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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.

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WHOLE NUMBER 1952

"THE SECOND COMING OF CHRIST"

By WILLARD WILLIS — MONROE, OHIO

This is one of the finest presentations of Scriptural truth that I have read in a long time. It will be published in several installments of which this is the first. Indeed, it is a scholarly and Scriptural presentation of the truth. We take great pleasure in sending it forth to the readers of TBE.—J.R.G.

"Let not your heart be troubled: ye believe in God, believe also in me. In My Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" — John 14:1-3.

The place we now reside in is one of pain, tears and death. It is a place where the crime rate is continually rising — a place where war between nations is our daily diet. It is a place where the air

and streams are polluted—a place where prices and taxes are continually rising and a place where the energy needed to heat our homes and run our machines is dwindling away.

The place that our Lord has gone to prepare grows more and more precious as we behold the roof of this place falling in upon us. The place our Lord has gone to prepare is far better, because this place is the home of sin. It is a hospital of sorrow — a battle field that has been fought over many times. Many of our fields, in fact, have been turned into graveyards for



WILLARD WILLIS

the millions who have died in battle. We have turned thousands and thousands of acres into grave yards for our loved ones.

(Continued on page 7, column 4)

John's Baptism — The Only Christian Baptism We Know

MILBURN COCKRELL
Fulton, Mississippi

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

Christ was here questioned by the Sanhedrin concerning His authority. He answered their question by asking them the embarrassing question about John's baptism. This very question asked by Christ reveals how near akin the doctrine and baptism of John was

was not instituted until after the resurrection. Still others, as myself, believe John's baptism belonged to the Christian Dispensation.

John's baptism has suffered violence at the hands of both the papacy and Pedobaptists. Baptists alone, from apostolic times until now, have unanimously maintained the Christian character of John's ministry. There are many reasons why Pedobaptists reject John's baptism. They never refer to John's baptism to support their baptism of non-believers or infants as it gives them no support. Nor do they refer to it to support their mode of baptism as it contradicts their practice. The ministry and baptism of John is unfavorable to the faith and practice of Pedobaptists, yet it is very favorable to the faith and practice of Baptists.

A BAPTISM FROM HEAVEN

John's baptism was from Heaven, for in John 1:6 I read: "There (Continued on page 6, column 4)



MILBURN COCKRELL

to that of Christ. They had the same origin, design and purpose.

After some consideration, they replied: "We cannot tell" (Mark 11:33). Likewise many theologians and Christians cannot answer this question even in our own time. Christendom is divided upon this question. Some say that it belonged to the Jewish Dispensation. This would make it a national baptism for Israel, signifying their repentance because their promised King was about to manifest Himself. Others assert that it belonged to an intermediate dispensation or Johnic Dispensation. They claim that Christian baptism

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT GOD TEACHES HIS CHILDREN"

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children" — Isa. 54:13.

This is a continuation of the message that I preached to you this morning. I tried then to show you who are members of God's family. I said that God is the Father, Jesus Christ is the elder brother, and each of us who are saved are His children.

To particularize, and describe His children more fully, I said that those who are God's children are

those who have been elected, chosen and selected of God unto salvation.

They are those who have been quickened, for every saved person is definitely quickened by the Holy Spirit through the agency of the Word.

I said also that God's family are not only elected and quickened, but they are redeemed. I believe in redemption, that Jesus Christ paid the price of our redemption.

I said likewise that God's fam-

Folly Of Spiritualizing Or Rationalizing Of The Bible

By R. E. POUND, II
Memphis, Tenn.

INTRODUCTION: During the past few years, and more importantly in the last year, I have noticed with growing concern the different divisions into which our independent, Landmark, sovereign grace Baptists have fallen. There are divisions about the priesthood, about the rapture and now it seems there are divisions in our fellowship and unity over the most unlikely of all subjects . . . spiritualizing or rationalism!

I remember attending a Bible conference during the past year in which a certain well known rationalist was present and preaching. After hearing him remark several times about quickening and salvation and other false ideas, my statement was . . . that preacher has never been born again! I made this statement to some in our church and they seemed to be shocked, but the basis of my statement is this — when we experience something, then we know the way of it, and if a man is off on the doctrines of the new birth, it is a sign that he has not experienced the new birth, or else he would know better. And, now, I believe that my judgment has been righteous judgment, and that the fruits of evil are showing up this fact. SO LONG AS BAP-

TISTS WORSHIP AT THE FEET OF MEN, BE THEY INDEPENDENT, SOUTHERN, A.B.A., B.M.A. OR WHATEVER, there will be



R. E. POUND II

followers of the flesh who go after the new and strange.

There is a pattern which these rationalists have developed and it follows most of them. . . . First, there is hostility in their churches about books, educational work and also a sound mission program. Also, they (Continued on page 4, column 1)

How To Tell The Difference As To Elect And Reprobate

By JOE WILSON, SR.
Gladwin, Michigan

A preacher, a few years ago, made the following statement to me in about these words: "I can't prove it from the Bible, but I have a feeling that some of the heathen will be saved without hearing the gospel."

Now, this is an exceedingly dangerous attitude to take about any subject in God's Word. We ought to be able to present God's Word for what we believe. If we can't give God's Word for it, we ought not believe it. We certainly should not believe it — no matter what we feel — if it is contrary to God's Word, as the above statement certainly is. I say this just to get to the subject I have in mind for this article which is "HOW TO TELL THE DIFFERENCE BETWEEN THE ELECT AND THE REPROBATE."

I suppose that all of us have been faced with this question at times. I rather imagine that we

have all thought of such a person that he was elect and would be saved later, or of another person that surely, he was a reprobate. Brethren, this is exactly the same thing as in the quote above. We should not think according to our impressions and feelings, but according to the Word of God. I have heard folk talk as if they could tell about some that they were elect, or that they were reprobate. Let me say right at the start that such talk is absolutely contrary to the Word of God. There



JOSEPH M. WILSON

is absolutely no way that you can tell of the unsaved person if he or she is elect or reprobate. You don't know, you can't tell, and it is worse than folly for you to even entertain such thoughts.

All Spiritual truth must be based on the Word of God. God has not given us anywhere in the Bible one single mark by which we can say of an unsaved person that he is elect or reprobate. NOT ONE. Search and see. The mark of election is a secret mark known only to God. So is the mark of reprobation. No man can climb to Heaven and open the Lamb's (Continued on page 5, column 3)

If you are a child of God, you are called to be a saint whom Christ will some day present to God faultless.

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JOHN R. GILPIN Editor

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"What God Teaches"

(Continued from page one)
children, are called of the Lord.

Then I said also that those who
make up God's family are those
who show much evidence of their
divine parentage. I believe that a
child of God ought to walk a little
bit like God, he ought to talk a
little bit like God, He ought to act
a little bit like God, and the world
ought to be able to see something
of God in his life.

I say to you, beloved, the chil-
dren of God are those who are
elected, and quickened, and re-
deemed, and called, and then,
their walk indicates or gives evi-
dence of their divine parentage.
That's God's favored family. If
you are saved, you are part of
God's family, and that is a favored
family.

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JANUARY 12, 1974
PAGE TWO

The question that I want to ask
you now is, what is it that mem-
bers of this favored family are
taught? My text says, "And all
thy children shall be taught of the
Lord." What is it that God teach-
es us? Well, I could mention lots
of things, but I do not have the
time, and you do not have the
patience to listen. I would like
though, to mention some half-do-
zen truths that I think are outstand-
ing, which are taught to God's favored
family. Remember, God does
the teaching. He has to do it. You
can't learn otherwise. You have
to learn from the Lord.

I

THE BIBLE IS A DIVINE REVELATION.

I am satisfied that you'll say,
"I believe that and I'm not even
one of His children. I believe that
is true and I have never been saved."
Well, you probably believe it
because you have been thrown
with somebody else who did be-
lieve it, but the day you come to
be a child of God, you'll have a
greater respect for the Bible than
you have ever had before.

I turn to the Word of God and I
find that it is very definitely
taught that when a man is saved,
he then looks upon the Bible as a
divine revelation, or a revelation
from God. Listen:

"He that hath received his testi-
mony hath set to his seal that God
is true"—John 3:33.

If you receive the testimony of
the Lord, and if Jesus Christ has
become your Saviour, then you
have set to your seal the fact that
God is true. As a saved man, you
believe this Bible is truly the Word
of God.

We read:

"He that is of God heareth God's
words"—John 8:47.

I tell you, beloved, if you are
of God, you'll want to hear the
Bible. The man who doesn't want
to hear the Bible proves to me
that he doesn't know the Lord.

Years ago, a man who was a
member of the church that I was
then pastor of engaged someone
else down the street in an argu-
ment, and he suggested, "Let's go
to the church office and talk to
Brother Gilpin. He can set you
straight on these things. You seem
to be confused." So he brought this
man to our church office. I went
out and welcomed them and got
into a conversation before I could
get them seated. This fellow that
had been invited there gave me
to understand that he didn't be-
lieve in the security of the saved,
and he said, "I don't care what
the Bible says, I don't believe it."
I said, "Brother, there's not a bit
of use of you sitting down, we
haven't any common ground on
which to talk. If you don't believe
the Bible is the Word of God, and
if you say that regardless of what
the Bible says you are not going
to believe it, then so far as I am
concerned, we have nothing in
common to start with."

I say to you, beloved friends, the
man who is saved believes the Bi-
ble is a divine revelation. It is the
Word of God and he has a respect
for it that he has for nothing else,
to the extent that if he is a saved
man himself, he'll eagerly drink
it in as a sponge soaks up water.
A saved man will soak up the
Word of God and make it a part
of him. He may be very much in
ignorance so far as the schools of
this world are concerned, but one
thing is positive — when he hears
the Bible, he will know that it is
divine.

I can think just now of a man
whose English is very broken, his
education is very poor, his appear-
ance when he goes even into the
pulpit is quite "seedy." I have
seen him preach when his pants
were baggy and hadn't been pressed
since he got them from the
store where they were bought,
maybe two or three years before.
But, beloved, when that man stood
up to speak, you knew that he
had been with the Lord. You knew
that it was the Word of God that
he respected. You knew that the
Word of God meant everything in

the world to him. He honored it
as the divine Word of God. I tell
you, the man that is saved is in
God's family, and he has been
taught that the Bible is a divine
revelation.

Every once in a while I read of
the seminary professors who put
a question mark about some por-
tion of the Bible and say that they
don't believe it. One of them, some-
time ago, wrote a book disproving,
so he thought, the security of the
saved. It was a large cloth-bound
book — some three or four hun-
dred pages — in which he labored
hard to prove that a man could
lose his salvation after he was
saved. In that book, he made sev-
eral references to the fact that
the Bible was not the inspired
Word of God. Well, as soon as I
saw those references, I laid the
book aside and never read it. I
didn't want to read any more, for
no man can teach me, who first
of all hasn't been taught of the
Lord that the Bible is a divine
revelation.

So I say that is the first thing
that God teaches His children.
Sometimes even before a person is
saved he may come to the realiza-
tion that this is no ordinary book.
But after he has seen the truth
that Jesus Christ is his Saviour,
there isn't anything that means as
much to him as the Word of Al-
mighty God.

II

BY NATURE, ALL ARE LOST AND HELL-DESERVING.

You would never admit that you
were lost, and you would never
admit that you were Hell-deserv-
ing if God didn't teach you. David
said:

"Behold, I was shapen in iniqui-
ty; and in sin did my mother con-
ceive me"—Psa. 51:5.

The unsaved man will pass that
by, and say, "That may apply
to someone else, but not to me.
It may be that others are conceiv-
ed with a sinful nature, but not
me." He'll never admit it until
he becomes a child of God. Until
he becomes a child of God, he will
never admit that he was conceived
in sin, and is a possessor of a sin-
ful nature.

Listen again:

"Having the understanding dark-
ened, being alienated from the life
of God through the ignorance that
is in them, because of the blind-
ness of their heart"—Eph. 4:18.

This is the status of everyone
outside of Jesus. Their understand-
ing is faulty, and not one of such
individuals will admit he is lost
and deserves Hell. God has to
teach the unsaved that this is
their condition.

Isaiah makes a similar state-
ment concerning the unsaved. We
read:

"All we like sheep have gone
astray; we have turned every one
to his own way"—Isa. 53:6.

This is talking about the sinner.
Every unsaved man has turned to
his own way — not to God's way,
but to his own way. Maybe his
way is being good, paying debts,
being moral, being ethical, staying
out of meanness to the best of his
ability, and treating his fellow-
man the very best that he can.
Now that may be his way. It may
be that his way is a religious way,
going to church, going through an
ordinance of baptism or the
Lord's Supper. That is his way.
Beloved, that is exactly what the
unsaved have done. By nature, I
say, all men are lost and are Hell-
deserving, and as this text says,
they have "turned every one to
his own way." But an unsaved
man doesn't admit that until the
Lord teaches him.

Listen again:

"Among whom also we all had
our conversation in times past in
the lusts of our flesh, fulfilling the
desires of the flesh and of the
mind; and were by nature the
children of wrath, even as others"
—Eph. 2:3.

Actually, all outside Jesus are
children of wrath, but unsaved folk
won't admit this to be true. De-
pravity is certainly one truth one
must learn from the Lord.

ONE DAY ...

Quite By Accident, Jack Was Elevated To A Higher Plane



Many of the "accidents" claim hundreds of lives each
year, and on the highways alone about 30,000 die every year.

Of course, we know that there isn't an accident, but that
everything happens according to God's eternal decrees and
Providence. There never could be an accident in a world plan-
ned by an omnipotent God.

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

"See now that I, even I, am he, and there is no god with
me; I kill, and I make alive; I wound, and I heal; neither is
there any that can deliver out of my hand."—Deut. 32:39.

One morning years ago, I was
teaching a Sunday School class,
and in the course of the class I
talked about depravity. I made
mention of the fact that if we got
our just deserts, every last one of
us would go to Hell. I recall so
distinctly that there was a young
man in the class that morning who
was a student at Marshall Uni-
versity (Huntington, W. Va.). He
was pretty well on the intelligent
side so far as this world was con-
cerned, but he was an ignoramus
so far as the Word of God was
concerned. When I said that if we
got our just deserts every last one
of us would go to a Devil's Hell,
he stopped the class. He interrupt-
ed my teaching and said, "Tell me
why I ought to go to Hell." He fail-
ed to see; he failed to get the
message.

Beloved, I say to you, God's fam-
ily, God's children are taught of
the Lord. One thing that God
teaches them is that by nature,
they are lost and Hell-deserving,
and if God didn't teach you that,
you never would have been saved.
The marvel is, that the unsaved
are not in Hell long ago. The fact
of the matter is, the day that God
saved me, I marveled at the fact
that I hadn't already been cast
into Hell. I didn't believe that be-
fore that time. I didn't believe
that until the Lord saved me. When
I became His child, I marveled at
the fact that God hadn't cast me
down to Hell a long time before.
I say, you have to be a child of
God to believe that you are lost
and Hell-deserving.

III

THE DEPRAVITY OF THEIR NATURES.

God teaches you the depravity
of your nature — how depraved
you are. After all is said and done,
we are a depraved lot. That includ-
es me as well as you, and in the
sight of God, we are definitely a

depraved group of people. Listen:
"From the sole of the foot even
unto the head there is no sound-
ness in it"—Isa. 1:6.

Can you imagine our depravity?
From the crown of the head, all
the way to the sole of the foot,
there isn't an organ of your body
that isn't corrupted, emaciated,
and deteriorated with the deprav-
ity of sin, nor will there ever be
any organ of your body that will
be pure in the sight of God until
the day that Jesus Christ becomes
your Saviour. I tell you, as un-
saved people, you are a depraved
group.

Listen again:

"For I know that in me (that is,
in my flesh), dwelleth no good
thing: for to will is present with
me; but how to perform that which
is good I find not"—Rom. 7:18.

Even after Paul was saved, he
realized there was nothing good
about his fleshly nature. Though
he had been saved nearly 30 years
when he wrote the book of Rom-
ans, he admitted his fleshly nature
was totally corrupt. He surely
would never have admitted that
prior to conversion. Then he
thought he was doing God a favor
by his ungodly killing of all Chris-
tians. It was only after he was
saved, he realized how depraved
(Continued on page 3, column 1)

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"What God Teaches"

(Continued from page two)
his nature really was.

"So then they that are in the flesh cannot please God" — Rom. 8:8.

We may please our associates, family, and friends, but we never one time please God until we are saved. You'd never make an unsaved person believe this. This is something Paul didn't know until he was saved.

"The heart is deceitful above all things, and desperately wicked: who can know it?" — Jer. 17:9.

This is a great question — "Who can know it?" The unsaved can't know it. In their unsaved estate, they will never know how desperately wicked they are until God begins to work in them!

In Isaiah 6:5, Isaiah cried out concerning depravity and said, "Woe is me!" When Job went through that experience of his that is laid down for us in the book of Job, and had finished all the tests that God gave to him, then it was that Job said:

"Wherefore I abhor myself, and repent in dust and ashes" — Job 42:6.

Notice, Job realized his depravity.

Sometime ago, I was talking to a man about spiritual living. He said, "Brother Gilpin, I don't live as close to the Lord as I would like to." I thought he was living a pretty good life myself. I thought he was living a rather high type of spiritual experience. But he said, "Brother Gilpin, I don't live as close to the Lord as I ought to. Every once in a while, I pause and and I say, 'Oh, God, I'm so glad that you haven't struck me dead.'" To me, that is evidence to the fact that that man was a child of God — the fact that he realized the

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depravity of his nature. You have to be taught that of the Lord.

They tell me that anybody can learn to like spinach. I doubt that. I never could. I'm not even a good subject for teaching either, I'm so down on it. But they tell me that anybody can learn to eat spinach, but you have to learn to like it. Maybe so. I just haven't gone far enough along the line yet to say that I have learned to like it. Beloved, there is one thing sure: In the service of God, you don't know things, you don't like things, until the Lord teaches them to you, and He has to teach them.

CHRIST IS THEIR ONLY HOPE.

I thank God for the hope that I have. As the song says:

"My hope is built on nothing less Than Jesus' blood and righteousness."

I tell you, beloved, I have a hope, and that hope is Jesus Christ, who died for my sins, and who rose for my justification. I thank God that I have a hope, and that hope is in Jesus Christ. How did I get it? I was taught it of God. God had to teach me.

In the Old Testament, we read about a leopard and an Ethiopian. Listen:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" — Jer. 13:23.

You look at that Negro as he walks down the street. You study him and you ask the question, "Can that Negro change his skin?" You know as well as I that he can't. You see that leopard as he paces backward and forward in the cage at the zoo, and you ask, "Can that leopard change his spots?" You know he can't. But I'll tell you something that can happen. God could turn every Negro white if he wished, and God could take the spots off of every leopard if He so desired. However, beloved, that leopard and that Negro cannot change that condition within themselves, and neither can you change your condition as an unsaved man. The man who is here who is unsaved, will never be saved and will never come to learn this truth until Jesus Christ is revealed to him as his Saviour. Christ is the only hope.

Long ago, the thief on the cross realized that there was nothing he could do. He had come to the end of his way. He was hopeless and helpless, hanging there on the cross. He looked up to Jesus and said, "Lord, remember me." That was his only hope.

When Simon Peter was about to sink below the waves, and the Lord Jesus Christ put out his hand to him, Simon Peter said, "Lord, save me." Jesus was his only hope.

Beloved, I'm saying to you, God is everything and man is nothing in the realm of salvation. You don't learn that by reading books. You don't learn that from anything that you do. You only learn that as God's child.

We read:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast" — Eph. 2:8,9.

By nature the unsaved are boast-ers. It is one of man's characteristics. Read II Tim. 3:2. When one is saved, the unsaved one realizes he has nothing to boast of — that Jesus did everything so far as his salvation was concerned. It is thus that God's children give all praise to God for their salvation.

The Bible says:

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" — Psa. 115:1.

Not one unsaved person would ever say that, yet it is the delight of the saved to continually praise God for their salvation.

THE VALUE OF PRAYER.

You have to be taught of the Lord the value of prayer.

When you come to church and prayer is offered, do you look down at the carpet? Do you study the songbooks in the rack in front of you? Do you study the grain of the wood in the bench in front of you? Most unsaved people do. It is a boring time for an unsaved man to come to church when prayer is offered. To him, it is just so much foolishness that a man would close his eyes and look up into the skies as if he were talking to somebody there — someone who is invisible. But when that man is saved, it is a different story.

When a child comes into this world, the first thing that that child does is cry. Every time that

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some problem comes up thereafter, that child is going to cry over the problem. Just as soon as an individual becomes a child of God, when some problem comes up in his life, he is going to cry unto the Father. I tell you, prayer is a different thing to a saved man than what it is to the unsaved. That fellow who has become a child of God is taught of the Lord the value of prayer. It means something then. Any man who is God's child wants to be in communion with his Father.

I think most everybody here knows Brother Jimmy Swindell (one of the charter members of Calvary). You know how I love him and thank the Lord for him. The night that Jimmy made a profession of faith, I called on him to dismiss the congregation. Now that is an unusual thing that a man would come forward to make a profession of faith, and the preacher would call on him to pray. Well, I called on Jimmy that night to dismiss the congregation. Two or three people came around

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to me right after the services and said, "Brother Gilpin, don't you think you were kind of rushing that a little bit?" I said, "No. I want him to get in the habit of talking to his Father, and there's no better time than right now, when he has first been saved."

Beloved, one thing that you learn of God — one thing that you are taught of God is the value of prayer.

Listen:

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" — Luke 18:7.

The non-elect never think of praying. They never give God any thought of asking directions, and guidance of Him. However, the elect — God's own children, learn very soon to look to Him both day and night.

The Bible says:

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth" — Acts 9:11.

The one outstanding characteristic of Saul just then was prayer. This was immediately after his experience on the Damascus roadway. Just like Saul, God's children learn the value of prayer. What you didn't know before comes easy to you after you are saved.

Hear God's Word again:

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" — Rom. 8:26.

When one is saved, the Holy Spirit dwells within him. One of the ways He aids us is in prayer. When saved we soon learn the value of prayer, and this verse tells us we have One who teaches us how to pray.

Listen:

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" — Luke 11:1.

Yes, God's children want to learn how to properly communicate with the Father. It is true that we have to be taught the value of prayer as well as how to pray, but this soon comes after conversion.

THE NECESSITY OF A GODLY WALK.

An unsaved man doesn't care anything about a Godly walk. He is living for himself. He is living for this world. But when he is saved, he sees the necessity of a Godly walk. Listen:

"Faith without works is dead." — James 2:26.

We prove our faith by our works. In other words, the works that men see on the outside of our lives proves the faith we have experienced within. In view of this the child of God immediately learns how necessary a Godly walk is.

Notice another Scripture in this respect:

"Herein is my Father glorified, that ye bear much fruit" — John 15:8.

In this passage, we have the three degrees of fruitbearing: fruit, more fruit, and much fruit. At the close of this discussion on fruitbearing, he says, "Herein is my Father glorified, that ye bear

much fruit."

Again, God says:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" — Eph. 2:10.

When we were saved, it was that we might produce good works. This is God's ordained plan for our lives. When one is saved, he wants to walk Godly — to please the One who saved him.

The Bible says:

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" — Titus 2:11,12.

Some of our enemies say: "If I believed in salvation by grace, without works, I'd go out and take my fill of sin." No, beloved, you wouldn't. When the grace of God comes into your life, it teaches you something. It teaches you to live soberly as unto yourself. It teaches you to live righteously as before others. It teaches you to live Godly before Him who has saved you. Yes, the grace of God teaches you the necessity of a Godly walk.

Listen again:

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" — I Thess. 1:9,10.

In Thessalonica, those who were saved had turned from idols to serve God, and they were looking forward to the Second Coming. It surely made a difference in their lives when they were saved, and it surely makes a difference in the life of anyone when God saves him.

Beloved, listen, God teaches His children the necessity of a Godly walk. You would never learn that from observing the world. You would never learn that by our own experience in the world. But when you become God's child, He teaches you the necessity of walking Godly within the world.

CONCLUSION

Let me sum this up by saying, to be taught means far more than having the mind improved on these things. You have come here to these services and I may have improved your mind on them, but being taught of God means far (Continued on page 4, column 1)

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"What God Teaches"

(Continued from page three)
more than having your mind improved. To be taught of God means that so far as you are concerned, God Himself has opened this truth and you have seen it, and it means to you a changed life in every particular.

I ask you, has your life been changed? I pray God that He might take these remarks that I have made and indite them to your own soul, and cause you to realize that you only learn spiritual truth from God through the Holy Spirit. May it please God to teach you these things tonight.

May God bless you!

Spiritualizing

(Continued from page one)
are off the firm and main line of historic Baptists. They are always decrying the older Baptists, seeking to keep their people ignorant of the historic ways and doctrines of Baptists. This simply shows that they have no link with the historic succession. They know it, but they do not want their people to know it. I heard of one of their "ites" claiming that our older Baptists like Graves, Pendleton, Moody, Boyce, Fuller and Spurgeon were all wrong on the preaching of the gospel. When I heard this I said to myself . . . "See how people today will glorify ignorance!" Anyone who sees this pattern should beware of it for it is the vain rationalism of men and the fullest in will-worship among Baptists (?).

The Bible commands us to seek the old paths. Read Jer. 6:16. Also we are informed of the falling away of the last days, and the looking away from the old faith, time and time again. Yet, in view of these Biblical statements, our modern spiritualizers have sought to discredit the historic succession of Baptists and are trying to stand taller in human value and judgment than the older Baptists. But I say to all this folly — FIND A

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THE BAPTIST EXAMINER
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PAGE FOUR

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MAIN-LINE OF BAPTISTS IN OUR SUCCESSION WHICH HELD TO AND TAUGHT LIKE OUR MODERN CHURCH SALVATION SPIRITUALIZERS! It will do no good to say that the older Baptists were in the wrong and we can learn from them, for the Arminian Baptists today say the same thing about the Calvinism of history.

Baptists who are out of the main-line of historic succession should not be in the fellowship of our contemporary Baptists. In my opinion these present day spiritualizers or RATIONALISTS, dreamers, visionaries or what ever you want to call them, should be excluded from all true Baptist churches and we should draw our line of fellowship and have nothing at all to do with them.

I Object To Spiritualizing Because It Destroys The Solid Foundation Of The Faith

The chief injustice of spiritualizing is that such a treatment of God's Word destroys the solid foundation which we, as God's elect, have for our faith. The solid foundation which Baptists have built upon is that of the historical and grammatical interpretation of the Scriptures. This means that we understand the teachings of the Bible and the meaning of words in the manner of their historical meaning and usage. However, the spiritualizers or rationalizers reduce the historic and time-tested basis of interpretation of Baptists into that of mere personal ideas, dreams and opinions. There is little difference here from that of the "holly-rollers," and their visions. History shows that this is the method which was used by most false denominations in the past during their separation from the truth.

If words or statements which are not figurative, parabolical, symbolical or in other non-literal senses, are reduced to the same ideas as all figurative languages then there will be nothing left but man's opinions, and this means nothing but ungodly confusion.

"How is it, then, brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, HATH AN INTERPRETATION. Let all things be done unto edifying."—I Cor. 14:26.

I realize that some may say that this could not happen with brother so and so because he is too great a man . . . and yet that is the same attitude that developed in defence of Andrew Fuller as he promoted his sublapsarianism and general redemption among historic Baptists. The same is true of Alexander and Thomas Campbell and their right hand man, B. W. Stone, when they developed the Campbellites. The same also is true of Daniel Parker and his Hardshells. The hard lesson of history is that WHEN SOMEONE IS PREACHING NEW INTERPRETATIONS, HE IS LITTLE CONCERNED WITH THE TRUTH AND THE WELL-BEING OF BAPTISTS . . . BUT HE IS AFTER A FOLLOWING! The curse among Baptists and Christians has always been that of hero worshipping!

Protestants and Catholics have built their dogmas in much the same manner that our modern rationalists or spiritualizers have built their followers. I will use two terms, "baptize" and "church" to show you how this is done.

EXAMPLE OF BAPTIZO

As all advanced students of Biblical languages and church history know, the first and primary meaning of baptizo is "I DIP." The secondary meaning is "I dye." Then "I wash." In history, garments were dyed by dipping them. The same is true when washing them. Therefore, to justify their cravings not to dip the subject for baptism, the Romanists and Protestants went into the sacred interpretation of baptizo and left the primary or historical - grammatical meaning. This enabled them to develop two major ideas. Since "baptizo" had a figurative meaning of I wash, the doctrine of baptismal salvation could be supported. Also, since washing was the interpreted meaning of baptizo, this meant that alterations in the mode could be made, for if you want to wash something you can do so either by dipping or by pouring water thereon. Hence the supposed sacred meaning . . . which is nothing more than private interpretation with no facts at all involved . . . let Catholics and Protestants tamper with the Holy Word and develop their ideas to suit them. But Baptists, No!

EXAMPLE OF EKKLESIA

The primary meaning of ekklesia is always that of a local and visible governing body. But due to the supposed sacred meaning of ekklesia . . . the transfer from the real to the potential . . . that is . . . the church in the N. T. is the church as it shall be in glory when made up of all the saved as they are in glory . . . and then, since the basic idea is that of the saved in glory being the church, then the saved on the earth are also the church. And in addition to this, Greek dictionaries, after giving the basic meaning of the term, will also give the sacred or supposed meaning of ekklesia. By doing this, Bible students can leave the primary meaning as they desire and give the supposed sacred meaning as it fits their theology.

And this is the way in which the universalists have built their ideas of a universal, invisible and universal, visible church. When the primary meaning is left and sacred, figurative or other meanings develop, then the result is personal dogmas and interpretations.

The student and teacher of the Sacred Scriptures is duty bound to deal with the Word of God in the same manner that he deals with all other matters of fact. Suppose the confusion that would exist when we were told that the president of the U. S. went unto a woman and laid his head in her lap. The reporter, in reporting this desired to interpret it in the spiritual sense, and said that the president went into a mixed-relationship with the leaders of the opposing political party. Of course, we would not stand for this, but when it comes to the Bible . . . folly and ignorance rules in the minds of the novel and unsaved, and all they seem to do is follow after the cunningly devised tales and dreams of their heros.

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Secondly, I Object To Spiritualizing Because It Seeks To Destroy The Basis For Our Unity

Always the basis of our unity has been the primary doctrines which we as Baptists consider the Bible to teach. We must understand the Bible through its words as they are expressions of ideas. If these words are not clearly understood, then the Bible will not be clear to us. When the Bible is not clear to us, then there will be no basis for the historic LANDMARKS OF OUR FAITH.

Have these spiritualizers or rationalists sought to make the great doctrines of the past more meaningful? No! But rather, they have sought to make stronger their following. Have they sought to make stronger the historic Baptist position? NO! Have they sought to raise the support of missionaries? NO! Have they sought to support Christian education? NO! What then has the rationalizing spiritualizer contributed to the unity of God's elect? ABSOLUTELY NOTHING!

When the primary, essential doctrines of Baptists are left behind, then we all suffer as a result of such folly. When the interpretation of the Bible is not clear then the doctrines cannot be clear. What confusion our Bible conferences have developed. Many times they exist for the promotion of the wild dreams of certain heros which some new converts and weakminded persons have gobbled up as facts of doctrine. And if you do not agree with these wild dreams then you are left out in the cold.

Another great sin of the rationalist is that he will take terms, doctrines and theological expressions which have been time tested and accepted, and to these he will give new meanings, ideas and forms. Hence, at our Bible conferences, rather than speaking for edification, he will speak for the benefit of his hero. We go for edification, but rather we get folly and wild dreams . . . we had just as well stay home and watch TWILIGHT ZONE, for the message of those dreamers is just as Biblical in most cases as that of science fiction. At least, science fiction is recognized as untrue, but the sad matter of the rationalist is that he is not honest enough to say that his message is a wild dream of a hero, and hence Biblical fiction.

Our science fiction men in Biblical interpretation misuse terms like quickening, saved, salvation and other expressions. I have heard

them talk about many quickenings before REGENERATION . . . other than regeneration. QUICKENING AND REGENERATION ARE ONE AND THE SAME! They are one with the Birth! There are various quickenings after regeneration, BUT NO WHERE DO WE FIND TAUGHT IN THE BIBLE ABOUT A QUICKENED BUT UNREGENERATED PEOPLE! Now this does not deny calling and drawing. But the point is quickening is not calling or drawing, even though they go together — anymore than baptism and communion are one and the same, even though they, too, are together.

Another term which these rationalists have mis-used is saved. To them this means . . . being a member of a true Baptist Church. They have shouted loud and long about only Baptists being saved and even have UNSAVED PEOPLE IN HEAVEN! They have destroyed the unity of our faith and theology by changing accepted terms and then giving them meanings which are new. They are very much like anti-Christ in this business, for he too will think to change times, laws, seasons and deny the historic faith (Continued on page 5, column 2)

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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"A WORTHY NAME"

"Do not they blaspheme that worthy name by the which ye are called?" (James 2:7)

Have you ever considered what an honor it is to bear the name of your husband?

A man may give his friends many things — his time, talents, money, or possessions but when he singles out a woman to give his name to — this is indeed a special honor. Solomon said, "A good name is rather to be chosen than great riches." (Prov. 22:1).

Also, "A good name is better than precious ointment" (Ecc. 7:1).

Perhaps we would have to experience a bad name to really appreciate a good one. We once had neighbors that everyone called the "Thievin' Hicks." They would steal anything that wasn't nailed down. Julie Hicks and I were good friends even though I was advised not to associate with any of the Hicks' kids. They were all a pack of thieves. The name "thief" and "Hicks" went together like soda and cracker.

Yes, it's wonderful to have a good name. When I was married I wanted my new husband to be proud of me. I didn't want to do anything, ever, to make him ashamed. I was proud to wear his name. I put "Mrs." before it, then my first name, and then I thought of children's names and tried them out to see how they would sound.

Of course there was a responsibility that went with the taking of my husband's name. I was to think more highly of him than any other. My love, my thoughts, my future belonged to him. I wanted to be careful not to bring reproach on his name. Yes, a good name is valuable. No wonder Solomon said it was to

be chosen above riches. Because I carry my husband's name, I am his heir.

James says in our text there were some that blasphemed the worthy name by which we are called. When we were saved, we took on the name of Christ.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

The believers were first called Christians at Antioch. Truly it is a worthy name.

"And blessed be His glorious Name forever: and let the whole earth be filled with His glory" (Psa. 72:19).

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things under the earth" (Phil. 2:9, 10). Yes, ladies, this is the kind of name we bear when we are Christians. It is hard to believe anyone would be ashamed of this name. Paul said he wasn't.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Peter also gave this testimony: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Bearing the name of Jesus also carries with it a great responsibility.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

David said: "Surely Thou wilt slay the wicked, O God: depart from me, therefore, ye bloody men. For they speak against Thee wickedly, and Thine enemies take Thy name in vain" (Psa. 139:19, 20).

Let us be careful not to bring reproach on this glorious name of Jesus. Not by our speech, our dress, our relationship to our children and husband, or neighbors. Yes, the "Hams" of this world will laugh to see a "Noah" drunk.

"Yet, Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not" (Jer. 14:9).

Spiritualizing

(Continued from page 4)

of his fathers.

Thirdly, I object to spiritualizing because it destroys the unity of our people.

Having mis-used Biblical terms and expressions of theology which are clearly defined by God's people, the rationalist dreams and then seeks to disrupt harmony among brethren and churches by seeking to enlist followers to their new ideas. Are we being divided over the truths of the church or Calvinism? No, but the question is, among other things, was Samson a picture of a carnal Christian or a picture of a Baptist church going into false unionism? No longer is it necessary to unify on church truths and the doctrines of grace, but now we must divide or unite on dreams and interpretations of folly. Not only are we being divided with each other, but the dreamers are causing divisions between present day Baptists and the historic Baptists.

If we cannot have unity with our forefathers in the faith, then there is no need for present day unity for we are unscriptural already. Christ promised to keep His churches here until His second coming. The mission of the Holy Spirit has been to call out and guide Christ's people into all truth. If the historic Baptists were wrong on their understandings of these basic points which the dreamers are shouting about, then the promise of Christ and the mission of the Holy Spirit in keeping a pure church in the world has failed.

While I was in the A.B.A. one

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of the things which I was led to believe was that the A.B.A. churches had unity with the historic Baptists. Of course this was not true. But the same point is true now with the dreamers and their followers. They seek to divorce themselves from the historic Baptists and desire to keep their followers in the dark on the historic principles of Baptists. All these dreamers today can do is seek to stand among themselves and brag about themselves. They cannot stand up with historic Baptists for they have no historic Baptists. They feel that by measuring themselves with themselves they are great. This is simply a dream like most of their sermons and articles. Paul presented this folly to the carnal Corinthians thusly:

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves are not wise." (II Cor. 10:12).

The modern dreamers have sought to decry the historic unity of our people and the blessed forefathers. This is a disgrace. If for no other reason, this would be enough to separate ourselves from the will-worshippers and hero-worshippers.

CONCLUSION

In conclusion to my objections to spiritualism, let me say that the greatest folly to this type of preaching is that it is all theory and rationalism. You can notice that the main element of the preaching, teaching and writings of the dreamers is personal inference and ideas. But the Bible commands us to preach the WORD . . . not our interpretation and visions. This the rationalists cannot do, therefore I will have no fellowship with them!

Joseph Wilson

(Continued from page one)

Book of Life and see who is, and who is not, recorded therein. I would appeal to all who think in this way to order your thoughts accordingly.

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cording to the Bible, and search and see if there is one statement in all the Blessed Book to substantiate such an idea.

This is a dangerous thing to do — to try to tell if an unsaved person is elect or reprobate. It is dangerous because it is contrary to God's Word. It is dangerous because it is professing to know what God has locked up in His own knowledge, and has not revealed to man. It is dangerous because of the effects it might have upon those who think such thoughts.

The Bible teaches, and I believe in, election and reprobation. Before the world began, even from eternity, God unconditionally chose some from among fallen mankind and predestinated them to be the objects of His saving grace. Also from eternity, God unconditionally passed by some of fallen mankind, left them in their sins, and ordained them to Hell for their sins. These are twin truths of one doctrine. Both magnify the attributes and the sovereignty of God Almighty. But as to who are elect and who are reprobate, this is a secret known only to God. It does not behoove man — in fact, it is most unbecoming to man — to profess to know, or to seek to know, what God has not revealed.

I am talking about the unsaved in their natural condition, before any profession of faith in Christ is made. I say boldly, and without fear of successful contradiction, that no man can tell who of the unsaved, are elect, and who are reprobate.

Now it is true that we can know if we are elect. When the Holy Spirit works effectively within us, and causes and enables us to repent of our sins and believe on Jesus Christ, we can know then and there that we are the elect of God who were loved by God before time began and will always be the object of that love. Thank God for this. We are not Hardshell heretics who can't know if we are saved. We know we are elect because the Spirit called us. We know the Spirit called us because we came, and we would not have come to Christ unless called effectually by the Spirit, and He would not have so called us unless we were of the elect. So, when we are enabled to believe in Jesus Christ, we can know we are elected of God. But no man can know he is one of God's elect until the Holy Spirit has brought him to repentance and faith in Christ.

We can know — to an extent — to an almost certainty — that others are the elect of God when we see that they profess to repent of their sins and believe on Jesus Christ, and when we have no proper reason to believe their profession is false.

"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thess. 1:4, 5.

Here Paul tells us that he knew the election of the Thessalonian believers because he could see in their experiences and lives the power of the Spirit using the gospel. Now, we can not be as absolutely sure about others as we can ourselves. But when one professes to repent of sin and professes faith in Jesus Christ, we can assume that his profession is real, and thus assume that he is of the elect. Then oftentimes, after much fellowship with, and observing of such a one, we are more and more convinced that he or she is one of God's elect. Now please understand that I am saying that we can know if we are elect when the Spirit enables us to repent and believe, and we can have much assurance of the election of others when they make profession of faith in Christ and we have no reason to doubt their profession. But please understand that I am insisting that we can not know at all if an unsaved person, who has not made any profession, is of the elect of God.

Now it is unscriptural and foolish to talk about an unsaved per-

son as having a sheep nature or as looking like an elect person before that person professes faith in Christ. All men are either sheep or goats by the eternal purpose of God, but there is no way we can tell the difference between them until the mark of the effectual work of the Spirit is seen in their profession of repentance and faith.

According to Ephesians 2:1-3 we learn that the elect are in the same condition by nature as the non-elect, and we can tell no difference in them until they are quickened by the Spirit and saved by grace through faith. The non-elect are "dead in sins," walk "according to the course of the world," "fulfill the desires of the flesh and of the mind," and are "by nature the children of wrath, even as others." It is utterly unscriptural and foolish to think that we can look into the graveyard of the spiritually dead and tell who the elect are, who will be made alive at God's appointed time. We cannot know until God puts forth that effectual power — which manifests itself immediately in repentance and faith — who the elect of God are.

We read of Herod that he did many things and heard John glad. (Continued on page 6, column 1)

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Joseph Wilson

(Continued from page 5)

ly, of Agrippa that he was almost persuaded, of a certain scribe that he was not far from the kingdom of God, but this does not at all prove that they were of the elect of God. There are some who do not plunge into the depths of sin such as others, but this does not prove they are God's elect. In fact, no doubt, there will be many in Hell who lived better lives when judged by human standards than many who will be in Heaven. There is a restraining grace of God as well as the electing grace of God. The restraining grace of God is exercised on the elect and the reprobate. It restrains them from doing what they would have otherwise done. It is due to the restraining grace of God that this world is no worse than it is. I know it is bad, but it could be, and will be even worse. Hell will be more of Hell because the restraining grace of God will not be there. In Gen. 20:6, God restrained Abimelech from committing adultery with Abraham's wife. Abimelech acted more nobly and upright than Abraham did at that time, but that does not mean he was one of the elect.

That the unsaved are not worse than they are — yea, even as bad as they could be — is due to the restraining grace of God — and does not prove who is, or is not, of the elect. There are those "who for a while believe, and afterwards fall away," "those who are not far from the kingdom," "those who are made to be at peace with God's children" but they are not necessarily of the elect. There are those who show an outward interest in the things of God. There are those who live good, moral, upright lives by worldly standards, but are not necessarily of God's elect. There are those who have much head knowledge of Bible

doctrines — they can quote many Scriptures, and out-argue many who are in error on doctrine, but that does not make them elected ones. I know such an one who is a strong five-point Calvinist. He can argue these doctrines with the best of them. He can prove the Arminian wrong as quick as anyone can. He will sit up all hours talking about the doctrines of grace. He also will guzzle beer like a fish, will spend almost infinitely more time at the beer joint than at church, will spend more money on beer than he ever thinks of giving to the church, will only go to church about twice a year. But he will guzzle beer and talk Bible with you. I tell you that such a one's head knowledge of Bible doctrine does not prove he is one of God's elect.

Brothers and sisters, please, don't even begin to think that you can tell of an unsaved person, that he or she is one of the elect. It is foolish. It is contrary to Scripture. I would ask you to go through the Bible, and see if there is one single evidence by which you can tell a person is elect, until that person professes faith in Jesus Christ.

Then, there is the matter of reprobation. I tell you that it is utterly impossible for you to know who the reprobate are. You are wrong to even imagine such a thing. The only evidence and proof that a person is reprobate is when that person dies without faith in Jesus Christ and goes to Hell. As long as a person is alive in this world, as far as you and I know — or can know — that person may be of God's elect, and may yet be brought to a saving experience of the grace of God. Consigning men to Hell is God's business. Let not you or I be found trying our hand at it. I have been a short ways down the path I warn you against at this time. I have wondered if such a one were elect and another a reprobate. I have seen how wrong and unscriptural that is. I denounce it most vehemently.

Manasseh was one of the most wicked kings Judah ever had. He surely looked like a reprobate — if they were any outward signs to go by — which there are not — but this man surely looked reprobate. Yet, he was one of God's elect, and in God's predestinated time was brought to salvation. The woman at the well — how wicked she had been, and was — what an abandoned and wretched life she lived — surely she was of the reprobate who was headed for Hell. Not so, beloved, not so. She was one of the elect of God. Who would have thought

it? Such a wicked woman and yet of God's elect. Had you seen her going through five husbands — had you seen her now living with one not her husband — you would have never thought her to be of the elect who would be washed in the blood and stand faultless before the throne of God. But such she was, praise God! Praise God!

See Saul of Tarsus. See his hands stained with the blood of Stephen and other saints of God. See him in his self-righteous rags claiming to be blameless in the law of God. See him with a heart of such hatred to Jesus Christ that he thought he should do everything possible against that blessed name. See him breathing out threatenings and slaughters against God's people. Surely, this murderer of God's sheep is the reprobate. Surely such an one is not fit to live on the earth. Surely Hell is his destiny. Not so, beloved, not so. He is one of the elect of God. His name was written in the Lamb's Book of Life before the world began. And at the predestinated time, the effectual power of God was put forth and Saul of Tarsus was made willing to repent of sin, and believe on Jesus Christ. Oh! praise God! Praise God!

See the thief. See his life of crime. See him as he goes from one crime to another, ever plung-

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ing deeper and deeper into sin. See him as he is arrested, tried and convicted. See, his crimes are such that he is condemned to death, and deservedly so. See him as he hangs on the cross, a few hours away from eternity. Look, there are two thieves on those crosses with the dear Son of God between them. Listen, I know something about those two thieves. One of them is elect and one is reprobate. I want you to tell me which is which. Check their previous life history all the way through. Look at them both on the cross blaspheming the Lord Jesus Christ. I defy you to tell me which one is elect until it is manifested by Spirit-wrought repentance and faith in Jesus Christ. I defy you to tell me which is reprobate until he dies without Jesus Christ, and goes to Hell.

I could go on and on with example after example, but there is no need. I ask you who are saved, how was it with you? Oh, did you know, was there any reason to hope that you were of the elect of God until that blessed hour when the Holy Spirit drew you to Christ? Check back now. Maybe you were not as bad as others, but better than you, have plunged into Hell and are there now. Besides, the fact that God restrained you from outward sins that others committed was not due to you, but to the grace of God. By nature you were as bad as the worst man who ever lived. Furthermore, self-righteousness and pride are as bad in God's sight as other sins are.

Here is an individual. What a sweet profession of faith this one made. What interest he showed in the things of God. What faithfulness to the church in attendance and giving. What a good clean upright life observed by all who knew. This one comes and says, "I am not saved." Shall I argue the point. Shall I tell one he is or she is saved when they say not? If they don't know, how can I know? Oh, no, I will pray, oh so earnestly for such an one, but I will leave it to God to say that such is elect, or not elect. Let us not go beyond our com-

mission to preach the gospel. Jesus is the Great Physician. He is able to diagnose the case properly. I shall not attempt such.

Here is another. Such a one is so wicked. His life is a blight on society. He is lower than the animals in the way he lives. Drunk. Thief. Adulterer. All the rest. He has no interest at all in spiritual things. He frightfully abuses those who would talk with him of the Lord. Now, shall I pass judgment in the case? Shall I say that he is reprobate and sure for Hell? No! No! A thousand times no! I do not know. He may be of the elect of God. He may yet be saved.

Now, beloved, let us leave the matter here. There is no way to know a man is reprobate while he lives. There is no way to know a man is elect while he is in his unsaved condition. We can know we are elect when the Spirit causes us to repent and believe. We can assume others are elect when they make a profession of faith in Christ. Let us leave the matter here, and not go speculating into the eternal decrees of a sovereign God. Praise God there is an election of grace! And praise God, that so far as we know, any living man may belong to that election. It is our duty to preach the gospel to every creature. It is not our duty to play guessing games with the eternal destinies of men and with the eternal decrees of God.

Why would one speculate in this way? We know the Bible gives us no right to make these guesses, and gives us not one identifying mark to go by. I ask you why you would say a certain person is elect, or another person is reprobate? Why? Are you putting too much emphasis on life and works? Are you forgetting the sovereignty and the power of Divine Grace? God's election is unconditional. Have you found a condition where none exists? God's power is irresistible. Have you found a man beyond the power of God to save? See where this guessing game leads to? Be done with it forthwith.

An exceedingly great danger involved in this guessing game is the following: If I think an unsaved person is elect — then he is sure to be saved — and I lose my sense of urgency and responsibility to get the gospel to him and pray for him. If I think a person is reprobate — then — from a different source, the result is the same. This guessing game will dull our evangelistic desire and efforts if we are not careful.

Now think over most carefully what I have said. I think you will — I think you must agree. I think, that following thought, you will praise God that we do not — that we cannot — know who are elect and who are reprobate. God bless you all.

John's Baptism

(Continued from page one)

was a man sent from God, whose name was John." The Baptist in referring to God said: "... He that sent me to baptize with water ..." John had a Divine commission. He was no upstart or novice. The greatest proof of the heavenly origin of John's baptism is seen in the submission of the One Who came down from Heaven, Jesus Christ, to the baptism of John.

A BAPTISM UNTO REPENTANCE

John's baptism was a baptism "unto repentance." The Baptist himself declared: "I indeed baptize you with water unto repentance" (Matt. 3:11). Matthew tells us that many in the Jordan Valley went to John and were baptized in Jordan, "confessing their sins" (Matt. 3:5-6). He refused to baptize many of the Pharisees and Sadducees because they did not bring forth fruits "meet for repentance."

Baptismal regenerationists try to make John's baptism a baptism in order to obtain the remission of sins. Without a lengthy discussion about this, I cite the statement of the Jewish historian, Josephus. He states that John "was a good man, and commanded the Jews to exercise virtue,

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both as to righteousness toward one another and piety toward God, and so come to baptism; for the washing (in water) would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand (before baptism) by righteousness" (*Antiquities of the Jews*, book 18, chapter 5, section 2).

A BAPTISM IN WATER

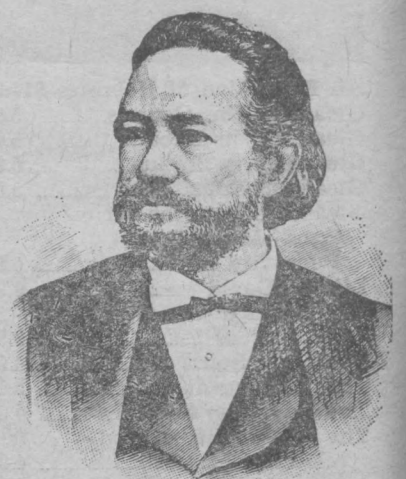
Concerning his own purpose the Baptist said: "Therefore as I come baptizing with water" (John 1:31). That John's baptism was in water can be seen from the place where he baptized. He baptized in the great river of Palestine, the Jordan. The depth of the Jordan varies from 3 feet at some fords to 10 to 12 in other places. At the bathing place of the Pilgrims, the traditional site of Christ's baptism, the Jordan is 80 feet broad and 9 feet deep.

John never sprinkled anyone. He never poured water upon anyone's head. He baptized in the river Jordan because he was a strict immersionist. There was no need to go to Jordan except for the purpose of having enough water to dip a person in. John 3:23 reads: "And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized." Some in an attempt to cling to their unscriptural mode of baptism, try to make the expression, "much water," have the meaning of "many streams." But this does not destroy the position of Baptists since neither many streams nor much water is needed to perform either sprinkling or pouring.

JOHN THE BAPTIST

The man that I am discussing was not John the Methodist or John the Lutheran or John the Presbyterian. He was John the Baptist. John was his proper name. (Continued on page 7, column 1)

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John's Baptism

(Continued from page 6)

The term "Baptist," added by the inspired writers, is a title of his office to distinguish him from John the Evangelist. The term "Baptist" in the original tongue of the New Testament means "one who dips" or "one who immerses or submerges." John was so called because he introduced and administered the religious rite called baptism.

John was called a Baptist for the same reason I am and all other Baptists. He baptized where there was much water. He demanded repentance and faith in Christ before baptism. He baptized because of the remission of sins. This is what Baptists do today and that is why we are called Baptists.

NOT JEWISH

Some Pedobaptists say: "Christ was baptized on His entrance to the ministry according to the custom of the Jewish Dispensation. The priests were washed with water and consecrated to office at the age of thirty. Likewise, they say the Great High Priest of our profession submitted to this ceremonial initiation into His office." Thus they attempt to make Christ's baptism, not a Christian ordinance, but a Jewish rite used to induct Christ into His priestly office.

The notion that Christ was baptized with reference to the entrance of the Levitical priest to their office is not well founded. The baptism of the Levitical priest was a mere obligation and was continually repeated during their ministry. Jesus was of the tribe of Judah, not Levi. His priesthood was not after the order of Aaron, but Melchisedec. He was a priest by the oath of God (Heb. 7:21). How then can one assert that John made Christ a priest by baptizing Him in Jordan? Did John perform all the things necessary to consecrating a priest mentioned in Exodus 29? Was John a priest?

That John's baptism was not Jewish can be seen from Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached." If John's baptism belonged to the law of Moses, or a Jewish

Dispensation, it certainly would have been found written in the book of the law.

WHAT ABOUT ACTS 19:1-7

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."

Pedobaptists say these were rebaptized because John's baptism was not Christian baptism. Is this the correct answer? No!

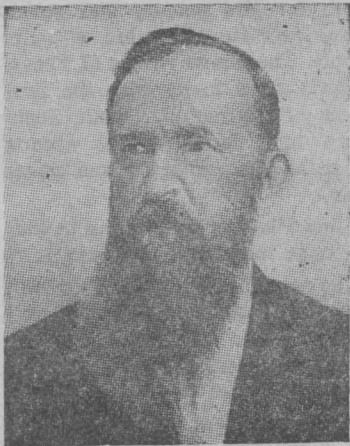
When asked who baptized them they said: "Unto John's baptism." They did not say, "We were baptized by John." If they had been baptized by John they would have known about the Holy Spirit. These had been baptized by one of John's disciples, probably Apollos, some 25 years after John's death. These people lived in Ephesus, not the Jordan Valley where John preached and baptized.

These people were saved since they are called "disciples" and are said to have "believed." They had been baptized by an improper administrator, since John never authorized anyone to baptize after him. We know from Acts 18:24 that Apollos was in Ephesus before Paul. He also knew only the baptism of John (Acts 18:25). He did not have perfect knowledge of what he should preach, for Aquila and Priscilla took him to their home and expounded unto him the way of the Lord more perfectly. It does not say they required him to be rebaptized, which they would have done if John's baptism was not Christian and valid baptism.

NOT AN INTERMEDIATE DISPENSATION

In Mark 1:1 the Holy Spirit declared that the ministry of John was the beginning of the gospel of Jesus Christ, the Son of God.

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John preached all the doctrines preached by Christ and His Apostles. John declared: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Christ declared: "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). Luke said that John said unto the people that they "should believe on him which should come after him, that is, on Christ" (Acts 19:4). The Baptist said: "He that believeth on the Son hath everlasting life." Christ said: "He that believeth on me hath everlasting life" (John 6:47).

IT WAS CHRISTIAN BAPTISM

Since I have shown that John's baptism was not Jewish or intermediate, I have already proved that it must have been Christian baptism. Now I want to give some very strong proof that it was.

The New Testament commenced the gospel dispensation with John and inweaves the baptism and ministry of John with that of Christ and the Apostles, showing that they are contemporaneous and identical.

God sent John to preach and baptize just like He did the 12 and the 70. Therefore he was a Christian minister and administered Christian baptism. If John's baptism was not Christian baptism, then what kind of baptism did the disciples of Christ administer at the same time John was baptizing? See John 4.

John the Baptist baptized all the first disciples, all the members of the first church—the seventy missionaries and the twelve apostles. There is not the slightest suggestion that his baptism was ever repeated, which would have been done had it been unChristian. Even Christ Himself was unbaptized if John's baptism was invalid. But the Holy Spirit declares that Jesus was baptized by John. Who will deny it, and charge the Spirit with a falsehood?

The Apostles recognized John's baptism as belonging to the Christian Era when they consulted for candidates to the apostolic office. They said: "Wherefore of these men who have companied with us all the time that the Lord went in and out among us, beginning from the baptism of John . . . (Acts 1:21-22). No one was eligible to be elected to the apostolic office unless baptized by John.

Not one instance can be found in the New Testament where a disciple of John was re-baptized. Therefore it was endorsed by Christ, by His Apostles and by His churches for over a hundred years because it was like their own—Christian baptism.

Would Christ have chosen His Apostles and the seventy missionaries of His gospel to the Jews from those unbaptized? Would He have sent out men to exhort men to repent and be baptized who were living in open rebellion to the very message they preached? Luke 7:29-30 declares: "And all the people that heard him, and the publican, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him." Those who will not accept John's baptism have rejected the counsel of God. They are in the same boat with the Pharisees and lawyers.

If Christ were on earth today, He could only join a Baptist church since He has only John's baptism. The Pedobaptists would not accept Him since they do not believe John's baptism was Christian Baptism. This is why I am a Baptist.

I do not want to belong to a church which has rejected the counsel of God and who would not receive Christ into their membership.

Second Coming

(Continued from page one)

There are many who travel from one corner of this earth to the other and then want to get out of it. Man, in fact, grows tired of the very best things which this world has to offer him. One writer said:

"The earth is a stormy sea whose every wave is strewn with the mortals that perish in it."

I have read that every time we breathe, some one is dying, some place. I understand that there are more people born every day than now live in New York City. I also understand that our population will double by the year 2,000 and again by the year 2,020.

It seems only logical to me that we would all be looking for that better place that our Lord has gone to prepare for us.

We, in this place, as one writer has said, "meet one another, salute one another, pass on and are gone."

It is not only true that earth's inhabitants die, but the places of earth are also passing away. I, in fact, have read that Ephesus, once the metropolis of Asia—the Paris of that day—was crowded with buildings as large as our capitol building in Washington. I understand, however, that all of these great buildings are now non-existent.

Antioch is another fallen city. This city was a great metropolis when Paul preached there. There, in fact, was a street that stretched across Antioch for the distance of three miles—a street with a carved statue standing at every corner. These statues were carved in commemoration of the great men of the city—men whose names we have never heard. There, in fact, is only one man from that city whom I am acquainted with. His name was Paul—a poor Baptist preacher who preached there. You may remember that it was in Antioch that believers were first called "Christians."

It is obvious that our present place of abode is one where people and places are perishing, therefore, our Lord's promise should grow more and more precious to us—the promise which declares:

"I go to prepare a place for you . . ."

Our hopes for a better life are not to rest in this changing world, but in that place which He has gone to prepare—that place that knows no change of person or place.

"For the hope which is laid up for you in heaven, where ye heard before in the word of the truth of the gospel"—Col. 1:5.

The best is ahead for the believer in Christ. The future, as far as the believer is concerned, glitters with glory; therefore, don't grow weary with well doing or despondent because of poor health, or old age. Set your affections more and more on things above. May you, by faith, cast your eyes beyond the present to that city which hath foundations, whose builder and maker is God. This is the procedure that Abraham followed:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God"—Hebrews 11:8-10.

The Scriptures inform us about two hundred and forty times that our Lord is coming again. We,

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therefore, should continually comfort ourselves with the precious thought of His soon return.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore COMFORT ONE ANOTHER WITH THESE WORDS"—I Thess. 4:16-18.

There is no question but that our Lord is soon to return to this earth. The question that is before us is—when will He return? The Scriptures, of course, forbid us to set dates for His return; nevertheless, we are not to be in the dark regarding those Scriptures which reveal the events that will immediately precede His return:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober"—I Thess. 5:4-6.

One of the evidences of our Lord's return, according to II Tim. (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

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YES, THERE IS A . . .

PLEASURE BOOM!

Our world rocks from a pleasure boom! According to "U.S. News and World Report," Americans will spend an estimated 105 billion dollars on pleasure activities this year. Our pleasure spending has increased almost 100 percent during the past seven years.

This preoccupation with pleasure takes on many different forms. A Department of the Interior survey shows that 75 percent of the U. S. population age nine or older is involved in some form of outdoor recreation. Thirty-five million campers purchase more than 500 million dollars worth of tent trailers and camping vehicles each year.

This year more than ten million

tennis enthusiasts will spend some fifty million dollars on equipment and accessories. Twelve million golfers will vie for playing time on ten thousand courses. Bicycle and snowmobile manufacturers must push to meet the increasing demands of the public. Over fifty billion dollars worth of recreation equipment and services will be purchased this year. America is hard at play!

The Christian life is not a sad or morbid experience. It's alive and exciting!

As we study God's Word we find three specific kinds of pleasure—sinful pleasure, legitimate pleasure and eternal pleasure.

For forty years Moses indulged in the wisdom and wealth of Egypt.

All the opportunities of this great nation were his. But he turned his back on it all, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season" (Heb. 11:25).

Let's be honest. Sinful pleasures provide enjoyment. Satan is not such a fool as to fish without bait. The word "sin" in Hebrews 11:25 really denotes a form of enslavement. Moses refused to become an addict to the pleasures all around him.

All pleasures, of course, are not sinful. God intends for His children to enjoy many legitimate pleasures. Paul writes to Timothy that it is the "... living God who giveth us richly all things to enjoy."

Each one of us must make time for legitimate pleasure. A bow kept under constant tension loses its resilience. So it is with us.

On one occasion Jesus told his disciples to "Come . . . apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat" (Mark 6:31). That sounds just like today.

However, legitimate pleasure can be abused. Paul warned the Christians in Rome to "Make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). Sometimes a simple thing like a boat or an automobile develops into an idol. An innocent hobby can become an obsession. Paul is saying, "don't let your search for pleasure control your life."

Here are some tests to evaluate your pleasure:

First, do these pleasures encourage Christian development? "All things are lawful unto me, but all things are not expedient (I Cor. 6:12). Expedient means profitable. Many activities may be legitimate, but do they help me to glorify my Lord and Saviour Jesus Christ?

Second, do these pleasures endanger Christian maturity? "All things are lawful for me," said Paul, "but I will not be brought under the power of any" (I Cor. 6:12b). Seemingly, innocent pleasures can choke out our spiritual lives.

God's Word talks about another kind of pleasure: eternal pleasure, lasting pleasure, pleasures forevermore.

David said, "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore" (Psa. 16:11).

There are pleasures that last, pleasures that will never die!

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Second Coming

(Continued from page seven)
3:1, is that "perilous times shall come." We, of course, are aware that perilous times are here now, and it is obvious that they will grow worse and worse.

A thing becomes "perilous" when moderation is cast aside. A car, for example, traveling at a speed of 50 miles per hour, may not be considered to be dangerous, but it becomes very dangerous when the speed is increased to 90 miles per hour. The faster the car travels, the more dangerous it becomes and the more perilous does it become for those who are riding in the car. We see, then, what Paul meant when he said, "in the last days perilous times shall come." He meant, in fact, that the world would become like a speeding automobile. Our earth, in fact, has become a perilous place because of crime, immorality, the national debt of America, drug abuse, polluted air and water, energy crises, the breakdown of the home, false churches and preachers and a host of other things. We, of course, are only observing the tip of the iceberg by what we can see. The depth of the problems in the world

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are much too deep for us to observe in detail.

There have been many inspired writers who have foretold us of our Lord's soon return. His return, in fact, has been foretold by prophets, John the Baptist, angels, the Apostles and Christ Himself. The following passages compose the witness of many.

"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." — Zechariah 14:4.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — John 14:3.

Our Lord, according to Acts 1: 11, will return in the same manner that He went away. This same manner is described in I Thess. 4:15-17:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first:

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then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

The Lord, at the first phase of His coming, will not come all the way down to the earth. His feet, in fact, will not set upon the earth until seven years later. He, at the first phase of His coming, will come for His people, and seven years later He will come with His people. The above verses (I Thess. 5:15-17) have to do with the first phase of His coming, while Zechariah 14:4 describes the second phase of His coming seven years later.

"And His feet shall stand in that day upon the mount of Olives . . ."

The fact that He will come with His people at the second phase of His return is clearly seen by the following verses:

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, AND ALL THE SAINTS WITH HIM." —Zech. 14:5.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh WITH TEN THOUSANDS OF HIS SAINTS."—Jude 1:14.

We see, then, that at the first phase of His return, He will come for His people; while at the second phase of His return He will come with His people. There is also another important fact which distinguishes the two phases of His return. I have reference to the fact that He will come as a destroyer at the second phase. This will not be the case when He comes in the air for His people.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—II Thess. 1: 7-9.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." — II Thess. 2:8.

The fact of the two phases of our Lord's return is clearly seen by the fact that the "man of sin" will not be revealed until the Lord comes in the air. The above verse (II Thess. 2:8), therefore, obviously refers to the second phase of His return, since the "man of sin" is to be destroyed "with the brightness of His coming." A further confirmation of this fact is seen from II Thess. 2:6 and 7 where we are informed that the Holy Spirit must be taken out of the way before the "man of sin" is revealed. We know that He, the Spirit, is to be removed at the rapture. The "man of sin" then, will be revealed after the rapture and run his course during the great tribulation.

(To Be Continued Next Week)

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May the Lord richly bless you in a great way as you face each new day. As I read the article on "Unity" in TBE, I just gave the Lord the praise for giving you the grace to stand true to His Word even when your body has been weakened and the trials continue to mount up. I know your sufficiency is not in yourself, but in our Lord Jesus Christ. You have surely been a blessing to me down through the years as you have faithfully contended for the truth through TBE.

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