks the praise of God and let's make America atheistic and infidelistic and turn America agnostic and away from God as fast as possible, for it is a definite fact that people are going to Hell in high gear, with the Word of God being preached, and the Word of God falling all around them.

II.

WHY IS IT THAT SOME DO NOT PREACH THE BIBLE?

I don't think we have any reason to wonder about this because the Bible has made it clear as to why some folk who call themselves preachers do not preach the Bible. Listen:

"For he whom God hath sent speaketh the words of God."—John 3:34.

Beloved, the man who doesn't preach the Bible, doesn't preach it because he has not been sent of God.

You say, "Brother Gilpin, don't you believe that every man who stands before a congregation on Sunday has been called of God, and that God has given him a commission?" Absolutely not. The fact of the matter is, I don't believe that God ever would call a Campbellite preacher in all this world. I don't believe that God ever would call a man, and send him out, and tell that man to preach that you can have your sins washed away in water. Why in the world would God tell us in the Bible that your sins have to be washed away in the blood, and then call a man to go out and say that you can have your sins washed away in water? I don't believe that God ever called any man, and sent that man out with a message to preach falling from

From "Neglected Continent" "I am debtor . . . So, as much as in me is, I am ready to preach the Gospel to you." Romans 1:14, 15.

In these forcible words the great Apostle Paul expresses his own personal missionary conviction and resolve. He confesses himself the heathen's debtor. He owes them the Gospel. Even though he has already done more than any dozen other men of his time, he lays no claim of merit, nor considers that he is conferring any favor on the Romans in making an added effort to take them the Gospel. It is his duty, his debt and he is only seeking as an honest man to discharge it.

Now if it was for Paul a debt, can it be something less for the rest of us? Yet how few appear to treat it so! The majority of professing Christians regard missions with utter indifference. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folk rather than to stay at home. And it is to be feared that very many even of those who profess a degree of interest in this work conceive of it merely as a philanthropy, a charity.

Is there any essential difference between regarding missions as a charity and regarding missions as a debt? Let us see. Here comes a ragged, unkempt creature holding out his cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, anything—and throw it to him. That is CHARITY. It is cheap; it is easy; it feels no responsibility; it is purely a matter of personal choice. But now another man steps up and hands me a paper. I open it and find it a bill of debt, say for \$100. Do I presume to deal with this man as I did with the first, by flinging him the first coin that comes handy? Not by a good deal. This is a very different matter, for it is for DEBT. I am bound to face it seriously, and do all in my power, even giving my last dollar, to wipe it out.

Applying now this illustration to missions, what have we?

Missions Viewed as a Charity:

- Secondary.
- Optional.
- Little concern or prayer or effort.
- Spasmodic, insignificant giving.
- Mission Viewed as a Debt:
- Primary.
- Obligatory.
- Earnest concern and prayer and effort.
- Systematic, sacrificial giving.

Charity foots the list of your expenditures and claims your spare cash. Debt heads the list, if you are honest, and cuts out everything non-essential, until it is fully met. You give a little of the interest on your money to charity, but you dip deep down into your principal and give all,

if need, be, to pay your debts. I visited a church and met a number of its leading members, all earning liberal salaries. They professed great interest in missions. On inquiry I found that the church was giving \$25 a year to the cause. I went on to another, and a colored washer-woman brought up her yearly missionary offering of \$200. What made the difference between these two standards of giving? Simply the viewpoint. The church treated missions as a **charity**, the woman as a **debt**, and both gave accordingly. To them it was one among a score of equally important (or unimportant!) things; to her it was the **one supreme** thing. They played at missions as a sort of diversion; she worked at missions as the business of her life.

Christian reader, in which light have you regarded this work—as expressed, for instance, by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a weak feeling of pity for them?

Let me repeat it—we OWE the heathen the Gospel; we are their DEBTORS:

- 1. Out of gratitude for our own salvation, realizing that only "by the grace of God I am what I am."
 - 2. Out of loyalty to Christ, since He commanded, "Go ye into all the world and preach the Gospel to every creature."
 - 3. Out of compassion for heathen suffering and sorrow.
 - 4. Out of the realization that in the Gospel lies the only hope for their souls' eternal salvation.
- May God convict His children of their debt, and make them ready, as much as in them is to meet it! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send.

And may this conviction begin with YOU!



"Why?"

(Continued from page four) how are they saved? Through sanctification of the Spirit and belief of the truth.

That Hardshell asked why it is that the Bible has to be preached for men to be saved, and here is the answer. God has so ordained that the Word of God must be preached that men shall hear the Word of God, and He has ordained that the Word of God shall be the means unto the end—the end being salvation—and the means whereby that salvation comes to an individual is by the hearing of the Word of God.

I say to you, beloved friends, there never will be a man or woman saved in all this world apart from the hearing of the Word of

LIFT UP YOUR EYES AND LOOK

John 4:35

LIFT UP YOUR HEART AND PRAY

Matt. 9:38

"THE FIELD IS THE WORLD"

WHITE UNTO HARVEST

LIFT UP YOUR FEET AND GO

Matt. 28:19

LIFT UP YOUR HANDS AND GIVE

Matt. 10:8

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"Why?"

(Continued from page five)
that man is not going to fight against the Word of God. Beloved, after he is saved, he is not going to fight the Word of God either.

I can go back in my ministry and remember some people who sat back in the audience and made fun of me because I preached the security of the saved—that if God saved a man, he is saved once and for all. I can remember a preacher making all kinds of fun of me for having preached it. Why? Because he that is of God hears God's Word. That man just wasn't of God.

I can think of another man right here in Ashland who nearly walked out of a church building one night because a preacher friend of mine just barely mentioned the doctrine of election. He said that he didn't care if it were in the Bible, that he wouldn't believe it anyway.

I can think of another who got furiously mad at me because of

what I said concerning the woman's position in the church being that of silence, how he shook his fists repeatedly and said that he didn't care what the Word of God said, that he would still call on the women to pray everytime that he had an opportunity.

Beloved, why is it that some people will not hear the Word of God? Here is the answer: "He that is of God heareth God's words." Anytime that you find a fellow that you can talk to over a period of weeks concerning the doctrine of election and other related doctrines, and he gets farther and farther from the truth, and gets more and more cantankerous concerning the truth, and gets more and more obstreperous so far as his heresies are concerned, just come back to this fact: just quit talking to him about these other things and talk to him concerning Jesus Christ, because he needs the Son of God as a Saviour.

Why is it that men don't hear the Word of God. They don't hear because they don't belong to God.

Listen again:

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2:7.

I will give you an example of that. If you will go back in the Old Testament you will have the story of how Abraham offered Isaac upon the altar as a sacrifice in the twenty-second chapter of Genesis. Then come down to the New Testament and you will find that Jesus said to the Jews:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

When did Abraham see the day of Jesus Christ? He saw it when he offered his son Isaac upon the altar as a sacrifice upon Mount

RECENT VISITORS

One of the great joys which we have in editing this paper is that of entertaining guests from a distance who come to see us from time to time. Of recent date, these individuals have been in our home and church, and we are most grateful to God for their presence.

It has been a blessing and privilege to have them worship with us in our church and visit with us in our home.

Moriah. It was then that he saw the coming of the Lord Jesus. It was then that he saw the day of the Lord Jesus Christ, and it says that he was glad. Why did he see it, beloved? Looking up and down the avenues of time without a Bible, without a preacher and without anybody to make clear to him the Word of God, how and why did he see the truth? Beloved, he had a spiritual ear. He had an ear to hear God's voice.

Why is it that some people will not hear? Simply because they are not God's elect. The man who belongs to God is the man who hears God's Word. Abraham, two thousand years before Christ was born, received the Lord Jesus Christ as his Saviour simply because he had an ear to hear, and he received the message of God.

IV.

WHY IS IT THAT ALL MEN DON'T COME TO GOD?

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED."—I Cor. 2:14.

Why is it that all men don't come to God? There is a reason, beloved. Things of God have to be spiritually discerned. No man can turn to God in his own fleshly strength. No man can come to God because he reasons the thing out in his own mind. Beloved, I say to you on the authority of God's Word, the teachings of the Word of God have to be spiritually discerned, and if the Spirit of God doesn't discern them and reveal them to you, no one will ever come to God.

Listen again:

"No man CAN COME to me, except the Father which hath sent me DRAW HIM: and I will raise him up at the last day."—John 6:44.

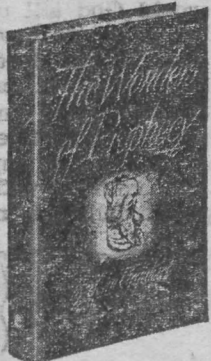
V.

WHY IS IT THAT GOD DOESN'T SAVE ALL?

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

Why is it that God doesn't save all? Here is the answer: all have not believed the Gospel of the Lord Jesus Christ. All of them have not received the Son of God and the preaching of the cross is

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foolishness to that man that doesn't believe. Why is it that some won't believe? Listen:

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

In the Greek there is a personal pronoun, for it says, "As many as were ordained to eternal life, they believed."

But here is the question, why is it that some will not believe? The answer is because they were not ordained to eternal life.

Beloved, you couldn't get one of the non-elect to believe. You just simply can't do it. If I were to get out on the street, and knew who they were, and would bring a dozen non-elect in who are on the road to Hell, and who will be in Hell, I could tell them the Word of God, but they wouldn't believe.

Years ago I went to a farm where they raised geese in a peculiar manner to fatten the liver particularly. They had the geese nailed down on a board so they couldn't wobble around and wobble the fat off. They had a nail driven through the web of each foot. They had a goose stuffing machine and every hour in the day they would put a nozzle down the goose's throat and the food would go down.

Beloved, if you could rig up a machine that would stuff the non-elect with the Word of God, you could cram it in, and you could push it in, but when you got through they wouldn't be a bit closer to salvation than they were before. Why? Because "as many as were ordained to eternal life believed." The only man who is going to believe is the man who has been ordained to eternal life.

VI.

WHY IS IT THAT WE ARE SEEMINGLY HEDGED ABOUT AND WE CAN'T ALWAYS DO WHAT WE WANT TO DO?

We are hedged about and we can't do what we always want to do because the God in the heavens is a God of sovereignty and He deals with men as seemeth good to Himself.

We read:

"Nay but, O man, who art thou that repliest against God? Shall the THING FORMED say to him that formed it, WHY HAST THOU MADE ME THUS?"—Rom. 9:20.

God formed us. We are the thing that has been formed, and shall the thing formed say to him that formed it, Why hast thou made me thus?

Many a man doesn't like where he lives. Many a man doesn't like the health that he has to put up with. Many a man doesn't like the surroundings where he lives. Many a man doesn't like the fact that he comes down to die at an early date in life. Why are we so hedged about and can't always do what we want to do? Listen, beloved, the thing formed has no right to say to him that formed it, Why hast thou made me thus? We are seemingly hedged about and can't always do what we want to do just because God is a sovereign God and He is dealing with us as seemeth good to Him-



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self.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath DETERMINED the TIMES before appointed, and the BOUNDS of their habitation."—Acts 17:26.

Beloved, it says that God has determined the bounds of our habitation. Do you believe me that before this world was, and before God brought this world into existence, God definitely decreed that you would live in the exact house on the exact lot where you live at the present time? Yes, beloved, before the foundation of the world God knew the bounds of our habitation.

He has determined how long you are going to live here in this world. Do you realize that you are (Continued on page 7, column 1)

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MY PERSONAL EXPERIENCE AS TO MISSION BOARDS

(Continued from page one)

a statement? Let us see."

In the balance of this article, the author completely annihilated mission boards and especially self-perpetuating ones in which the members elect their successors, whereby he showed beyond a shadow of a doubt that a self-perpetuating board is nothing more or less than a monopoly or an oligarchy.

This ruined mission boards for me, and from then on, as I studied the Scriptures, I became convinced that all mission work, and everything else of a spiritual nature should be done in and through and by a N. T. church, so that Christ might get glory through His church. This is as Paul prayed writing to the church at Ephesus:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Eph. 3:21.

Yes, the majority of our mission boards are nothing but self-perpetuating monopolies and oligarchies. When they were started, a group met. One man agrees to be president, while another is to be vice president. The third speaks up and says, "I will be secretary," and thus the majority of mission boards have come into existence, without any church authority and with no church controlling their actions. If any good accrues in the future, Christ will get no glory through His church which He left on earth to carry on His work, but rather through the board which has become paramount, and which is robbing Christ of His glory, through His appointed agency—the church.

What a shame that brethren—good brethren, too, oftentimes—would be guilty of bringing into existence an organization which is exterior and foreign not only to the Bible, but also gives not the glory to Christ through His church, but rather to an unscriptural organization.

In spite of my deep-seated convictions against mission boards, in 1946 I was inveigled into becoming a part of one which is nothing short of a little cooperative program. In fact, it is even more unscriptural than the cooperative program, for in the cooperative program of the Southern Baptist Convention there is a semblance of democracy in that the leaders of the various mission boards are in a sense elected by the Convention; but in this one of which I became a part in 1946, there is not the least semblance of democracy.

It was in the summer of 1946 that I was approached by Brother H. H. Overbey, secretary of Baptist Faith Missions, and Brother Joe Brandon, a Brazilian missionary. Brother Overbey wanted me to use THE BAPTIST EXAMINER to be a means of information and publicity in behalf of Baptist Faith Missions and asked me if I would consent to use it as such. I told him immediately that I had no interest in his work and cited the reasons for my convictions against mission boards.

He suggested that we talk the matter over in detail and since I wasn't too busy in the shop, I went with Bro. Overbey and Bro. Brandon to Huntington, W. Va., where in Ritter Park we spent a good part of an afternoon. I showed him the article on "Self-Perpetuating Boards" referred to above, and told him that I was not interested in becoming a part of such. After a long session, Brother Overbey asked me if I would be willing to go along with them and support the work, with the understanding that as soon as possible the board would be dropped and the mission work put under the auspices of the church of which he was pastor. I thought surely this evidenced good intentions on his part and I agreed to support the work and give publicity to it through the pages of THE BAPTIST EXAMINER, with the promise from Brother Overbey that the board was to be discontinued as soon as possible.

The next time that I talked with him about the matter was

(Continued on page eight)

Sowing "Wild Oats"

To "sow wild oats" means to commit youthful excesses, to spend one's youth in dissipation. Subsequent reform is usually implied. The expression, it is supposed, originated among the country people of England. The wild oat—a tall grass resembling the cultivated oat and by some supposed to be its original progenitor—is a common weed in grain fields. It was natural that a weed so common and obnoxious should become the subject of comparison among the English farmers.

At first "sowing wild oats" meant sowing worthless seed or seed which would produce a worthless crop. The transition to the figurative meaning was easy. He who wastes the precious day of his youthful prime in dissipation is sowing seeds which will grow into obnoxious weeds.—The Pathfinder.

"Why?"

(Continued from page six)

going to live here just as long as God wants you to live? You can't get out of this world until God is ready for you to go. You are never going to leave this life until God is ready for you to leave it. Let me tell you something, beloved, your life is determined of God.

"Seeing his DAYS ARE DETERMINED, the number of his months are with thee, thou hast APPOINTED HIS BOUNDS that he cannot pass."—Job 14:5.

Notice that it says that our days are determined. How many days are you going to live in this world? God can give you the exact number of days that you are going to live in this world. Your days are determined.

Furthermore, the number of months are with God. God can give you just how many months old you are going to be when you die.

Also He has appointed our bounds that we cannot pass. There is a boundary line in front of us, and when we come to that boundary line, we are not going over it. We are not going beyond it. When we come to it we are going to die. God has determined the bounds which we cannot pass.

I don't know whether this has been a blessing to you or not, but it has been a blessing to me. It has been a blessing to me as I look back across my life at some of the experiences that I have had in life. It has been a blessing to me to know that my life isn't going to end until God gets ready for it to end. It has been a blessing to me to know that my life is going on, and my witnessing is going on, and when my time comes, God is going to say, "It is enough." It has been a blessing to me to know that I am immortal until my life's work is finished,

Sunday School Lesson — Outline and Notes by John R. Gilpin

Elijah At Mount Carmel

LESSON FOR SUNDAY, SEPTEMBER 21, 1958

I Kings 17, 18

MEMORY VERSE: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit."—James 5:17, 18.

I. Sin In The Land. I Kings 16:28; 17:1.

Ahab and Jezebel were reigning as King and Queen. Adultery and idolatry were rampant. No more iniquitous sin-cursed people ever lived. "Like king—like people," was surely true. There were a few faithful ones, such as Obadiah and Elijah, but most of the people followed in the ways of the king.

To better understand this history let us briefly consider the condition of affairs when Elijah made his appearance. Ahab had taken for wife Jezebel, a Canaanite woman, daughter of Ethbaal. Of a weak and yielding character, he allowed Jezebel to establish the Phoenician worship on a grand scale—priests and prophets of Baal were appointed in crowds—the prophets of Jehovah were persecuted and slain, or only escaped by being hidden in caves. It seemed as if the last remnants of true religion were about to perish. Jezebel had also induced Ahab to issue orders for the violent deaths of all the prophets of Jehovah who, since the expulsion of the Levites, had been the only firm support of the ancient religion. (See I Kings 18:4, 13, 22; 19:10, 14; II Kings 9:7).

Because of the sin of the people God sent Elijah to shut off the water supply. Drought comes today for like reasons. Lots of our troubles and adversities come because of our sins. Cf. Amos 4:6-12.

It is interesting to notice that God controls the rain. May we remember this when there is a flood or a drought.

II. Elijah Fed By The Ravens. I Kings 17:2-7.

When the country was suffering with famine and drought, God fed Elijah, sending the food to him by the ravens. Thus, Elijah had a God who made the ravens feed him. Each Christian can have that kind of a God today by depending upon Him. Cf. Ps. 37:25; Phil. 4:19.

III. God's Further Care Of Elijah. I Kings 17:8-15.

After the brook dried up at Cherith, God did not continue to care for Elijah by the ravens, but sent him now to Zarephath. What matters it if the brooks had dried up, and if the land were suffering with famine and drought, God can take care of the man who walks as God wishes and listens to Him (V. 8).

IV. Self-Denial. I Kings 17:16.

The widow of Zarephath denied herself that the man of God might be cared for. Accordingly, we read that she was sustained throughout all the days of the famine.

V. Elijah And The Widow's Son. I Kings 17:17-24.

During the time of the famine, the son of the

and when it is finished, I can't go one step beyond.

VII.

WHY IS IT THAT ALL PROFESSORS DO NOT HOLD OUT?

God gives us the answer. Listen:

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—II Peter 2:22.

If you will go back to the first verse you will see about whom he is talking. Notice:

"But there were FALSE PROPHETS also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction."—II Peter 2:1.

Back in the Old Testament they had false prophets, and this tells us that we can expect false prophets today. Thus He is not speaking of saved folk, but of unsaved. He declares that they fail to continue, thus proving the proverb that just as a dog vomits his meal and turns back to eat it, and as a sow is washed and goes back to lie down in her mire, so the man who has professed but isn't saved often goes back. Why? Because he is a false teacher, a false preacher, a false professor.

Don't worry for one moment's time that one of God's elect is going back. Don't worry for one moment's time that one of those who has been saved is going back. Professors turn back, but possessors go forward. The man who

widow who had cared for Elijah died. Miraculously, Elijah restored this dead son to life.

God had a purpose in the death of this son and his restoration to life. It was through this miracle that God led the woman to believe on the Lord through His prophet (V. 24). It is thus our sorrows come to us. God has a purpose in every sorrow, death and pain we have. Usually the purpose is to lead us God-ward and Heaven-ward.

Obadiah, while a servant to Ahab, was a close friend of Elijah, and was one of the few men in all the land who feared the Lord. However, Obadiah is a picture of a believer who is not walking as close to God as he should. In such a time as during the reign of Ahab and Jezebel a believer's place was by Elijah's side. Instead, we find Obadiah still faithful to Ahab. May each Christian seek to serve the Lord rather than to adhere to the world.

VII. The Purpose Of The Meeting On Mount Carmel. I Kings 18:1-24.

The purpose was two-fold:

1. To call the people back to God.
2. To end the drought.

That is the purpose of our Bible schools, every church service, and most revival meetings. Any meeting in God's house is to end the spiritual drought and to call God's people back to fellowship.

VIII. Baal's Followers Fail. I Kings 18:25-29.

Elijah gave the prophets of Baal every advantage, allowing them early in the morning to make an approach unto their God. All through the morning we hear on the one hand, the wild coarse echo among the barren rocks and on the other hand there is only the stillness of Heaven. They danced about, repeating their one prayer (V. 26), emphasizing one syllable more than others, but still no answer. Elijah mocked them at noon. Baal was a sun god and should be more attentive to their cries at noon than at any other time. At last, covered with blood, hoarse with shouting and panting from their exertions they ceased their crying. There was no answer from the pitiless sky. They were sincere—prayed all day—were just praying to the wrong god.

IX. What Elijah Did. I Kings 18:30-37.

1. Repaired the altar of the Lord (V. 30).
2. Made the miracle greater by pouring water on the altar (Vs. 33-35).
3. He prayed (Vs. 36, 37). There were just 63 words to his prayer, but in them was power. Cf. James 5:16-18.

X. What Happened? I Kings 18:38-46.

2. The fire fell (V. 38). God has plenty more of fire in Heaven.
2. They slew the prophets of Baal (V. 40). When God comes into our lives we slay all our uncleanness, enmity, jealousy, etc.
3. The showers came (V. 45). God is just as ready to send the showers of His blessings upon us today when we line up on His side.

in no wise cast out."—John 6:37. Everyone who is called of God will come to Him for salvation, and all of them will hold out faithfully unto the end.

CONCLUSION

Here is the question, why is it that all professors don't hold out? The reason is that they are false professors, and that is all.

Here then is a blessed truth. While all false professors fall by the wayside, all true believers continue in the Lord. Listen:

"Him that cometh to me I will

What precious truths are these! We have God's answer for these seven "whys" which man asks, and I rejoice for God's answers. May God grant that you shall be blessed from the studying of His Word as I have been blessed in bringing it unto you!

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MY PERSONAL EXPERIENCE AS TO MISSION BOARDS

(Continued from page seven)

some six months later, and he assured me that when any of the members of the board moved away or if any one would die, that no successor would be elected to his place and that ultimately the board would come to an end and that the work of Baptist Faith Missions would then be carried on by the church of which he was the pastor. About a year later he reiterated the same promise to me so that he not only made the promise in the presence of Brother Joe Brandon, but twice later promised me personally that the board would be discontinued.

Lest anyone might doubt the truthfulness of these remarks or might be inclined to believe any contrary statement which might be made by Brother Overbey or anyone else, I append hereto the following statement signed by Brother Joe Brandon on February 22, 1957.

TO WHOM IT MAY CONCERN:

This is to certify that I, Joe Brandon, along with H. H. Overbey, went to Ashland, Kentucky, in the late summer of 1946, to talk with John R. Gilpin relative to printing MISSION SHEETS as a part of THE BAPTIST EXAMINER.

Brother Gilpin had objected to sponsoring MISSION SHEETS as a part of THE BAPTIST EXAMINER, since MISSION SHEETS was the official organ of Baptist Faith Missions, which is a mission Board.

I had talked with Brother Gilpin about mission boards when he and I were in a Bible Conference at Memorial Baptist Church, Murray, Kentucky, a good number of years ago. I had told him at that time that I did not believe that there was any Scripture for mission boards.

When H. H. Overbey and I visited John R. Gilpin, he took us to Huntington to Ritter Park and we spent a good part of an afternoon there talking, praying and planning for Baptist Faith Missions. Brother Overbey finally agreed that mission boards were unscriptural and stated that he would go along quietly concerning the mission board and that when any member thereof died or moved away, that no successor would be chosen, and that ultimately they would put the mission work under the auspices of the church of which Brother Overbey was pastor. It was because of this promise that the board would be discontinued and the work put under one church, that Brother Gilpin agreed to sponsor MISSION SHEETS in THE BAPTIST EXAMINER.

Signed: JOE F. BRANDON,
Date: February 22, 1957.

It was because of these promises that I went along with Baptist Faith Missions for a number of years. I wrote hundreds of letters in their behalf every year. I encouraged everyone with whom I came in contact to support Baptist Faith Missions. I wrote editorials in their behalf. I printed their mission news once each month as a part of TBE. I did all this thinking I was doing right and believing that Brother Overbey would keep his promise to me and would eventually discontinue the mission board. I insist that had it not been for his promise, I would never have supported Baptist Faith Missions in any wise, nor would I have ever agreed to carry publicity in their behalf in the paper.

It was not until October, 1955, that I learned that the mission board was not to be discontinued and that Brother Overbey had no intention of putting the work under the auspices of the church of which he was pastor. Previous to October, 1955, there had been some things that had arisen which had grieved me, chief of which was that in a telephone conversation he had told me that they had decided in a meeting at Toledo some five years previous, that they were not going to discontinue the board, but rather continue it. Instead of having notified me of their decision, they had allowed me to continue supporting the work for five years—a work which I never would have supported had it not been for their promise to discontinue the mission board. As I say, there were other things in which we had differed, all of which were minor. However, when Brother Overbey gave me the information over the phone that the mission board was to continue, I said, "Well, that is the straw that broke the camel's back."

I knew then that I was definitely through so far as Baptist Faith Missions was concerned. They were planning a Conference in Detroit for the Thanksgiving season and I did not wish to say anything that might hinder their Conference. Therefore,

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I went ahead and printed their mission news again in the paper rather than break with them on the eve of the Conference, for I did not want anyone to say that I had done anything to hurt or hinder this Conference which had been so widely and largely planned. However, I did not print the mission news as a part of the paper after this Conference was over.

Regardless of the letters that have been written by Brother Overbey far and wide, and irrespective of the many telephone calls he has made, and the private conversations he has held, and regardless of all the accusations that he has brought against me in Mission Sheets, the fact remains that I supported the mission work of Baptist Faith Missions in sincerity and with all good intentions, expecting that the promise that had been made to me to secure my support would be fulfilled; and when it was not fulfilled, there was nothing else to be done but that our paths should part and that we should go separate ways.

I can say that I bear no malice in my heart concerning any of the brethren who have differed with me, and if God blesses their ministry, then I shall rejoice in it. I realize that if their ministry be of God, then it will be blessed of God, and if it be not be of God, then it will eventually be "rooted up."

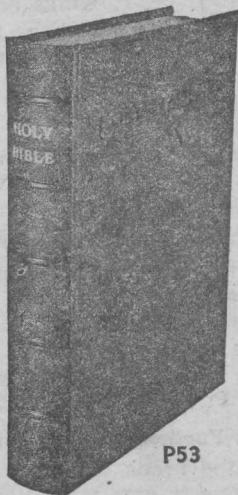
If we come back to the Bible we will come back to the church.

Satisfied

I asked God for strength,
That I might achieve;
I was made weak,
That I might learn to obey.
I asked for health,
That I might do greater things;
I was given infirmity,
That I might do better things.
I asked for riches,
That I might be happy;
I was given poverty,
That I might be wise.
I asked for power,
That I might have the praises
of men;
I was given weakness,
That I might feel the need of
God.
I asked for all things,
That I might enjoy life;
I was given life,
That I might enjoy all things.
I received nothing I had asked
for—
Everything I had hoped for.
MY PRAYERS WERE ANSWERED.

—(Author Unknown)

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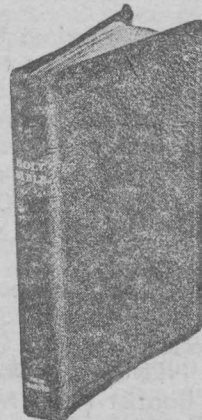
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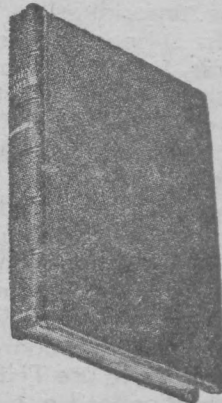
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34 ¶ And Ā-bim'-ē-lēch rose up, and all the people that were with him, by night, and they laid wait

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9 And when they had tal security of Jā'son, and of other, they let them go.

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sent to Babylon, and have brought down all their nobles, and the Chāl-dē-āns, whose cry

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Specimen of Type

ground, and sprang up, and bare fruit an hundredfold. And when he had said these things,

be
ise
ic

Cambridge Bible No. 23XD3

13 ¶ I am Alpha and Omega, the beginning and the end, the first and the last.

wh. 1.8.
2 ver. 7.
3 2 Tim. 4.8.
4 Mt. 29. 27.

Harper Bible No. 2447x

gold, with horses and cattle, rest of and with very many free gifts judges of a great number whose syr-i-ā a

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