

For my part, I live every day as though it were the first day I had ever seen and the last I were going to see.

MISSIONARY

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The Church, By Bob L. Ross—

The Baptist Examiner

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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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SALVATION IS OF THE LORD

By C. H. SPURGEON

The work whereby men are saved from their natural estate of sin and ruin, and are translated into the kingdom of God and made heirs of eternal happiness, is of God, and of Him only. "Salvation is of the Lord."

I

To begin, then, at the beginning, the plan of salvation is entirely of God.

No human intellect and no created intelligence assisted God in the planning of salvation; He contrived the way, even as He Himself carried it out. The plan of salvation was devised before the existence of angels. Before the day-star flung its ray across the darkness, when as yet the uncharted ether had not been fanned by the wing of the seraph and when the solemnity of silence had never been disturbed by the song of angel, God had devised a way whereby He might save



man, whom He foresaw would fall. He did not create angels to consult with them; no, of Himself He did it.

We might truly ask the question, "With whom took He counsel? Who instructed Him, when

He planned the great architecture of the temple of mercy? With whom took He counsel when He digged the deeps of love, that out of them there might well up springs of salvation? Who aided Him?" None. He Himself, alone, did it.

In fact, if the angels had then been in existence, they could not have assisted God; for I can well suppose that if a solemn conclave of those spirits had been held, if God had put to them this question, "Man will rebel; I declare I will punish; my justice, inflexible and severe, demands that I should do so; but yet I intend to have mercy;" if He had put the question to the celestial squadrons of mighty ones, "How can those things be? How can justice have its demands fulfilled, and how can mercy reign?" the angels would have sat in silence until now. They could not have dictated (Continued on page four, col. 4)

CORRESPONDENCE WITH BOB JONES UNIVERSITY

HOW "EVASIVE" IS BJU?

When John R. Rice was publishing his harangue against what he called "Hyper-Calvinism" and "Calvinism," he made the statement that the doctrine of eternal security is "clearly taught in Bible institutes and undenominational seminaries over the world." He said this might be "surprising to some," and it certainly was to me.

I wrote to a number of the leading schools of undenominational or interdenominational character and asked if they took a position on this doctrine of security. Among the schools to which I wrote was Bob Jones University. Most of the schools answered my letter and all except BJU plainly told me what I asked. The President of BJU replied, but his letter was not to the point. I wrote again, telling him that I really could not understand his reply to refer to the doctrine of security and that I did not know how to interpret it. He again replied, but this letter was no more to the point than the first.

Then later in the year, there was a big spurge made in The Sword of the Lord, Christian Beacon, Bible Baptist Tribune, etc., about an advertisement of Bob Jones University which had been rejected by certain magazines. The "ad" read:

"ULTRA-FUNDAMENTALIST?"

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modernists, infidels, and the disciples of the so-called "New Evangelicalism" apply to those who refuse to compromise on the matter of the Inspiration and the Infallibility of the Word of God.

Actually there can be no "ULTRA" where the Fundamentals are concerned — either you believe them or you do not. If you BELIEVE them, you ARE Fundamental; if you DENY them, you are NOT Fundamental.

Therefore, "ULTRA-FUN- (Continued on page two)

Bro. Fred Halliman Writes

TELLS OF GLORIOUS TIME SPENT ON MISSION FIELDS IN THE CARRIBEAN AREA

Dear Brother John:

I would like to share with you and the multitude of readers of THE BAPTIST EXAMINER some of the blessings that God has so graciously bestowed upon me of recent date.

First let me say, that I am thankful to be pastor of a MIS- SIONARY Baptist Church, for "Unto Him be glory in the church..." (Ephesians 3:21), and when we do things through the church for His glory it will be through the church that we will receive blessings. These blessings to which I refer came through (Continued on page 4, col. 1)

Satan's Counterfeits, No. 20—

The Devil's Perversion Of Church Membership

ELDER ROY MASON
Tampa, Florida

Some become Christians and never take membership with the church. That means that they never engage in any organized effort to carry on the Lord's work. Few people are ever reached for the Lord apart from the influence of some church. Missionary effort is carried forward by churches. The person who never unites with any church is not likely to ever make his life count for very much in the cause of Christ. Guerrillas are not likely to win a war. They are un- authorized, unorganized, undisciplined persons who could serve far better in the regular forces of the government. People who never join any church carry on a sort of guerrilla warfare against

the Devil —if they carry on at all. The Lord never intended that saved people should remain aloof from other Christians. He meant that each saved person shall have membership in His church.

But many who do not belong to a church are wrongly motivated in joining. Satan means that it shall be so. He offers people counterfeit motives for church membership. Let us note some of these wrong motives:

1. Some join a church for salvation. They suppose that if they get their name on a church roll that will insure their entrance into Heaven at last. Such persons usually pay some "dues" to the church, and attend once in a while — especially on Easter, Christmas and Mother's Day. Ask such, "Are you a Christian?" and the answer comes immediately, "I have been a church member for such and such length of time." Many such church members never hear any preaching that would disabuse their minds concerning the meaning of church membership, so they drift on into Hell.

2. Some join a church just as they would join a club. They enjoy church IS their club. They enjoy the organized life — the programs, the covered dish luncheons, the routine. Especially do they enjoy being given an office in which they can be "president" of something or other. Many a (Continued on page 8, col. 1)

The Baptist Examiner Pulpit

"BEWARE"

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

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places."—Mark 12:38.

This message is a definite, direct outgrowth of the preaching mission that was held here in Ashland of recent date. In fact, I thought of this text when I saw some of the speakers who were present. I saw some strange clothing. I saw some collars buttoned hind part before. Whenever I think of a minister who dresses with a long coat, I think of this passage of Scripture where Jesus said, "Beware of the scribes, which love to go in long clothing." Whenever I see a fellow who is definitely trying to impress people that he is a preacher, and who

dresses so that folk shall know that he is a preacher, I think of the words of Jesus when He said to beware of such an individual.

Now this word "beware" is a word of warning. You and I are familiar with warnings. I am sure that everyone of us are familiar with various types of warning. You know what it is to have a policeman whistle at you when you are jaywalking across the street. You know what it is to see a sign at the railroad: "Stop, Look and Listen." You know what it is to hear a siren on a fireman's truck when you see the hose and ladder equipment rushing to the fire. You know what it is when you see a sign saying, "Bad Dog in the Yard; Don't Enter." When you see a

pond or a lake frozen over with only a skim of ice and there's a sign saying "Thin Ice," you know what it means, and you know that it is a warning and you ought to stay away. Let me remind you that the word "beware" is a word of warning. I would insist, beloved friends, that there's nothing in the Bible that ought to stand out more as a warning to the people of God than the passage of Scripture that I have read to you and the word that I have chosen out of that passage to be my text.

I

PREACHER, BEWARE.

"And Abraham said unto him, Beware thou that thou bring not (Continued on page 3, col. 3)

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Editor-in-Chief

JOHN R. GILPIN

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

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

Bob Jones University

(Continued from page one)

FUNDAMENTALIST is a term of modernistic double-talk; but if it were possible to be more Fundamental than the Fundamentals, that is what Bob Jones University would be.

The "World's Most Unusual University" stands solidly for the Fundamentals of the Faith, for the "old-time" religion, and the Authority of the Bible.

IF YOU ARE LOOKING FOR AN EDUCATIONAL INSTITUTION THAT IS "WISH-WASHY" IN ITS CONVICTIONS AND EVASIVE ABOUT ITS STAND, THEN YOU WILL NOT BE INTERESTED IN BOB JONES UNIVERSITY.

Encouraged by the straight forwardness of this "ad," I wrote the following letter:

Mr. Bob Jones, Jr.
Bob Jones University
Greenville, South Carolina
Dear Mr. Jones:

I have noticed the "ad" of Bob Jones University in recent issues of religious publications. A portion of that "ad" says:

"If you are looking for an educational institution that is 'wishy-washy' in its convictions and evasive about its stand, then you will NOT be interested in Bob Jones University."

Now you may recall that several months ago I wrote you a letter, asking what position (if any) Bob Jones University takes with regard to the security of the saints, often referred to by terms such as "eternal security," "final preservation," "final per-

severance," "once saved, always saved," etc. Your reply was as follows, dated February 6, 1958:

My dear Friend:

Your letter of February 3 has been received.

A Bob Jones University creed is enclosed. This represents the doctrinal stand of the institution and incorporates the great fundamentals of the Faith, which are accepted by anyone who believes the Bible is the Word of God.

God's people may differ on matters of interpretation, but there is no room for difference of interpretation on these fundamentals. Beyond the creed, Bob Jones University says, "Whatever the Bible says is so."

Sincerely yours,
Bob Jones, Jr.
President

I was not able to discern from your letter what your position is, and I say frankly but kindly that I hardly see how anyone else could either. And as I was wanting to get a definite understanding with regard to the matter, I re-wrote, explaining to you that I was not able to understand your position from your letter. You replied as follows, dated February 10, 1958:

Dear Mr. Ross:

Your letter of February 8 has been received. I appreciate your interest in getting the University's position accurate.

I presume you wish to make some statement in your paper as to where Bob Jones University stands. I think the fairest statement which could be made would be to quote in full my letter of February 6.

Quite frankly, I do not know how to make our position any clearer than I made it in that letter.

Sincerely yours,
Bob Jones, Jr.
President

Understand that I am not accusing you of any deliberate "evasiveness," but the impression I received from your correspondence was that you did not want to state whether or not BJU took any position on this doctrine and what its position is. I say again, I do not accuse you of deliberately doing this, but nevertheless, your correspondence was not such as to give me a definite understanding of what the university believes on this point.

Now your "ad" states that BJU is not "evasive about its stand." That is as it should be. So if BJU takes a stand on the doctrine I wrote about, I would appreciate being informed as to just what it is.

I notice that BJU is very clear and definite on four or five doctrines which are called the "fundamentals." But there is much more in the Bible than these doctrines, and personally I have never read or heard what position BJU takes on the remainder of it. You said in your letter of February 6, 1958: "Beyond the

creed, Bob Jones University says, 'Whatever the Bible says is so.'" That is fine, but what I want to know is this: What does Bob Jones University understand the Bible to say about the doctrine of security? Or does Bob Jones University believe that the Bible says anything about it?

Your father has said, "We are not to disobey God in one particular." You yourself have written strongly against the Bible-ditching of the "new evangelicals." Now I am wondering if you ditch the Bible on any "one particular" by not taking a stand? Do you stand for the whole Word of God and its precepts, or do you only stand for four or five doctrines known as the "fundamentals"? What is there in a man's profession to accept the Bible to be the authoritative Word of God if he does not believe and practice ALL of it, not a few of its major doctrines?

Yours by His grace,
Bob L. Ross

BOB JONES, JR. REPLIES

Mr. Bob L. Ross
THE BAPTIST EXAMINER
Ashland, Kentucky

My dear Mr. Ross:

Your letter of September 30 is at hand.

I refer you again to my letter of February 6. This is a clear, frank, and positive statement of the position of Bob Jones University doctrine. It tells you exactly where we stand and where the institution has stood since its founding. We have never been evasive about the stand of this institution.

I suggest you re-read my letter and accept it as meaning exactly what it says.

Sincerely yours,
Bob Jones, Jr.
President

MY SECOND LETTER:

Mr. Bob Jones, Jr.
Bob Jones University
Greenville, South Carolina
Dear Mr. Jones:

I have your letter of October 3 in which you again insist that your letter of February 6 tells exactly where BJU stands. I do not doubt that your letter does tell that, but as I have expressed to you in past correspondence, the letter does not contain anything as to your position on the doctrine of security, so far as I am able to discern. I will again quote the letter for your convenience to show you that nothing is said as to security:

My dear Friend:

Your letter of February 3 has been received.

A Bob Jones University creed is enclosed. This represents the doctrinal stand of the institution and incorporates the great fundamentals of the Faith, which are accepted by anyone who believes the Bible is the Word of God.

God's people may differ on matters of interpretation, but there is no room for difference of interpretation on these fundamentals. Beyond the creed, Bob Jones University says, "Whatever the Bible says is so."

(signed)

When I first wrote to you about this matter I also wrote to several other schools of an interdenominational character. I wish to in-

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"I Should Like to Know"

1. I sent you a question several weeks ago but you have not as yet answered it by mail or in the paper. Why not?

There are several reasons why questions are not always answered promptly: (1) We do not always have the time to do the necessary research that is required in answering certain questions, thus there is a delay. (2) We do not always feel that we definitely know the answers to questions. This is particularly true with regard to personal problems, marital difficulties, divorce, etc. (3) We are often (and usually) rushed in the preparation of this column and frankly, we answer the simplest questions that we can snatch from the pile. (4) Questions which are typed so that we can clearly read them attract our eye over others. Also, questions which are brief and to the point do, too. If we haven't answered your question, perhaps it is because of one of these reasons. If you will keep hammering us with it, you will probably prevail on us to take time to get the answer for you.

2. Does the administrator of baptism have to be an ordained preacher?

The commission to baptize believers was not given to the apostles as apostles, nor to individual Christians, nor to preachers. It was given to the church. So it does not matter about the individual who performs the act, so long as he is baptizing with church sanction. The church baptizes in the same sense Jesus baptized. Jesus, you recall, did not actually perform the act, but His disciples did it on His authority. So it is with the church. The church authorizes one to baptize, usually the pastor.

3. Could any male member per-

form baptism?

If the church authorizes him, yes.

4. Is baptism Scriptural when the person performing the baptism is not commissioned by a church?

No. Baptism must be on the authority of God. John the Baptist had such authority, the disciples had such authority, and the church today has such authority. Philip had such authority, and probably church sanction, too. Paul was sent out with such authority, his work being under the church. No man ever baptized Scripturally without God's authority.

5. When are you going to publish the life of Graves, as you announced earlier?

We have been waiting until the series on the church is completed. We do not like to have too many serials going at the same time. The Graves' articles will be a blessing to all who read them. We especially like the little book of his life because his struggles were similar to ours today. The abuse he had to take for his stand is the same sort as we have to take. Those who misunderstood or misrepresented him seem to us to be the ancestors of many with whom we come in contact in our time. Graves was a lover of God's Word and would not compromise it. His faithfulness to truth has been a source of blessing to thousands since.

SEND TBE TO OTHERS

of February 6 but that letter expressed exactly the position of this University. I enclosed a copy of the creed and told you that that represented the doctrinal stand of this institution; and I said, "Beyond the creed, Bob Jones University says 'whatever the Bible says is so.'" Certainly that makes it quite clear that matters of interpretation of doctrine beyond the creed, Bob Jones University as an institution does not commit itself.

You accuse us of being evasive. May I say I cannot help wondering whether the trouble may be that you simply do not want to understand a clear statement. Therefore, I do not see any point in further correspondence about this matter.

Sincerely yours,
Bob Jones, Jr.
President

Which all mean (we think) that security is nothing but a "interpretation," not a Bible truth.

Laying The Axe To Arminian Heresies

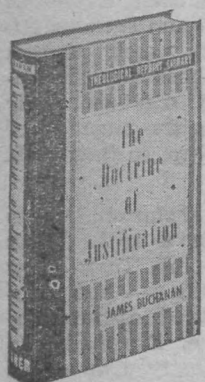
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This little booklet discusses such topics as Man's Free Will, "Whoever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Will Christ Die for Every Man?" Several passages such as John 1:12, 13, II Peter 3:9, Hebrews 2:14, Revelation 22:17, I John 2:2, and many others are considered.

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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The Church

(Continued from page one)

old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement." (From *The Metropolitan Tabernacle Pulpit*, 1881, Volume 27, page 249.)

John T. Christian, author of probably the greatest work on Baptist history ever written, says: "I have no question in my own mind that there has been a historical succession of Baptists from the days of Christ to the present time." (*A History of the Baptists*, Volume 1, pages 5, 6.)

Again: "The author believes that in every age since Jesus and the apostles, there have been companies of believers, churches, who have substantially held to the principles of the New Testament as now proclaimed by the Baptists." (*Ibid.*, page 21.)

And again: "Baptist churches have the most slender ties of organization, and a strong government is not according to their polity. They are like the river Rhine, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. It, however, never loses its continuity or existence. It is simply hidden for a period. Baptist churches may disappear and reappear in the most unaccountable manner. Persecuted everywhere by sword and by fire, their principles would appear to be almost extinct, when in a most wondrous way God would raise up some man, or some company of martyrs, to proclaim the truth.

"The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than a dogmatic decree of councils; a golden chord of love, rather than an iron chain of succession, which, while attempting to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Christ Jesus." (*Ibid.*, pages 22, 23).

J. R. Graves, an outstanding proponent of Baptist truth, wrote: "Baptists claim that they are successors to the 'Witnesses of Jesus,' who preserved the faith **once** delivered to the saints, and kept the ordinances as they were originally committed to the primitive churches. They claim to be the lineal descendants of the martyrs who, for so many ages, sealed their testimony with their blood. They claim that they can trace the history of communities, essentially like themselves, back through the 'wilderness,' into which they were driven by the dragon, and the beast that succeeded to him, and the image of the beast, by a **trail of blood**, lighted up by a thousand stakefires, until that blood mingles with the blood of the apostles, and the Son of God, and John the Baptist. They believe that they never did, ecclesiastically, symbolize with the Papacy, but ever repudiated it as Antichrist, and withdrew from it, and refused to recognize its baptisms or ordinances, or its priests as the ministers of Christ. These are bold claims, we admit; yet if we can sustain them successfully against those of any other communion, it is not only our **right**, but our imperative **duty** to do so." (*Trilemma*, pages 119, 120.)

D. B. Ray, in his *Baptist Succession*, says: "No point in history has yet been found, this side of the days of Jesus Christ on earth, where the Baptist denomination had its origin. Notwithstanding all the efforts of bitter foes, no break has yet been discovered in the chain of Baptist succession. There has been no point of time since the apostolic age, when it can be said, in truth, there were no witnesses for Christ on earth holding the faith and practice of Baptists. Every other professed Christian denomination, either admits a human origin in modern times, or claims its succession through the Romish apostacy. But as the Romish succession is the succession of Antichrist, therefore those churches whose history is identified with the Church of Rome, can lay no claim whatever to the true succession. The Baptists are the only people on earth who claim a succession from the apostolic age, independent of the Church of Rome; and as Jesus Christ has a church against which the gates of hell have never prevailed, which has existed independent of the Romish hierarchy, therefore the Baptists are really the only claimants to this succession. All others, by their own acknowledgments, have no just claims to be the church established by Jesus Christ Himself, which has been perpetuated to the present time. We take it for granted, that every denomination is competent to give the leading facts of its own history. Even the most depraved denominations except the Catholics have sufficient candor and honesty to give a correct account of their own origin. The Romish Church herself, confesses that many of her rites and ceremonies have been introduced since the apostolic age. She acknowledges that she has changed the ordinances of Jesus Christ on the supposed authority of the keys. Even Rome herself with her present rites and ceremonies does not claim an apostolic origin. The Lutheran Church claims its origin from Martin Luther, about the year 1525. It has no succession beyond the sixteenth century, unless it was the Romish succession. And though the Church of England claims apostolic succession through Rome herself, yet she is compelled to look to King Henry VIII, about the year 1530, for her origin separate from the Romish jurisdiction. The Presbyterian Church boldly claims the 'godly learned' man, John Calvin, as its founder. Its succession extends no further back in history than the year 1541. The various branches of Presbyterianism are of still more recent date.

(Continued on page five)

"Beware"

(Continued from page one)
my son thither again."—Gen. 24:6.

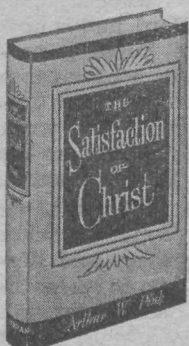
Let's get the story of this passage of Scripture. Abraham was an old man; he was stricken in age, and he thought he was soon going to die. He went before his death to be sure that his son Isaac was married, and that there was a prospect that the family of Abraham should be carried on. Accordingly, he called his unnamed servant, and said: "You go into the country from whence we came originally and secure there a bride for my son Isaac." The Word of God tells us that he made this unnamed servant put his hand on his thigh to swear thereby, that he would not return until he had found a bride for Isaac, and would bring that bride with him to Isaac. After this servant had thus made this oath unto Abraham and swore that he would bring a bride for Isaac from the country from whence Abraham had come, it was then that the servant said, "Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?" Then it was that Abraham said, "Beware thou that thou bring not my son thither again," as if to say, "If she is not willing to follow my son, leave her there. She is no part of a wife for my son if she is not willing to leave her country and her kindred and come here to live with my son."

Now, beloved, I'd like to make a little application so far as this text is concerned. I believe that God has sent us as His preachers out into the world to preach the Word of God in order that God might call out from thence His elect unto Himself. The only ones who are going to be saved are His elect, and I think that He has sent us out in order that He Himself shall choose out a people for His Name's sake. Beloved, He has given us a Book, and He has given us the message in this Book, and it is our business to preach this Book; and it is not our business to compromise the message thereof. I'm convinced that it is my business to preach the same message that the Apostle Paul and the Apostle Peter preached two thousand years ago, and I do not believe that it is right for me to change one iota of the Word of God just because we are living in the Twentieth Century and they lived in the First Century.

Sometime ago a man wrote somewhat sarcastically of my message, and he made a statement to the effect, that he did not believe in living back in the days of the apostles. He said he believed in preaching the apostles' message but he believed in preaching it with a Twentieth Century twist. Well, now what a Twentieth Century twist is, I do not know, but I am certain of one

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WANT TO HEAR BROTHER BECK?



ELDER FRANK BECK

Saturday, Feb. 21st, 1959
Dear Brother Gilpin:

"If the Lord will" (Jas. 4:15), I am to begin revival and evangelistic meetings with Brother Stanley Phillips and the Sovereign Grace Baptist Church in Gordon, Georgia on Wednesday night, April the 15th. We plan to continue through the next week, as God leads us.

To date I have received no invitation to preach anywhere else on my way down and back, except your own gracious invitation. If I can do it I shall certainly visit with you and renew our fellowship in our sovereign God.

It would, of course, be a great blessing to meet a lot of our brethren and readers of TEE in various churches along the way, and also relieve the strain of expense somewhat on this little church in Georgia, as they are paying the travelling expenses, and it is a long way from New York to Georgia. Job said: "I opened my doors to the traveller" (Job 31:32). The writer of Hebrews tells us not to discontinue brotherly love in forgetting to entertain the strangers and pilgrims of the Lord (Heb. 13:1-2). Paul hoped and depended on the Church at Corinth to entertain

thing, I have no business to preach any message that Paul or Peter nor any of the balance of the men of the Word of God didn't preach in their day. What I'm saying is, that I'm not to compromise in any wise the message of the Word of God.

Now I know when I preach on election that it is going to make some people mad. I know when I preach on Baptist perpetuity, and declare that there's no other church in the world that could claim to be a Scriptural church as to origin except Missionary Baptist, I know I'm going to make some people mad. I know when I say that the only baptism that is pleasing to Almighty God is Baptist baptism, some folk are going to get their feelings hurt thereby. I know when I preach on security and say that when God saves a man He saves him forever, that there are some people who believe in falling from grace, who are certainly going to be offended by what I have to say. I recognize that the fact that when I say that a woman's place in a New Testament church is that of silence, that all the petticoated preachers in the country are going to romp on me and say that I am hard on the women in not wanting them to take part in public worship service. Now, beloved, I recognize the fact that nearly everything that the apostles preached are things that the world today in a great measure does not like, and the world at large isn't going to appreciate a message of that type.

Now what am I going to do. The servant said to Abraham, "If the woman won't come here, shall I take Isaac over there to her?" What am I going to do as a messenger of the Lord? If the world

him and help him on his journey (I Cor. 16:6) as well as with Timothy (v. 10). And John the beloved apostle urges Christian charity to be shown to the brethren on the road for the Gospel's sake who (for Christ's sake) ask nothing of the world but look to you who are clothed with Christ's compassion (III John 5-8). I know that Christians of the Southland are noted for this gracious hospitality.

You also asked me to submit another list as to the contributions for a public address system to be used on my car for outdoor evangelism. I had planned to return the contributions I had received (for they fell short) and then fell quite sick with the flu on January 1st, and have not been able to write the letters and return the checks as yet. I must do so soon. I have not been well.

I have on hand \$129.00. The P. A. system I would have to get would be one that could be used either on electricity or car battery. This makes it more expensive. The cheapest I can find would be around \$160.00 (if the prices haven't gone up since!) and I am not sure how much the freight and work on the car to get a plug put through the dashboard and wired would cost. I would be safe with \$100 more. If any is left over I could use it on some good Gospel records.

I am very grateful to each of you who have given toward this enterprise. I will return your checks soon if no further and adequate amount comes in. "The will of the Lord be done" (Acts 21:14).

I would beg each reader this moment for some priceless gift and treasure they can give me. Please (if the Holy Spirit leads you) grant me this: lift your heart up to God and pray fervently for me and my family. Do it right now. Thank you.

Your servant in Jesus Christ,
our Holy and Sovereign Saviour,

Frank B. Beck
P. O. Box 184
Millerton, New York
Phone 196

John 6:37, 44; Eph. 1:11-12.

won't turn to God, and if the world won't turn to the Lord Jesus Christ to be saved in the light of the teachings of the Word of God — if the world won't accept those teachings, what am I to do? Am I to tone down my message? Am I to bring my message down on the plane of the world. Am I to bring my message down so that the world will follow? I tell you, beloved, if a woman won't follow a man, she is not worthy to be his wife, and, beloved, all the crowd that a preacher will get by toning down his message aren't worthy to be had in a Baptist church. I would just as soon have the Hivites and the Gergashites and the Hittites and the Perizzites and the Canaanites and the Philistines as members of my church, as to have that crowd that you would get in by toning down your message in order to get them.

Now Abraham said to this unnamed servant, "Beware thou that thou bring not my son thither again." I want to tell you, beloved, it was wrong for Abraham's unnamed servant to even think about taking Isaac to see the woman. The woman was to be wooed to Isaac. Likewise, it is wrong for a preacher to consider toning his message down and compromising the Word of God in order to get numbers. It is wrong to do so. My brother, the crowd that doesn't follow Christ because of the teachings of the Word of God isn't worth having in a Baptist church. "Beware," said Abraham, "that thou bring not my son thither again." Beware, preacher, lest thou be tempted to bring the Lord Jesus Christ down to the level of the world that the world might follow. (Continued on page 5, column 1)

Bro. Halliman Writes

(Continued from page one)
the Macedonia Baptist Church, of which I am pastor. In the month of December, 1958, Brother Joe Bell, missionary in Puerto Rico, wrote to me and the church requesting if possible that the church send me to San Juan to be a speaker in the Bible Conference, to be held at the ENGLISH MISSIONARY BAPTIST CHURCH, San Juan, Puerto Rico. Brother Bell is the pastor of this church. The church voted to send me to the conference and to investigate mission work being done in the Caribbean area.

On the morning of January 12 at 1:00 a. m. I left Midway Airport of Chicago, bound for San Juan. At approximately 5:30 a. m. we were in Miami, and after a good breakfast and long walk we left Miami at 9:00 a. m. and at 2:00 p. m. we landed in San Juan. Brother Bell met me at the airport and we were soon enjoying the comforts of his home. I am sure that Brother Bell was the busiest man on the island that day, meeting planes with arriving preachers from Chicago, Trinidad, Barbados, Saint John, and lastly, Memphis, Tenn.

The conference was under way shortly before 10 a. m. Tuesday, January 13. This was the beginning of three glorious days of fellowship among the brethren and feasting upon the Word of God. Besides several preacher brethren from Puerto Rico that I met, there was Brother Wayne Divine from Barbados. This man has labored among the islands of the West Indies for the past sixteen years. It was a real joy to meet and fellowship with Brother Divine. One of the most remarkable persons and one of the best preachers that I have ever heard was Brother Hamza Mohammed from Trinidad. He gave one of the best expositions of I Timothy 5 that I have ever heard. Also there was Brother George Starling from Saint John Island (Saint John is located in the Virgin Islands group). We will have more to say about him later. Then, last but not least there was Brother Wayne Cox of Memphis, Tenn. I have heard Brother Cox preach many sermons, but never have I heard him preach better. If any man ever hit his zenith in preaching, Brother Cox did during this conference. He preached six of the best sermons that I have ever heard. We stayed in the same home while there and our fellowship together was one that shall long be remembered.

Saturday, January 17, I left San Juan for Saint John to be with Brother George Starling for three more days that I shall never forget. I went by airplane from San Juan to Saint Thomas and from there to Saint John by boat. Brother Starling was there to meet me in his jeep, the only mode of transportation on the island other than burro, and after the first five minutes I realized I was in for a shaking up. The island is approximately eleven by thirteen miles and is one mountain after another. The roads are narrow and very crooked and rough, winding up, around and down the mountains. Occasionally you see a home hidden away in the mountainside and you wonder how they ever have any contact with other people, but many of these people have been saved under Brother Starling's ministry and some of them walk three miles and more over this rugged country to attend the services of a New Testament church.

Brother Starling's home is within a few feet of the ocean, sitting high upon the side of a hill. Besides his wife he has three lovely children. He has been on the island above five years and until he went there there was no Baptist work at all. Now there are two fine churches as a result of his labors. Calvary Baptist Church was organized first and then Cruz Bay Church was organized. I had the privilege of preaching in both of these

churches.

Note the order of services from Sunday morning until Monday night: Sunday morning we went to Cruz Bay Church for Sunday School and preaching. God gave us great liberty in preaching on the subject: "How you may know that you are one of God's elect." The text was I Thessalonians 1:4: "Knowing, brethren, beloved your election of God." After the morning services at Cruz Bay and a good meal in the Starling home, immediately upon leaving the table we boarded the jeep for Calvary Baptist Church about eleven miles away. After one hour and the roughest eleven miles that I have ever traveled, we came to Calvary Baptist Church. Here was a beautiful sight to behold. Nestled high upon the mountain-side among the bushes and look-



ELDER FRED HALLIMAN

ing down upon a beautiful bay and ocean scene was the meeting place for one of the Lord's churches. As I ascended the steps and came to a stop on the landing before entering the building, I surveyed afresh and anew my surroundings and as I looked to my right and left there was in view island after island without a Baptist church on them and I believe for the first time in my life I began to understand the real need of missions. Dear readers, I frankly admit that I left that church that day a different preacher than when I went there. Matthew 28:19-20 seemed to suddenly mean more to me than it had ever meant before and for a few fleeting moments I was lost in ecstasy.

God gave us a good service and fellowship that afternoon and about 4:30 p. m. we were on our way back to Cruz Bay and the Starling home for a much needed rest before service time at the Cruz Bay church that evening. I preached again that evening; this was the largest crowd that I had preached to thus far on that island. There was real interest shown in the services that night and I believe there were some requested a visit to their home by the pastor. About 11:00 p. m. I retired with one of the worst days, from the standpoint of physical strain, behind me that I had experienced in many moons.

Monday was spent visiting the village of Cruz Bay, getting our mail, study, etc. We walked to the village, stopping at one of the stores, the bank, service station, clinic, and post office, and stopping occasionally to pass the time of day with some neighbor. The people there are very friendly and no one is ever in a hurry, always taking time to inquire as to the welfare of his neighbor. After supper Monday evening we were soon on our way back to the other end of the island for services at Calvary Baptist Church. Brother Hamza Mohammed, from Trinidad, had come over from San Juan that day, and went with us along with five more that we picked up in the village. Brother, that old adage, "There is always room for one more," just won't hold true in every case; if you don't believe it just try to find room for one more after you already have eight grown men in a jeep.

There was good attendance for the services and God gave us great liberty in preaching verse by verse from John 21. This was the eighth time I had preached since I had left home. On Tuesday morning we arose early in order that I might catch the boat to Saint Thomas where I was to take the plane back to San Juan. I spent the afternoon and night with Brother Bell, and on Wednesday morning I left San Juan for Chicago via New York. I was due to arrive in Chicago at 6:10 p. m., but due to bad weather and delay in getting a flight out of New York, it was almost midnight when I reached my home in Chicago.

I have told you about my trip, and it was a glorious and blessed experience from every standpoint, but let me share with you some first hand information about the work that is being done by these missionaries in the West Indies, which was my main purpose in going. Not only do I endeavor to lead my people to be mission minded and to be Bereans, "and search the Scriptures" to find the right method of doing mission work, which has ever been and still is, through the Lord's church, but I believe and teach that a church should know what it supports.

While there are, no doubt, other missionaries in the West Indies that are worthy of support, the Lord has especially impressed me with three that I met while there, two of them for the first time, and with all due respects to the other missionaries in that area I shall confine my remarks to Brother Joe Bell of Puerto Rico, Brother Hamza Mohammed of Trinidad, and Brother George Starling of Saint John in the Virgin Islands.

Brother Bell is one of the soundest men that I have ever met and has a grasp of the Scriptures that is seldom seen in preachers today. Brother Bell not only has a natural ability to teach, but has had eight years experience in Bible teaching here in the States before going to the mission field. His mission work is under the authority of a New Testament church and is as near the New Testament way of doing mission work as you will find anywhere; I make no exceptions and without fear of contradiction. Besides the church he is pastoring, he has other mission points, and there is a great need for a Preachers School in San Juan, of which Brother Bell not only is qualified for this great undertaking, but feels impressed of the Lord to start the same.

Brother George Starling's work on Saint John Island is also a sound New Testament work and under the authority of a local church. This work impressed me very much as did Brother Starling. Truly this work and worker are of the Lord. It is unbelievable until you see this man in action as to the amount of work and responsibility he has and yet does it so thoroughly. Besides having led in starting two Baptist churches and being responsible for the supervision of the services at both of them, he has another mission started, is editor of a paper that is circulated in that area, finds time when the occasion arises to teach young preachers in the Word, and is now in the process of building permanent quarters for a boys camp just a few feet away from Calvary Baptist Church. The work has stopped at the present on the boys camp due to lack of finances.

Brother Hamza Mohammed of Trinidad is a young preacher worthy of your prayers and support. After he was saved he learned of Brother Starling through his paper, and eventually went to Saint John, where he lived in the home of and was taught by Brother Starling for six months. Brother Starling went to Trinidad and helped him in organizing a New Testament Church. I questioned Brother Mohammed on practically every New Testament doctrine, as also did Brother Cox, and we were both impressed with him, both as to his soundness as

One Day At A Time

ANNIE JOHNSON FLINT

ONE DAY at a time, with its failures and fears,
With its hurts and mistakes, its weakness and tears,
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

ONE DAY at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass, its sorrow shall cease;
It shall darken and die—the night shall bring peace.

ONE DAY at a time—but the day is so long,
And the heart is not brave, the soul is not strong;
O Thou merciful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

ONE DAY at a time, and the day is His day;
He hath numbered its hours, though they haste or delay.
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

a preacher and his conduct as a man, and we had both agreed that upon our return to our churches he would surely be recommended to them for support. Brother Mohammed's support at the present is a meager \$35.00 a month, and while he is single and knows how to get the most out of a dollar he needs at least \$200.00 a month. His is the only New Testament work on the island of Trinidad, which has a large population, but his work is being hampered due to the lack of finances.

In my closing remarks I would like to say that none of these preachers have asked me to make an appeal for them. In fact, they did not even ask me to recommend their work to my own church, but I felt so impressed with their work I have felt that I must share this information with the readers of THE BAPTIST EXAMINER. Perhaps you may be interested in some or all of this work and would like to remember them in prayer or help them financially. Their addresses will appear at the bottom of this letter if you care to let them hear from you. If you desire any further information about any of this work I shall be glad to furnish it upon request, or will be glad to come to your church and explain this work in detail and share with you in person the blessings of ten glorious days on the mission field of the West Indies that has completely revolutionized my attitude towards mission work.

My address is: Fred T. Halliman, 2938 Seeley Avenue, Chicago 18, Illinois.

Addresses of the missionaries are as follows:

Brother Hamza Mohammed, 15 Pasea Street, Tunapuna, Trinidad W. I.

Brother George Starling, Cruz Bay, Saint John U. S. V. I.

Brother Joe Bell, No. 6 Yardley Place, Loiza Station, Santurce, Puerto Rico.

Salvation Is of the Lord

(Continued from page one)
the plan. It would have surpassed angelic intellect to have conceived the way whereby righteousness and peace should meet together, and judgment and mercy should kiss each other.

God devised it, because without God it could not have been devised. It is a plan too splendid to have been the product of any mind except of that mind which afterward carried it out. "Salvation" is older than creation, "it is of the Lord."

II

And as it was of the Lord in planning, so it was of the Lord in execution.

No one has helped to provide salvation; God has done it all Himself. The banquet of mercy

is served up by one host; the host is He to whom the cattle a thousand hills belong. But no one has contributed any dainties that royal banquet; He hath done it all Himself. The royal bath of mercy, wherein black souls are washed, was filled from the veins of Jesus; not a drop was contributed by any other being. He died upon the cross, and as an expiation He died alone. No blood of martyrs mingled with that stream of heroes of the cross entered into the river of atonement; that is filled from the veins of Christ, and from nowhere else beside. He hath done it wholly. Atonement is the unaided work of Jesus.

On yonder cross I see the man who "trode the winepress alone" in yonder garden I see the solitary conqueror, who came to the fight singlehanded, whose own arm brought salvation, and whose own righteousness sustained Him. "Salvation is of the Lord," as to its provisions; Jehovah—Father, Son, and Spirit—hath provided everything.

III

So far we are all agreed: now we shall have to separate a bit. "Salvation is of the Lord" in the application of it.

"No" says the Arminian, "it is not; salvation is of the Lord, as much as He does all for man that He can do; but there is something that man must do, which He does not do, he must perish. That is the Arminian way of salvation."

Now last week I thought of the very theory of salvation, when stood by the side of the window of Carisbrooke castle, out of which King Charles of unhappy memory (Continued on page 7, column 2)

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"Beware"

(Continued from page three)

Several years ago a deacon from another Baptist church visited me in my study. I asked him plainly and pointedly why it was that his pastor never preached any more on the doctrine of election, and on Baptist perpetuity, and Baptist baptism, and the place of a woman in the New Testament church and all the great doctrines that he had preached in the years go by. He said, "Now, Bro. Gilpin, I'll just be perfectly frank with you. The reason why we don't emphasize those doctrines any more is because our church has come to be one of the leading churches of the Association. It is expected of us that we ought to at least come near leading the Association every year in baptisms, and if we preach those doctrines of the Bible we can't do so. We have to tone the message down in order to lead the Association in baptisms." I said to the brother, "It is often said that an honest confession is good for the soul. You certainly ought to have a clean soul after making that kind of a confession." Beloved, can you imagine a Baptist deacon who would think that his pastor was right, and would encourage his pastor to tone down the message in order to have a large report to present to the Association?

II

FORGETFUL CHRISTIAN, BEWARE.

"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, out of the house of bondage."—Deut. 6:12.

"Beware that thou FORGET the Lord thy God in keeping his commandments, and his judgments, and his statutes, which I command thee this day."—Deut. 8:11.

This was spoken by Moses as the children of Israel encamped in the east side of the Jordan river while they were getting ready to go over into the land of Canaan. For forty years the children of Israel had been wandering in the wilderness. Now at the end of this forty years of wilderness wandering, just as they are getting ready to go into the land of Canaan, God impressed it upon Moses that all the people who were given at Sinai forty years before have died, and that a new generation has grown up in the wilderness who don't know the Lord. Therefore Moses began to instruct them in the law. The word "Deuteronomy" means "a second giving of the law." It took Moses thirty-seven days to deliver these discourses while the children of Israel were encamped on the east side of the Jordan River and of Canaan. As he did so, he said, "Now, you are going into a

great country, into a land that flows with milk and honey. You are going into the most productive spot in all the world. When you get over there and build houses, and plant vineyards, and when you have all that your heart may desire so far as worldly prosperity is concerned, then beware lest thou forget the Lord thy God."

Oh, my brother, my sister, this is the "beware" for a forgetful Christian—beware lest you forget God. Over and over again in my ministry I have emphasized the fact that people have enough religion for the days of adversity, but there are mighty few people who have enough religion for the days of prosperity. It isn't hard for God to talk to you when you have a hot water bottle at your feet and an ice cap on your head. God can do a pretty good job getting His message over to you then. But, beloved, when you have money in your pocket, and when you are able to buy an automobile every time the model changes, and when you have a fine house, and a bank account, and when everything is going your way and you have nothing in this world to worry about, it sometimes is a tremendous temptation for a child of God to forget. Therefore God says, "Christian, don't forget. When you get into the land of prosperity, don't forget."

As the poet has said:

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

I say to you, as surely as God looks down upon us, when wealth accumulates, men decay. The average man's spirituality goes down as his material prosperity goes up. God help us to remember. Forgetful Christian, beware—beware that you don't forget God.

III.

SINNING CHRISTIAN, BEWARE.

"Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee."—Job. 36:18.

These were the words of young Elihu when he was talking to Job. He assumed that Job was getting what was coming to him by way of punishment for the sins of his life. Elihu was wrong in his premise, but his argument was correct. He said, "You had better beware, Job, lest the Lord take you away with His stroke."

I say to you, beloved, sinning Christians had better beware lest God take them away with His stroke. There's many and many a time that we come into the church and gather around a casket, and we sing a song or two, and the preacher preaches, and the individual is taken out to the cemetery and lowered down into the ground and we say that it is too bad he died prematurely. Now why did he die prematurely? Just because of the stroke of God. I say to you, beloved, many a man dies, as we say, prematurely just because he would not obey God.

A friend of mine said to me many months ago, "Brother Gilpin, I live so poorly as a Christian that I'm amazed every day that God doesn't strike me dead before the day comes to a close." I have thought about it many times since that day. I wonder if we would be honest in the sight of God and evaluate our own lives, if we would not come to the same conclusion. How miserably we live and how poorly we serve the Lord! I wonder if the majority of us wouldn't come to the same conclusion—it is a miracle that God doesn't strike us dead every day. Sinning Christian, beware.

I'm not preaching a "sinning religion," as the Holy Rollers say. They say that we Baptists say that a man can be saved, and then go out and live any kind of life that he wants to. I'm not saying that, and no other true Baptist preacher ever said it. I

tell you frankly that we do say that when God saves a man, that man is saved forever, and if he is saved forever, he realizes how much he owes the Lord and how he ought to live for the Lord Jesus from day to day. Beloved, sometimes we fail to live as we should. Sometimes an individual has difficulty living as a child of God ought to live. I'm sure this has been our experience. I know it has been my experience. I'm sure there's not a child of God in this world today but what realizes how hard it is to live at the foot of the cross every day. The man who says he doesn't have any trouble living at the foot of Calvary doesn't realize the depth of depravity of his own soul, and I doubt very seriously if he has ever been saved. If he is a saved man, he knows how hard it is to live as a Christian ought to live.

Notice again:

"Every branch in me that beareth not fruit HE TAKETH AWAY: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2.

If we do not bear fruit, He takes us away. Look at those Corinthian Christians who observed the Lord's Supper in the wrong manner. The Word of God says that He took them away. Look, if you will, at Moses who struck the rock one day when he was supposed to have spoken to it. When the children of Israel got ready to go into the land of Canaan, God left old Moses in his grave in the land of Moab, and didn't allow him to go into Canaan. Why? Because Moses struck a rock instead of speaking to it. As a sinning Christian he fell because of the stroke of God. I tell you, my brother, my sister, sinning Christian, beware.

IV.

HERETIC, BEWARE.

"Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge."—Proverbs 19:25.

That man who is a religious scorner, that man who is a heretic, that man who is wrong in his doctrine, smite him. And what will be the result? The simple will beware. It may not do the man any good that you smite, but I'll tell you who it will do good. It will do thousands of others good who themselves might be tempted to follow after the scorner.

I have often thought of discipline in the school room. It helps the morale of a school for someone to get a paddling occasionally. I've noticed this to be true. You let one child in the school room get a paddling and everyone is good for the rest of the day. Everybody else is afraid that paddle is going to fall on him, too.

I say to you, beloved, you smite a heretic and it is good for (Continued on page 6, column 3)

The Church

(Continued from page three)

The Methodist Church glories in John Wesley as her founder and head. She can not go beyond the year 1729, for the germ of that system of ecclesiasticism known as Methodism. And it was not until the year 1784 that Methodism was rent off from the Episcopal Church. The Cumberland Presbyterian Church claims its origin from the fourth day of February, 1810. It has Messrs. Ewing, King, and McAdow as its founders. The Campbellite society, which makes higher pretensions than all the modern sects combined, boast of Alexander Campbell, of Bethany, Virginia, as the head of their religious movement. They claim the year 1827 as the date of their origin as an organized ecclesiastical body. After all their claims to be the Christian Church, and their noise about Pentecost, they are forced to admit the humiliating fact, that as an organization, they are not yet one hundred and fifty years old; and that they fall short of the day of Pentecost nearly 1800 years. But the Baptists boldly claim Jesus Christ as their Founder and Head, and a continued succession through succeeding ages from the apostles to the present time. And if the Baptists do not give a correct statement of their own origin, they are the only denomination outside of the Church of Rome too dishonest to give the truth of their own history. But if Baptists are too dishonest to tell the truth as to their origin, then other denominations ought not to desire religious correspondence with them; but if their claims are true, then they are the only people who possess the true church succession." (Pages 406, 407.)

George W. McDaniel: "To be born well is to enter life with advantages. Baptists are justly proud of their parentage—the New Testament. They have an ancient Scriptural origin. Certain characters in history are named as founders of various denominations—the Disciples of Christ began with Alexander Campbell, the Methodists with John Wesley, though Wesley never left the 'Church of England,' the Presbyterians with John Calvin and John Knox, the Lutherans with Martin Luther, and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI. **Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin.** The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our Marching Orders are the Commission, and the first Baptist Church was the Church at Jerusalem. **Our principles are as old as Christianity, and we acknowledge no founder but Christ.**" (The People Called Baptists, pages 7, 8.)

S. H. Ford: "Where, then, did the Baptists come from? "When the learned Mosheim, after tracing the origin of every sect, came to the Anabaptists, or Mennonites, that laborious investigator paused and said:

"The true origin of this sect is hidden in the depths of antiquity; and it is of consequence extremely difficult to be ascertained."

"Never was truer statement penned. All up the stream of ecclesiastical history he had tracked them—up to its main spring he had gone, and found them there. Amid the scenes of apostolic labor, in the purest ages of the church, he traced their existence, but not their origin. Further up into the light of inspired history he would not pass. Their origin was hidden in those remote depths of antiquity. It could be found in the Epistles and Acts of the Apostles, and in the testimony of Jesus. But here he would not seek for their origin, and so he proclaimed that it was lost. It is not hid in those remote depths. It stands forth in unadorned simplicity on the shores of Greece, while the New Testament flings a flood of historic light over the whole subject. Here, then, is our ancestry—of whom we are proud—the origin of our denomination—for which we are grateful." (The Origin of the Baptists, pages 103, 104.)

H. B. Taylor, Sr.: "The church which the Lord Jesus built was not only a Baptist church, but He promised that the gates of hell should not prevail against it. **He kept that promise.**

"The only church on this earth that was founded **at the right time**—during the personal ministry of Jesus Christ: **at the right place**—Palestine: **by the right person**—the Lord Jesus: **of the right material**—the born again, which brought forth good fruit before their baptism: and to which the Lord Jesus promised unending perpetuity, was the first Baptist church, which Jesus built out of the material made ready by John the Baptist. Baptist churches are the only churches on this earth, whose baptisms like a gold dollar are worth one hundred cents to the dollar the world around. The only church on this earth that Jesus could join if He were here, on His baptism, is a Baptist church, for all others say John's baptism is invalid. Baptists say the only baptism that is valid is John's baptism: for it is the only one that came from heaven. Baptist churches are the only churches on this earth, that will not be plucked up by the roots, when Jesus comes, for He said: **'Every plant which my heavenly Father hath not planted shall be rooted up'** (Matt. 15:13)." (Why Be a Baptist?, page 41).

W. A. Jarrel: "All that Baptists mean by church 'Succession,' or Church Perpetuity, is: There has never been a day since the organization of the first New Testament church in which there was no genuine church of the New Testament existing on earth." (Baptist Church Perpetuity, page 3.)

J. W. Porter: "But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire, as witnesses for the truth, and that He who hath preserved them, will continue to be with them till the end of the age." (The (Continued on page six)

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The Church

(Continued from page five)

Baptist Dept to the World, page 84.)

Again, "With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had its origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that has even the semblance of claim to any early origin is the Roman Catholic, and this church, by the common consent of Protestant Christendom, has neither the birth-marks, nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament faith, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church. If, then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches cannot be proven, then it must follow that the Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches." (*The Baptist Dept to the World*, page 88.)

E. T. Hiscox: "Baptists have a history of which they need not be ashamed—a history of noble names and noble deeds, extending back through many ages, in which the present generation well may glory. From the days of John the Baptist until now, a great army of these witnesses for the truth, and martyrs for its sake, has illumined and honored the march of Christian history. The ages since Christ have known no purer, nobler lives, no braver, more faithful witnesses for the Gospel of Christ, no more glorious martyrs for its sake, than many of those who honor us by being called 'our fathers in the faith.' They were true to conscience and to principle, and loyal to Christ, at a cost to which we are strangers. They went gladly to prison and to death in defense of the Gospel which they loved. Social ostracism, bonds and imprisonments, confiscations and fines, whippings, drownings, and burnings at the stake, not only in solitary cases, but by hundreds and thousands, are certified to, even by their enemies. Christian martyrology has no bloodier and no brighter page than that which tells, however imperfectly, of the persecutions and sufferings for conscience's sake of Baptist confessors, received during the past ages, not from pagan barbarians so much as from professed fellow-Christians. It is an equal honor to their record that, while they endured persecution for the truth's sake, **they never persecuted others for conscience's sake—never!** How could they, when one of their cardinal principles was, and is, entire freedom of conscience and liberty of faith and worship, without interference by any? And the one priceless heritage they have given to the world, with which the world's religious life of today—and its secular life as well—has become imbued, is that of entire religious liberty of faith, speech and worship, and entire separation of Church and State." (*The New Directory for Baptist Churches*, page 492.)

G. H. Orchard: "I have demonstrated, so far as human testimony is allowed to prove any fact, that the Baptist church, as the church of Christ, has existed from the day of Pentecost to this privileged period." (*A Concise History of Baptists*, Vol. 2, page 11).

George C. Lorimer: "There are reasons for believing that the Baptists are the oldest body of Christians who dissent from the assumption of the Romish church. Historically they are not Protestants, for while they sympathize with the protest offered by the reformers at the Diet of Spire, 1529, in which this now famous name originated, their existence antedates it by many centuries." (*Quoted in Baptist Church Perpetuity* by Jarrel, page 40).

J. B. Moody: "Baptist principles were committed to Baptist men, to be kept by them. The commission converts them to principles. Make disciples (or men), baptize THEM, teach THEM to keep safely all things whatsoever I have commanded YOU, and lo! I am with YOU always, even to the end of the world. This is all we claim, but this much we demand. Here is perpetuity of principles, held by MEN in organic capacity, for in no other sense had he, or could he have been with THEM to the end of the world. Evil powers prevailed against individual saints, but the gates of hades have not against His church. Christ came not only to teach principles, but he also built a church. You may boast of blood-bought principles, of blood-bought men, but the Word of God tells also of the blood-bought church." (*"My Church,"* pages 186, 187).

J. M. Carroll: "Into the 'dark ages' went a group of many churches which were never in any 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 Trail of Blood*, pages 54, 55).

R. J. W. Buckland: "From the time when Christ walked the earth down to the present there has not been a period in which they (Baptists) have not suffered persecution. From the age of John the Baptist to the massacre in Jamaica, bigoted religionists have not ceased first to slaughter and then to slander them." (*Madison Avenue Lectures*, page 312).

J. Wheaton Smith: "Why, sir, if between us and the apostolic age there yawned a fathomless abyss, into whose silent darkness intervening history had fallen, with a Baptist church on this side, and a New Testament on the other, we should boldly bridge the gulf and look for the record of our birth among the hills of Galilee." (*Letters to Albert Barnes*).

(Continued on page seven)

"Beware"

(Continued from page five)
thousands of others who might be tempted to follow after the heretic.

Listen again:

"Them that sin, rebuke before all, that others also may fear."—I Timothy 5:20.

What does it mean? Just simply what it says. The man that sins, hold him up to ridicule. What will be the result? "Others may also fear." Many times in my ministry, in connection with THE BAPTIST EXAMINER, I have literally blistered somebody because of his heresies, and somebody says, "Now, Bother Gilpin, you never will do that man any good. You never will be any help to him. You'll just drive him away." That's probably true, beloved, but the Word of God isn't concerned about him. The Word of God says, "Them that sin rebuke before all, that others also fear." The driving of one man away may be the means of reclaiming tens of thousands that might have followed his sinful influence.

Every once in a while somebody writes to us and tries to tell us how to run THE BAPTIST EXAMINER. Well, I am sure that Brother Bob and I both need a lot of information on the subject. I'm satisfied that we both could use a lot of information because there are lots of things that come up that we don't know what to do. But I'll say this, beloved, I've had twenty years of experience in regard to it, and I think a fellow who has had twenty years experience ought to know a little bit more about what to do than a fellow who has never edited a paper at all. But quite often somebody will write me and tell me wherein I am wrong, and how I drive people away with my un-Christian spirit. Beloved, will you tell me how to kill a rattlesnake except to cut its head off? Is there an easy way to kill a rattlesnake? Is there a gentle way to kill a rattlesnake? I ask you, beloved, is there a gentle way to go about it? So far as I am concerned, a rattlesnake's head is to come off and I don't care about taking it easy and being gentle about it. I'd just as soon take the axe and chop his head off in one stroke. Beloved, when it comes to the heretics of this world, I'm not concerned about their feelings. I'm not concerned about them in the least, for the Word of God says, "Then that sin rebuke before all, that others also may fear."

Solomon likewise declares:

"Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge."—Proverbs 19:25.

V.

FALSE PROPHETS. BEWARE.

The Lord Jesus talks about false prophets. Listen:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matthew 7:15.

"Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of the bread, but of the doctrine of the Pharisees and of the Sadducees."—Matthew 16:6, 11, 12.

Leaven is yeast, and yeast is used in bread in order to cause the dough to spoil, and a process of fermentation to take place. Our Lord isn't talking about the leaven of the bread, but He is talking about the leaven of the doctrine of the Pharisees and the Sadducees. He says to beware of the false doctrines of the Pharisees and the Sadducees. He says it is just exactly like leaven—that as leaven spoils the dough, so a false doctrine spoils a church

of the Lord Jesus Christ.

Let a heretic get in a church to preach false doctrine and do you know what will happen? Little by little he will slip in a little leaven, and little by little he will give you a little falsehood. The first thing that you know, your church has gone off after the leaven, or the false doctrine, and have forgotten the teachings of the Word of God.

A man sat in my office a few weeks ago and told me how that he saw Billy Graham operate in Chicago when he was pastor of a Baptist church in that city. He said that Billy came in subtly as a Baptist preacher, to one of the soundest Baptist churches in the city of Chicago, and that it wasn't but a little while until the church was completely led astray so far as Baptist truth was concerned. He said that Billy did it in the most subtle manner possible. For example, the first thing he did was to drop the name Baptist. He started calling it a Community Church. Then little by little other things were added and the doctrines were subtracted and taken away. I tell you, beloved, that is exactly what our Lord is warning against here when He warns against the leaven of the Pharisees and the Sadducees. That which spoils the truth of the Word of God we are to beware of.

Listen again:

"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts."—Luke 20:46.

"Beware of dogs, beware of evil workers, beware of the concision."—Philippians 3:2.

Notice, Paul says to beware of dogs. Now is Paul talking about my Collies? Is he talking about the dog that you have as a pet in your home? No, no, beloved. When the Apostle Paul talks about dogs and says to beware of them, he is talking about false preachers.

Notice again:

"His WATCHMEN are blind: they are all ignorant, they are all DUMB DOGS, they cannot bark;

sleeping, lying down, loving slumber. Yea, they are greedy dogs which can never be enough, and they are shepherds that cannot understand: they look to their own way, every one for his gain, from his quarter."—Isaiah 56: 10, 11.

Now what does it mean? Simply this: He is talking about watchmen of the Lord—the men who are supposed to be watchmen for the Lord, and he says they are dumb dogs. He says they are interested in their own affairs. They are greedy dogs which can never have enough, and are looking to their own way instead of looking after the interests of the Lord. When Isaiah speaks of these false prophets as dumb dogs, he does exactly what Paul does in Philippians 3, where Paul says to beware of dogs. They are both talking about the same group. They are both speaking of the false preachers, and they are saying to us to beware of individuals.

I don't claim to be a perfect man in any wise at all, but I claim to preach the Word of God. I do claim perfection for the sake that goes out from this pit. I do say that you and I are to beware of that man who doesn't preach the truth of the Word of God.

A man came to see me a month ago and said to me, "Brother Gilpin, my pastor is preaching the truth. What am I to do?" I said, "Brother, you are without asking. Get out! You got no business supporting a man who does not preach the truth of the Word of God. I tell you, beloved, if a man does not stand for the truth of the Word of God you've got no business to pray for God's blessing upon his ministry. You've got no business to support his ministry with your money, your tithes, your offerings. My brother, the Word of God says to beware of that man who isn't standing for the Word of God."

V.

BEWARE OF MONEY.

This "beware" is for the individual who is tempted to be a false prophet. (Continued on page 7, column 1)



Calvary Baptist Church, Ashland, Ky.

BROADCAST SCHEDULE

WTCR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1390 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.

WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.

WKMT—1220 ON THE DIAL
King's Mountain, North Carolina
Sunday—7:30-8:00 A. M.

WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.

WCHI—1350 ON THE DIAL
Chillicothe, Ohio
Sunday—7:15-7:45 A. M.

WMTN—1300 ON THE DIAL
Morristown, Tennessee
Sunday—8:00-8:30 A. M.

WMOR—1330 ON THE DIAL
Morehead, Kentucky
Sunday—7:00-7:30 A. M.

WAIN—1270 ON THE DIAL
Columbia, Kentucky
Sunday—7:00-7:30 A. M.

WLBK—1590 ON THE DIAL
Lebanon, Kentucky
Sunday—7:00-7:30 A. M.

WFLW—1360 ON THE DIAL
Monticello, Kentucky
Sunday—7:00-7:30 A. M.

WWKY—1380 ON THE DIAL
Winchester, Kentucky
Sunday—7:00-7:30 A. M.

"Beware"

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Salvation Is of the Lord

(Continued from page 4)
and unrighteous memory, attempted to escape. I read in the guide book that everything was provided for his escape; his followers had means at the bottom of the wall to enable him to fly across the country, and on the coast they had their boats lying ready for his escape. But here was the important circumstance: his friends had done all they could; he was to do the rest; but that doing the rest was just the point and brunt of the battle. It was to get out of the window, out of which he was not able to escape by any means, so that all his friends did for him went for nothing, so far as he was concerned.

So with the sinner. If God had provided every means of escape, and only required him to get out of his dungeon, he would have remained there to all eternity.

Why, is not the sinner by nature dead in sin? And if God requires him to make himself alive, and then afterward He will do the rest for him, then verily, my friends, we are not so much obliged to God as we had thought; for if He requires so much as that of us, and we can do it, we can do the rest without His assistance.

The Romanists have an extraordinary miracle of their own about St. Dennis, of whom they tell the lying legend that after his head was off, he took it up in his hands and walked with it two thousand miles; whereupon said a wit, "So far as the two thousand miles go, it is nothing at all; it is only the first step in which there is any difficulty."

So I believe, if that is taken, all the rest can be easily accomplished. And if God does require of the sinner—dead in sin—that he should take the first step, then He requireth just that which renders salvation as impossible under the gospel as ever it was under the

he coveted thirty pieces of silver. What did he get? I see the hangman's rope. I see a broken piece of hemp. I see a body that is fallen to the ground. I see a body that is burst open and the bowels gushed out. Why? Because Judas coveted thirty pieces of silver.

I look at David. II Samuel 11:2 tells us that he saw a woman bathing. That word for "saw" is the word for "covet." He coveted that woman when he saw her bathing and the result was a curse on his life to the end of his days.

The Church

(Continued from page six)

William Williams: "I now hasten to reply that it is not the teaching of the Southern Baptist Theological Seminary, through its Professor of History, that the origin of Baptists is to be traced to the Church of Rome in the sixteenth century . . . The Baptist churches, in my opinion, are of divine origin, and originated in the first century under the preaching and founding of the Apostles of the Lord." (Quoted by Jarrel, *Baptist Church Perpetuity*, page 40).

S. E. Tull: "Now, we come to the Baptist denomination. Who organized the first Baptist church? What was the date of its establishment? Who formulated its articles of faith? In answer to these questions, I assert that the first Baptist church was organized by Jesus Christ, the Son of God, during His personal ministry on the earth." (*Denominationalism Put to the Test*, page 16).

J. H. Grime: "All true Baptist churches are legitimate successors of the first church constituted by Christ Himself; just as every man now living is the legitimate successor of Adam, the first man." (*Catechism of Ecclesiastical History*, page 9).

J. L. Smith: "We have submitted the testimony of more than forty of the world's best historians—not one of them a Baptist—who expressly and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days." (Quoted by Mason in *The Church That Jesus Built*, page 105).

R. B. Cook: Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places, churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now held as the distinctive views of the Baptists." (*Ibid.*, page 105).

law, seeing man is as unable to believe as he is to obey, and is just as much without power to come to Christ as he is without power to go to Heaven without Christ. The power must be given to him of the Spirit. He lieth dead in sin; the Spirit must quicken him. He is bound hand and foot and fettered by transgression; the Spirit must cut his bonds, and then he can escape from the window, and make good his escape afterward; but unless the first thing be done for him, he must perish as surely under the gospel as he would have done under the law.

I would cease to preach, if I believed that God, in the matter of salvation, required any thing whatever of man which He Himself had not also engaged to furnish. For how many have I frequently hanging upon my lips of the worst characters—men whose lives have become so horribly bad, that the lip of morality would refuse to give a description of their character? When I enter my pulpit am I to believe that these men are to do something before God's Spirit will operate upon them? If so, I should go there with a faint heart, feeling

(Continued on page 8, column 3)

Look at Achan. The Word of God tells us that Achan stole a wedge of gold and a wedge of silver and a goodly Babylonish garment, and in Joshua 7:21 we read that Achan, when he gave his confession, said, "When I saw among the spoils a goodly Babylonish garment." The word for "saw" is the word for "covet."

Look at Ananias and Sapphira how they coveted money. See them as they fell down dead and were carried out to their burial.

Look at Eve in Genesis 3:6. We read:

"When the woman saw."

The word "saw" is the word for "covet." She coveted that tree and the result was spiritual death.

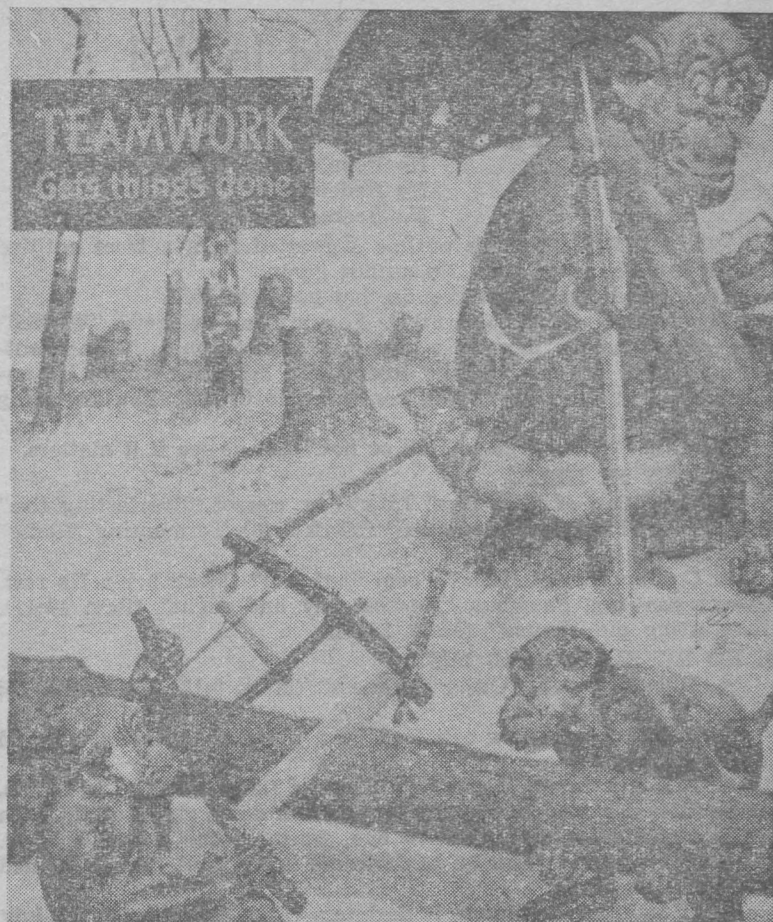
I want to tell you, beloved, here is a warning for you and for me. Beware of covetousness.

VII.

BEWARE, LEST YOU FALL FROM YOUR STEADFASTNESS.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—II Peter 3:17.

If you will read this chapter carefully, you will see that Peter is talking about the coming of the



WHAT ABOUT OUR READERS TEAMING UP WITH THIS PAPER AND MAKE IT REALLY "GO" IN GOD'S SERVICE MORE THAN EVER BEFORE? YOUR PRAYERS, DONOR SUBSCRIPTIONS, RENEWALS, NAMES AND ADDRESSES FOR SAMPLES, CONTRIBUTIONS AND "TALKING" FOR TBE WILL HELP "A WHOLE LOT."

Lord Jesus Christ. He begins the chapter by telling how that there are people who are going to come in the last days who are scoffers, and who will walk after their own lusts, and who will say, "Now this idea of the second coming of Christ is all false. It means nothing. We have looked for Him for years and He hasn't come. What is the use in looking any longer?" The Apostle Peter says, "Well, He is coming, and you beware lest you are led away with the error of the wicked and you fall from your own steadfastness." In other words, he says to us as Christians, "I'm urging you—I'm exhorting you that you be steadfast and that you look for the coming of the Lord Jesus Christ."

Beloved, I know my Lord is coming back. I know that some of these days, He is going to split the skies asunder, and He is coming in the clouds. Until that day, my business is to be steadfast in His service.

It is so easy to compromise, and it is so much of a temptation not to be steadfast. It is so easy to go along with the crowd and to be swayed by the multitude. If I did what I want to do in my own flesh, I know I'd fall by the way-

side and compromise. If I did what my flesh told me to do, I know I'd fall from steadfastness. But, beloved, God says to me and to you, "Remember Jesus is coming. Remember He is going to split asunder the skies someday and put in His appearance. Don't be swayed by the wicked, but remain steadfast and look for the coming of the Lord Jesus Christ."

A young man visited us in our church sometime ago. I said to him, "How's your pastor getting along?" They had a man for pastor who hadn't been there but about a year. I say, "How is he doing?" He said, "Brother Gilpin, I'm sorry to say, he is not as steadfast as you thought he was." Many, many times in my ministry I have seen that same thing to be true—that an individual or a pastor didn't prove to be as steadfast as I thought he was.

Oh, may God help you, beloved just to take this message and let it be a warning to your soul. Let it be the means of gripping your heart to the extent that you'll go out saying, "Lord God, help me to beware, and help me especially to be steadfast and to remain firm and true until Jesus comes again."

May God bless you!

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EVANGELISTIC OUTLINES by Frank Beck

Things Not Found In Hell

Scripture reading: Luke 16:19-31

Main outline in a glance—No Rest

No Revelation

No Redemption

No Recess

INTRODUCTION: This outline suggested from a tract entitled **Things Not Found in Hell**. No author given.

It is to be hoped that you are not going to Hell.

The wicked are (Psalm 9:17). You are not wicked? "Wicked" here (rasha) means "morally wrong . . ." (Jas. Strong). All men outside of Christ are wicked and lost (Rom. 3:10-12). Wrong by nature (Eph. 2:3; John 3:6-7). Not converted to Christ? You are going to Hell! Ezek. 33:11.

"I do not care if I go to Hell or not." Let us see if it matters.

I. NO REST IN HELL.

A. **Condition of Hell.** Fire! Literal or worse! "Everlasting fire" (Matt 18:8); "fire is not quenched" (Mark 9:48). Tormenting "flame" (Luke 16:24).

B. **Continuance of Hell.** "Worm dieth not" (Mark 9:46). No rest. Always gnawing, gnawing. "No rest day and night" (Rev. 14:11). "Everlasting punishment" (Matt. 25:46).

II. NO REVELATION IN HELL.

A. It is **Asserted**. "Outer darkness" (Matt. 8:12; 22:13; and 25:30).

B. It is **Argued**: How can Hell be a place of darkness with all its flame and fire?

C. It is **Answered**: It can be a place of flame and fire to senses, yet be utter darkness to soul! Unsaved walk down street alight with fire of sin, guiding the sensitive eye, warming the sensitive body. Yet same sinner can also be in darkness in his soul though bathed in physical light.

D. It is **Assured**: Sinner is darkness (Eph. 5:8). Christ is Light (John 8:12). Let Christ come into sinner's heart (II Cor. 4:6). and cause him to "follow" Christ and he shall have light. To reject is to be in darkness "for ever" (Jude 13). No light in Hell. No revelation of God (John 1:18). Matt. 11:25-30.

III. NO REDEMPTION IN HELL.

A. Beyond the help of **Passion of Christ**. Job 36:18—not even the ransom of Christ! I Tim. 2:5-6. Blood not shed in Hell. No redemption there! Here and now we have that—Eph. 1:7; I Pet. 1:18-19, or never!

B. Beyond help of **Preaching Christ**. Saved by preaching (I Cor. 1:21; Jas. 1:18). No preaching in Hell. No church bells to disturb.

C. Beyond help of **Praying to Christ**. "Great gulf fixed"! Terrible word. **Sterizo**. Strong word. Means to set fast. Final!

D. Beyond help of **Pardon by Christ**. No salvation in Hell. Only now! II Cor. 6:2. After death, not salvation but judgment! (Heb. 9:27).

IV. NO RECESS.

No let up. For ever!

Here on earth suffering is—

A. **Temporary**. Worst sufferer in world can look forward to death. Greatest sufferer can live in hope that some new cure can reach him soon and relieve him. Not so in Hell!

B. There it is **Timeless**! On and on. **No end**! Never! Matt. 25:46; II Thess. 1:9—"everlasting destruction!" Must exist to be destroyed. Cannot destroy **nothing**! "Fire . . . never quenched" (Mark 9:43). Never!

CONCLUSION: Between you and Hell there stands the cross of Christ. Come! Submit to Christ crucified and risen (I Cor. 15:3-4) and able to save you (Heb. 7:25). Rom. 10:13. Be able to say: "Christ delivered me from the wrath to come!" (I Thess. 1:10).

Until you do this you are lost and ready to drop into Hell at any moment. Perhaps right now. God turn you to Christ now. Amen.

Satan's Counterfeits

(Continued from page one)

woman's missionary society merely takes the place of a bridge club. It is a miserable mistake when anyone puts a church down on a par with a club or indeed with any organization of this world. Jesus said "MY CHURCH." This is a sacred and divine institution, with a divine Founder and a divine Master.

3. Some join a church for commercial or social advantages. This is making merchandise of religion (See II Peter 2:3). I recall a man who came to a town where I served as pastor. He put in a store, and he joined the most popular organizations. He asked, "Which is the strongest church in town?" We began to fear that he would seek membership in the Baptist church, which was

the largest church, for commercial reasons. We have known professional men to move to a town and to join the largest church, hoping that it would bring material advantage. Then others take membership with a "Fust Church" regardless of what kind of church it is spiritually, because many of the "important people" are members, and membership would seem to give social prestige. Many, many people, believe it or not, join a certain church because it is prominent and has prominent members.

4. Some join a certain church because it has a costly and imposing building. Such persons really join a house. Many such houses are mere religious mausoleums where Christianity is embalmed in ritual and formalism.

5. Some join a certain church motivated by egotism. They visit

Salvation Is of the Lord

(Continued from page 7)

that I never could induce them to do the first part.

But now I come to my pulpit with a sure confidence — God the Holy Spirit will meet with these men this morning. They are as bad as they can be; He will put a new thought into their hearts; He will give them new wishes; He will give them new wills, and those who hated Christ will desire to love Him; those who once loved sin will, by God's divine Spirit, be made to hate it; and here is my confidence, that what they can not do, in that they are weak through the flesh, God sending His Spirit into their hearts will do for them, and in them, and so they shall be saved.

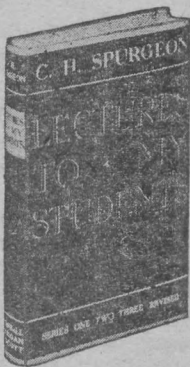
Well, then, says one, that will make people sit still and fold their arms. Sir, it will not. But if men did so, I could not help it. My business, as I have often said in this place before, is not to prove to you the reasonableness of any truth, nor to defend any truth from its consequences. All I do here, and I mean to keep to it is just to assert the truth, because it is in the Bible. Then, if you do not like it, you must settle the quarrel with my Master, and

some church, and regardless of the preaching, or what the church stands for, they join the church that is the friendliest and where they received the most handshakes. "They PAID ATTENTION TO ME," is the reason for joining. Not the LORD, but ME, is the thing that is important.

6. **Multitudes join a certain church for recreation and social life.** They want to belong where they can have the "best time." They can get feasting and frolicking and partying and amusement, flavored with religion. "All this and Heaven too" is their thought. Let the church cut out its recreation and amusement features, and they would vanish. We fully believe that more people belong to churches to enjoy the eats, the parties, the social life, than for any other reason. The Kingdom of God is to them "meat and drink" (Rom. 14:17). Such persons need to read and consider Paul's question (I Cor. 11:22): "What? Have ye not houses to eat and drink in, or despise ye the church of God?"

7. **Thank the Lord, there are some who belong to a church because it is the institution that the Lord started to carry on His work.** They belong that they may have Christian fellowship and that they may serve. It is to them an institution through which to preach the gospel and reach the lost. Ask yourself, "Why do I belong to a church?"

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if you think it unreasonable, you must quarrel with the Bible.

Let others defend Scripture and prove it to be true; they can do their work better than I could; mine is just the mere work of proclaiming. I am the messenger; I tell the Master's message. If you do not like the message, quarrel with the Bible, not with me. So long as I have Scripture on my side, I will dare and defy you to do anything against me.

"Salvation is of the Lord." The Lord has to apply it, to make the unwilling willing, to make the ungodly godly, and bring the vile rebel to the feet of Jesus or else salvation will never be accomplished. Leave that thing undone, and you have broken the link of the chain, the very link which was just necessary to its integrity. Take away the fact that God begins the good work, and that He sends us what the old divines call preventing grace — take that away, and you have spoiled the whole of salvation; you have just taken the key-stone out of the arch, and down it tumbles. There is nothing left then.

IV

And now on the next point we shall a little disagree again. "Salvation is of the Lord," as the sustaining of the work in every man's heart.

When a man is made a child of God, he does not have a stock of grace given to him with which to go on for ever, but he has grace for that day. And he must have grace for the next day, and grace for the next, and grace for the next, until days shall end, or else the beginning shall be of no avail. As a man does not make himself spiritually alive, so neither can he keep himself so. He can feed on spiritual food, and so preserve his spiritual strength; he can walk in the commandments of the Lord, and so enjoy rest and peace, but still the inner life is dependent upon the Spirit as much for its after existence as for its first begetting.

I do verily believe that if it should be my lot to put my foot upon the golden threshold of Paradise, and put this thumb upon the pearly latch, I should never cross the threshold unless I had grace given me to take the last step whereby I might enter Heaven. No man of himself, even when converted, hath any power, except as that power is daily, constantly, and perpetually infused into him by the Spirit. But Christians often set up for independent gentlemen; they get a little stock of grace in hand, and they say, "My mountain standeth firm, I shall never be moved." But ah! it is not long before the manna begins to be putrid. It was only meant to be the manna for the day, and we have kept it for the morrow, and therefore it fails us. We must have fresh grace.

"For day by day the manna fell; O to learn that lesson well."

So look day by day for fresh grace. Frequently too the Christian wants to have grace enough for a month vouchsafed to him in one moment. "O!" he says, "what a host of troubles I have coming — how shall I meet them all? O! that I had grace enough to bear me through them all!"

My dear friends, you will have grace enough for your troubles, as they come one by one. "As thy days, so shall thy strength be," but thy strength shall never be as thy months, or thy weeks. Thou shalt have thy strength as thou hast thy bread. "Give us this day our daily bread." Give us this day our daily grace. But what is it you will be troubling yourself about the things of tomorrow? The common people say, "Cross a bridge when you come to it." That is good advice. Do the same.

When a trouble comes, attack it, and down with it, and master it; but do not begin now to forestall your woes. "Ah! but I have so many," says one. Therefore I say, do not look further before thee than thou needest. "Sufficient unto the day is the evil thereof."

Do as the brave Grecian who when he defended his try from Persia did not go the plains to fight, but stood the narrow pass of Thermopylae; there, when the myriads came, they had to come one by one, and he felled them to the ground. Had he ventured into the plain he would have been soon defeated and his handful would have been melted like a drop of wax in the sea.

Stand in the narrow pass to-day, and fight thy troubles by one; but do not rush into the plains of tomorrow, for thou wilt be routed and slain. As the evil is sufficient so will grace be. "Salvation is of the Lord."

V

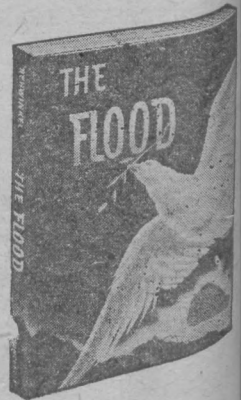
But lastly, upon this point of ultimate perfection of salvation of the Lord.

Soon, soon, the saints of shall be saints in light. Hairs of snowy age shall be changed with perpetual joy and lasting youth. Their eyes shall with tears shall be made bright stars, never to be clouded by sorrow. Their hearts that ble now are to be made pillars in the temple of Their follies, their burdens, griefs, their woes, are soon over. Sin is to be slain, and is to be removed, and a en of spotless purity and mingled peace is to be theirs ever. But it must still be by grace, so they must be redeemed from death and the grave, grace too, and they must Heaven singing—

"Salvation of the Lord also Grace is a shoreless sea. There may be Arminians but they will not be Arminians there. They may here say, of the will of the flesh," but Heaven they shall not think. Here they may ascribe some to the creature; but there shall cast their crowns at the deemer's feet, and acknowledge that He did it all. Here they sometimes look a little at themselves, and boast somewhat their own strength; but "Not unto us, not unto us," be sung with deeper sincerity with more profound emotion than they have even sung it below. In Heaven, when shall have done its work, truth shall stand out in letters of gold, "Salvation the Lord."

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