

# The Baptist Examiner

Baptist Is Our Middle Name

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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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## THE WHITSITT CONTROVERSY

W. D. NOWLIN

What is known as "The Whitsitt Controversy" began in the spring of 1896. W. H. Whitsitt wrote an article on the Baptists for Johnson's Encyclopedia, in which he set forth his theory that the English Baptists did not begin to baptize by immersion until 1641, when a part of the Anabaptists, as they were then called, began immersion. Brother Whitsitt in this article used language which many Baptists interpreted to mean that immersion as a Christian ordinance was started at that time.

It is but fair to Brother Whitsitt, however, to say that he in the introduction to his book "A Question in Baptist History," a book called out by the controversy, says: "Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Saviour upon all His ministers to the end of time. No other observance was in use for baptism in New Testament times. The practice, though sometimes greatly perverted, has yet been continued from the apostolic age down to our own. As I understand the Scriptures, immersion is essential to Christian baptism."

Here is an exact from the encyclopedia article: "The earliest organized Baptist church belongs to the year 1610 or 1611 . . . Ezekiel Holliman baptized Williams and the rest of his company. The cere-



W. D. NOWLIN

mony was most likely performed by sprinkling; the Baptists of England had not adopted immersion, and there is no reason which renders it probable that Williams was

in advance of them."

Henry M. King of Rhode Island pointed out this as an attack on the Baptists, and criticized rather sharply Brother Whitsitt's position. Next J. H. Spencer, the Kentucky Baptist historian, wrote an article which appeared in the Western Recorder in which he strongly dissented from Brother Whitsitt's position. T. T. Eaton, editor of the Western Recorder, was at this time in Europe, but Mrs. Joe Eaton Peck, who had charge of the paper in the absence of her brother, took up the matter in the Recorder and most vigorously assailed Brother Whitsitt's position, maintaining that the Baptists, under different names, had had a continuous history, and a uniform practice on baptism, from the beginning of the Christian era.

After the return of Brother Eaton he took up the controversy and became the leader of the opposition to Brother Whitsitt's position. The friends of Brother Whitsitt (known in the controversy as "Whitsittites") started and used the Baptist Argus as an organ of propaganda and defense, while the "Anti-Whitsittites," as they were called, used the Western Recorder (Continued on page 6, column 1)

## Protestant Pedobaptism And The Church Doctrine

By HOWARD OSGOOD

PART II

4. It is an error to allow the church to take the place of faith.

We have seen that the church cannot be put in the place of the Word, that it cannot be put in the place of the Holy Spirit, for that would be to suppose the earthen vessel to be formed without clay, and without the potter's hand. Neither can the church be put in the place of faith. The Word is the first external means of our union with Christ — it is the visible manifestation of Jesus. By the Spirit life is given to behold Jesus in His Word, and to trust in Him. The evidence of this work of the Spirit, and the only internal, spiritual means of union with Christ within our consciousness, is faith. By this — not as a meritorious cause, but as a prerequisite — by this alone are we justified, accepted as righteous for Jesus' sake before God. Without faith it is, and ever has been since the fall, impossible to please God. We "are all the children of God by faith in Christ Jesus" (Gal. 3:26). And this faith, this spiritual apprehen-

sion of Jesus as our Saviour, is the sovereign gift of God. "By grace are ye saved through faith; and



HOWARD OSGOOD

that not of yourselves: it is the gift of God."

In our thinking we may separate the work of the Spirit in regeneration, which is below our con- (Continued on page 7, column 3)

## THANKSGIVING CONFERENCE CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY

We are expecting a good turnout Nov. 22-24 for our conference this year. Services are to start at 7:00 p.m. Wednesday night. They will continue throughout Thursday and Friday. Twenty-three speakers are on the program this year. Meals will be served at noon and night for all our guests who attend on Thursday and Friday. Please make your plans now to attend.

If you plan to be with us this year, we would appreciate knowing that you are coming even though you are not a speaker and have made your plans to stay in a nearby motel. This information would help us to inform the restaurant owner how many he may be expected to feed. Any help you may give us in this respect would be appreciated.

ARE THESE HOLY ORDINANCES OF THE LORD? . . .

## SINGING OF PSALMS, HYMNS AND SPIRITUAL SONGS

By BENJAMIN KEACH  
(1640 - 1704)

We shall now prove and demonstrate, that singing of the praises of God, not only in private, but also in congregations, is a duty incumbent on us in Gospel-times, as well as it was of Old. As there is the same God of mercies, so the same praises are to be rendered to Him for His blessings, no doubt, and in the same manner now (that is, by singing), as was then.

1. Because the Lord (who alone appoints His own worship) hath commanded and required it at our hands; and His command and precept is the rule of our obedience: "Rejoice . . . ye righteous: for praise is comely for the upright. Praise the Lord . . . sing unto him" (Psa. 33:1,2). "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Psa. 81:1). "Make a joyful noise unto the Lord . . . come before his presence with singing" (Psa. 100:1,2). "O come, let us sing unto the Lord: let us make a joyful noise of the rock of our salvation" (Psa. 95:1). Many such precepts are given forth by the Holy Ghost, as it is well known to all. "Sing unto him, sing psalms unto him, talk ye of all his wondrous works" (1 Chron. 16:9). "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord" (Psa. 68:32).

2. Consider these commands, by which the Lord established this part of His worship of old, are

as obligatory unto us in Gospel-times, as they were then to them when first instituted, except it could be proved to be either ceremonial or Judaical, or hath received a change in the Gospel. And this is evident in many respects, particularly as to prayer, that was a duty then; and the precepts contained in the Psalms and the Prophets, which enjoin it, are of the same authority with those in the New Testament, and equally bind the conscience. So also in fasting, a duty (as one observes) required by the prophets; and not so clearly repeated by any institution under the Gospel, as this of singing is; and the same might be said for days of thanksgiving.

It is observable, how often our brethren, upon all proper and fit occasions, fly to those precepts to press prayer, fasting, and thanksgiving, too. If therefore singing, as it is laid down and enjoined in the sacred precepts in the Book of Psalms, is not binding, notwithstanding it is repeated and given forth in the New Testament afresh, why do you, when

you exhort to other duties, make use of arguments and proofs, out of the Book of Psalms and the Prophets, in other cases, since the commands thereof, though neither



BENJAMIN KEACH

ceremonial nor Judaical, are (as you seem to affirm) of any force, nor obligatory to us? This seems strange, for certainly men have more reason in them, than to press obedience on subjects to their

superior, by abrogated or antiquated statutes; and shall the Lord's ambassadors be more irrational in pressing obedience to the Lord, than rational men are in civil affairs?

"Now saith one, since there is no man that questions whether singing of psalms was instituted and commanded of God of Old; how can they avoid the power of such precepts, considering, as he minds, particular Psalm 81:4,5, where singing is called 'a statute for Israel, and a law of the God of Jacob' and 'ordained in Joseph for a testimony'; which saith he, refers to a time, before they were brought into the ceremonial worship? Hence, saith he, it inevitably follows, that until any man can show us that singing of psalms, yea, singing of the Book of Psalms, was ceremonial or Judaical, or are changed or abrogated in the Gospel; those precepts lie upon us now with the same power and obligation as it laid them under then, for the antiquity of a law, or institution, rather commends it to us, than any ways abates

of its obligation; so that had there been no other institutions for singing of psalms, etc., than what is in the Book of Psalms, we should have had sufficient authority to be found in them" (A Manuscript Called Psalmody).

He might have added, since especially it is of the like nature with prayer, viz., a moral precept, as well as brought into a written law. But to all I might add, it is much more unreasonable to plead an exemption from the force and obligation of those precepts, since the saints are enjoined to sing Psalms of David by the Holy Ghost in the New Testament; for all grant there are no other psalms, none called psalms besides the Book of Psalms.

3. To this, take what Mr. Wells affirms: "I shall take one shaft out of the whole quiver, i.e., I shall use one argument, among many, which is this, viz., we always find this duty of singing psalms linked to, and joined with other moral duties; thus the Psalmist joins singing and prayer together. "O come, let us sing unto the Lord . . . O come, let us worship and bow down; let us kneel before the Lord our maker" (Psa. 95:1,6).

There is prayer and singing connected, singing being of equal necessity and authority with other ordinances; and so the Apostle James joins these two together. "Is any among you afflicted? let him pray. Is any merry? let him (Continued on page 7, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE DEATH OF THE RIGHTEOUS

In Numbers 23:10 the words of Balaam are recorded for our edification: "Let me die the death of the righteous, and let my last end be like his!"

Nothing is more certain than mortal death, and nothing is more uncertain than the time of its visitation. The only way not to die is not to be born. All mortals are borderers upon the river of death which runs into the unseen world. He who has the keys of death has appointed the hour of our departure. When Christ calls the spirit from the flesh, the spirit

thus summoned will obey the call. The death-command from Heaven cannot be delayed, the appearance in Paradise cannot be deferred. No physician can stretch out our life beyond its allotted time.

Time and life are fast sinking away into the shades of death and darkness. Death even to the righteous is a dark passage. We know nothing of it practically and experimentally. Human reasoning can tell us nothing. The lamp of science and the candle of philosophy are extinguished at the grave. At death the disembodied spirit

enters upon a dark and unknown sea; it enters the realm of the boundless and the endless. The Bible is the only book in the whole world which gives light in the valley of the shadow of death. Apart from the Holy Scriptures we would be totally ignorant of the eternal world.

WHAT IS DEATH?

Physical death is the separation of the spirit from the body: "The body without the spirit is dead" (Jas. 2:26). The body is kept alive by the presence of the (Continued on page 2, column 1)

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## BRIEF NOTES

Grinter Heights Baptist Church of Kansas City, Kansas, has called Bro. Dennis Herndon of Asbury, N. J., as their pastor, and he has accepted the church.

The Redeemer's Baptist Mission of Toledo, Ohio, which is a mission work of the King's Addition Baptist Church of South Shore, Ky., is now meeting regularly in a permanent building. The work is located at 4912 Summit Street. Regular services are at 11:00 a.m. and 5:00 p.m. on Sundays.

Elder John Lenegar is the missionary-pastor. For more information about the church call 729-4018.

## The Death of ...

(Continued from page one)  
spirit. The body has no life independent of the spirit. But the spirit does not die when the body dies. The dissolution of the body does not involve the extinction of intelligence, affection, and will. The vital principles in man do not cease to exist at death.

In mortal death the animal framework is broken down, some vital thing in the system snaps and all is thrown out of gear. The lungs refuse to breathe, and the heart ceases to pump the blood. There is no correspondence whatever with the earthly environment. The spirit has been removed from the framework of flesh, blood, bones, veins, arteries, and nerves. The body is dead!

The decay of the body has no effect upon the spirit. The very decomposition of the body itself leaves the spirit in a state of renewed youth and great gain. II Corinthians 4:16 says: "But though our outward man perish, yet the inward man is renewed day by day." When the body, the outward man, decays and dies the spirit, the inward man, exists independent of the body in a separate state. It does not lose its vital powers but rather renews and expands its powers. This verse is an ample refutation of the doctrine of soul sleep and

materialism.

Dying Peter Martyr said, "My body is weak, my mind is well, well for the present, and it will be better hereafter." How true these noble words! The decay of the outward man contributes to the renewing of the inward man. When the body is weak and perishing, the spirit is vigorous and prosperous. Death does not end all as some foolishly suppose. Instead it is liberation from an animal-souled life on earth to spiritual existence in Immanuel's land.

In his eightieth year John Quincy Adams walked slowly down a street in Boston. A friend said to him, "And how is John Quincy Adams today?" The former president of the United States replied graciously, "Thank you, John Quincy Adams is well, sir, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon the foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out, its walls are shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir, quite well." President Adams had a profound understanding of II Corinthians 4:16.

### EVEN THE RIGHTEOUS DIE

The godly lives of the righteous do not exempt them from death. Enoch was translated that he should not see death, but his case was exceptional and not the general rule. Abraham was a great man but he "died in a good old age" (Gen. 25:8). Moses was a mighty man of God, yet he ended his days after 120 years. Call the roll of all the righteous souls of ages past, and you will discover that they are now deceased.

### DEATH THE CROWN OF LIFE

Infinite Wisdom has ordained that a righteous man enter Heaven through the pathway of temporal death. Through this dark and dismal passage believers are conducted to a world of life and light. Temporal death to man is not a necessary consequence flowing out of the possession of life. It is a judicial appointment of God because of sin. It is the consequence of sin which even the death of Christ did not completely remove.

Sin is the cause of death. But to all united to Christ death loses its aspect of penalty, and becomes a means of entrance into eternal life. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's" (Rom. 14:8). There is no death to a righteous man — only a change to a better and more blessed mode of existence.

Psalms 116:15 declares: "Precious in the sight of the Lord is the death of his saints." The deathbed of a saint is precious to His family and his church. We cherish the memory of his last words and acts. Yet the death of a saint is more precious to Jehovah Himself. The departure of a spirit from the body is precious to the Lord because it takes the righteous away from the evil to come. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. 57:1).

One has well said: "Death is the crown of life . . . Were death denied, poor man would live in vain . . . Were death denied, to live would not be life . . . Were death denied, even fools would wish to die . . . Death wounds to cure; we fall; we rise; we reign . . . Spring from our fetters; fasten in the skies . . . Where blooming Eden withers in our sight . . . Death gives us more than was in Eden lost . . . The king of terrors is the prince of peace."

### MAN'S LONG HOME

Death will bring a righteous man to a more permanent state. King Solomon so well wrote: "Man goeth to his long home, and the mourners go about the streets . . . Then shall the dust return to the

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



## THE JEW, THE JEW, THE HATED JEW

**EDITOR'S NOTE:** Elder Gilpin originally preached this sermon in February, 1943; hence, some of the remarks pertain to events of that time. However, in view of the fast changing world attitude concerning Jews today, this message is even more important now than before.

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jeremiah 30:11).

I am sure that all are familiar with the Jewish persecution of the last few years. Of course, this is nothing particularly new! for, for several years in Germany the Jews have been undergoing persecution at the hands of the German Government.

At the very outset, I want to declare that the Jews are God's chosen people. Long years ago, the prophet Isaiah, speaking for God, spoke of them as "God's glory."

earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). Both spirit and body go to the place from which they came, and neither is annihilated. The body, made out of sixteen elements of the soil, returns to the dust. The spirit returns to the God of spirits. What a creature man is! He is a strange sort of being, a ray of Heaven joined to a clod of dirt.

At death man's spirit leaves the employments and enjoyments of this lower world. The house you so fondly call your body is not your dwelling place forever. Shortly you "must put off this tabernacle" (II Pet. 1:14) when the time of your "departure is at hand" (I Tim. 4:6). The earthly house of this tabernacle is an inn which accommodates merely for a night until the morning of eternity dawns. Then you will leave your family, farms, finance, friends, and foes. Then your frozen body will sleep in Jesus in the grave — the silent corner of the living world. A tombstone on upturned earth will mark your lonely grave. This is the long home of the body, for its days of lying in the grave will be many. There it shall rest in sleep till awakened by the blast of the archangel's trumpet.

While the body goes to its long home in the cemetery on earth, the immortal spirit will have already gone to its house in Heaven. The body of man dies and wastes away, yet the body "giveth up the spirit" (Job 14:10). The spirit returns to "the God of the spirits of all flesh" (Num. 27:16). "The Father of spirits" (Heb. 12:9) at the hour of death "sets his heart upon man" and "gathers unto himself his spirit and breath" (Job 34:14). God who "formeth the spirit of man within him" (Zech. 12:1) calls the spirit to return to its Maker in the spiritland. The departed spirit of a righteous man shall enter the endless cycles of a joyful eternity.

### ON THE THRESHOLD OF HEAVEN

According to the historical incident in Luke 16:19-31, the dying saint is on the threshold of Paradise. The account presents Lazarus dying at the rich man's gate unpitied by human eye and unrelieved by human hands. God has already commissioned angels to go and bring Lazarus home. As he draws his last breath the angels from the courts of Heaven hover on their wings of light and of love around him. At the second the spirit leaves the body the angels receive it and bear it homeward

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory" (Isaiah 46:12, 13).

In the early chapters of Genesis, God called Abram to be the head of the Jewish race. He thus chose the entire Jewish family at that time as His people. This Scripture tells of this choice:

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee and make thy name great: and thou shalt be a blessing: And I will bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

to Abraham's bosom (Luke 16:22).

Consider another righteous man who is seen on the threshold of Heaven. See Stephen dying a violent death by stoning at the hands of the Sanhedrin. The stones are coming in rapid succession as the saintly martyr is kneeling in prayer. In this awful situation the heavens are opened above, and Stephen sees a glorious scene, Luke tells us: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56).

How comforting is this view to the dying saint! Heaven opening its doors that he may enter his everlasting home. God the Father seated upon His glorious throne, and Jesus Christ standing with outstretched arms to welcome Stephen home. Stephen dies uttering the words: "Lord Jesus receive my spirit" (Acts 7:59). Then encircled by shining angels his spirit rises to the realms of eternal day.

The sick chamber of the dying believer is the gate of Heaven. One dying saint in more modern times said upon his deathbed: "Oh, why should any of you be so sad while I am so very happy? This is the hour that I have waited for!"

Some few hundred years later God made clear the fact that the Jews were His chosen people when He was speaking to Moses:

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord" (Exo. 6:6-8).

As far as that is concerned, though, in all periods of Bible history, the Jews were recognized as (Continued on page 3, column 1)

. . . I have almost done conversing with mortals; I shall presently behold Christ Himself, who died for me, and loved me, and washed me in His blood. I shall, in a few hours, be in eternity, singing the song of Moses, and the song of the Lamb . . . Methinks I stand as it were with one foot in Heaven, and the other on earth. Methinks I hear the melody of Heaven, and by faith I see the angels waiting to carry my soul to be for ever with the Lord of glory" (LIFE IN HEAVEN, pp. 86-87, 1883 edition).

### THE WAY TO HEAVEN

Our Saviour has already ascended into Heaven. He has gone back to the place He abode before coming to earth in the form of man. Luke tells us how He went up from the Mount of Olivet out of this world unto the Father (Acts 1:9-11). In death we who have followed Christ on earth are permitted to follow Him into Heaven itself. We go to Paradise to "sit together in heavenly places" (Eph. 2:6).

In Christ's ascension you have a vivid representation of what takes place when the spirit of a righteous man rises to follow the Forerunner into an eternity of bliss. Before the funeral has been held, before the neighbors and friends have been notified, before the sheet is pulled over your motionless face, before the watchers at (Continued on page 5, column 4)

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# The Jew...

(Continued from Page Two)

God's chosen people. "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2).

"And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for thee great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God" (II Sam. 7:23, 24). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. 31:35-37).

"Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:25, 26).

These verses and countless others which we might produce, show us that the Jews were definitely chosen of God to be a peculiar, particular people unto Himself. Realizing that his people were a chosen people, when Benjamin Disraeli was taunted in the House of Commons because of his Jewish ancestry, he said: "Yes, I am a Jew; and when your Gentile ancestors were naked savages in the forests, my ancestors were High Priests in the Temple of God."

"One day in loved Jerusalem, There rushed a shrieking, mad-dened crowd.

Upon a lowly, kneeling form Before his God and Saviour bowed. And when with cruel stones they crushed

His beautiful and gentle life, He prayed the Father to forgive Their ignorance and raging strife. This man was Stephen. Lo, a Jew, Who died for Christ.

Would I? Would you? See! far upon a lonely isle, An aged man with snowy locks, Exiled to labor in the mines His only temple wind swept rocks. Ah! once he leaned on Jesus' breast,

And gazed with fond adoring eyes Into the face where love divine Still beams upon us from the skies. This man was John, beloved, a Jew,

Witness for Christ. Am I? Are you?

A Galilean fisher stood

Amid a fierce and angry throng, No tremor spoke of hidden fear, His face was peaceful, calm and strong. And when they nailed him to a cross As they had nailed his blessed Lord, He glorified thus to die for Christ. And counted it a rich reward, This man was Peter. Lo, a Jew Who died for Christ.

Would I? Would you?

A captive bound was brought one day To Nero's judgment seat at Rome; For Christ he wore the heavy chain, For Christ he had no wealth nor home; The noblest martyr Rome could boast Of all the thousands whom she slew The great apostle sent by God To Gentiles with the message true. This man was Paul, e'en Paul, the Jew

Who died for Christ. Would I? Would you?

And when the great Redeemer came For guilty man to bleed. He did not take an angel's name, Born of Abraham's seed— Jesus who gave Himself for you, The God incarnate was a Jew.

II Although the Jews are God's chosen people, they have been sorely persecuted. Many times they have been upon the very brink of destruction and annihilation. They have been subjected to spurning scorn, and have been made the laughing stock of the nations, thus being sorely persecuted for centuries past.

The first attempt at their destruction was under the Pharaohs in 1571 to 1491 B.C. In the days of Joseph, the Jews had settled in the land of Egypt. Their prosperity caused the Egyptians to fear the Jews, with the result that they soon brought them into bondage. Hard labor and severe treatment became their lot. Afflictions and oppression were heaped upon them for years until God raised up a chosen leader, Moses by name. Pharaoh had even gone so far as to demand the death of all the boy babies born in the land. In spite of the king's command, Moses was born and survived, and eventually he delivered the Jews through the Red Sea while the Egyptians impetuously following, were drowned.

The second attempt to destroy the Jews was under Nebuchadnezzar in 558 B.C. As Israel became settled in the land of Palestine, God gave them fifteen judges who successively ruled over the land. The fourteenth judge was Eli, who was a priest as well as a judge, while the fifteenth, Samuel, was a judge and a prophet combined. Under this despotic power, Israel changed from a theocracy to a monarchy with Saul, David, and Solomon as its first kings. Shortly after these three, degeneration set in; and as a result of their idolatry, Israel declined and fell. The northern kingdom of ten tribes was captured by Assyria in 721 B.C., and were deported into other lands. The southern kingdom of Judah was captured by Nebuchadnezzar in 538 B.C. who burned the temple, stole its treasures, and carried the Jews into Babylon. Here they were in exile for 70 years. Various attempts were made for their destruction when in Babylon; espe-

For September 24, 1978  
Philippians 1:23-27

We are considering one of the most vital studies in the realm of Christianity. Our deportment, or manner of living as Christians, and our departure or exodus from this world. Paul kept both in proper perspective by viewing them in relation to Christ. Can we say, "For to me to live is Christ, and to die is gain?" Have we taken up our cross? (Matt. 16:24,25).

Verse 23  
"For I am in a strait betwixt two." As Paul looked ahead he saw nothing but eternal bliss, but as he looked about him, he saw the needs of others. Which should

cially in that Daniel was cast into the lion's den, and others of his friends were cast into the fiery furnace. At the end of this 70 years captivity, part of the Jews who had been deported to Babylon, returned to Palestine. It was under Ezra and Nehemiah that the temple and the city walls were rebuilt. Thus this second attempt to destroy them ended in failure.

The third attempt to destroy the Jews was under Ahasuerus in 510 B.C. Haman, a descendant of Agag, offered to pay a fabulous sum to the king of Persia for the privilege of annihilating the Jews. Yet God did not allow the enemies of the Jews to prevail. The wickedness of Haman was thwarted and he himself was hanged upon the gallows which he had prepared for Mordecai.

The fourth attempt to destroy the Jews was under Antiochus Epiphanes in 170 B.C. By skillful plotting, Antiochus involved the people in civil and religious disputes among themselves. Led by their high priest the Jews eventually revolted. Antiochus, in retaliation, destroyed Jerusalem, plundered the temple, and even offered the sacrifice of a sow on the Jewish altar. The Jewish nation and the worship of the one true God nearly perished altogether at this time. God met the crisis, however, by raising up the Maccabees who opposed Antiochus. It was through the efforts of the Maccabees that Jerusalem was entered in triumph, the temple cleansed, and the whole country from Judah to Galilee was regained for the Jews.

The fifth attempt to destroy the Jews was made by the Roman Conquest of 70 A.D. When the Jews regained their independence from Antiochus Epiphanes, they entered into a voluntary alliance with Rome. This, beloved, proved to be their undoing. In 66 A.D. the Jews at Jerusalem revolted, and Titus, a Roman general, besieged the city. There were nearly 3,000,000 people living in Jerusalem at that time; 1,300,000 of them died as a result of the siege; 97,000 of them were carried captive into Egypt. It was the greatest catastrophe that had ever fallen upon the Jewish nation.

Even in more modern days, the Jews have been sorely persecuted.

Not so many years ago, the Russian Government expelled all Jews from the country of Poland. 20,000 of them were hurriedly deported from the land. This included aged men, little children, mothers with newborn babes, the insane from the asylums, those who were sick unto death, and even soldiers with bleeding wounds yet unhealed; all of them were expelled. On three occasions England has driven the Jews from Great Britain; and eight times France has purged herself of all Jews. The only civilized nation of the world which has not stained its statute books with laws against the Jews, is our own country. How we ought to thank God that this (Continued on page 4, column 4)



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

he choose? He felt a pull from both sides and this put pressure on him.

How many of us count it a great privilege to live for Christ and joy in doing so? Then how many of us look forward to being with Christ?

"Having a desire to depart." Paul's heavenly desires are a worthwhile study (Rom. 10:1-4; Philip. 4:17).

Notice, it is a desire to depart; that is, to lift up anchor and change ports. To cease his earthly pilgrimage and to enter his permanent dwelling place. He reminds us of his readiness for this in II Tim. 4:6. This desire is Holy Spirit motivated in regards to the new creation (II Cor. 5:17). No man can desire to stay on earth forever who has Heaven in his soul.

"And to be with Christ." Here is the heart of Paul's intensity. He longs for faith to become sight. He is waiting for the fulfillment of the blessed hope of all of the saints (Titus 2:13). Yes, to be "with Him" (I Thess. 4:16,17) and to be "like Him" (I John 3:2) is worth waiting for (I Thess. 1:10).

"Which is far better." The fel-

lowship and communion Paul had with Christ as he served Him on this earth was and is a cherished experience, but it does not compare to being "with Him." Also, it is far better as we think about the battles of living in a vile body and in an evil world. One day, perfect freedom of all doubts, fears, pain, sorrow, and tears. What a day that will be!

Verse 24

"Nevertheless." This is a word of blessed submission and dedication. Even as Paul is contemplating the blessings of being with Christ, his work is not yet finished on this earth, so he readily says, "Not my will, but thine be done."

"To abide in the flesh is more needful for you." The unselfishness of Paul is beautiful to behold when we see so much of the opposite in the churches of our day. To live for others is truly to live.

Verse 25

"And having this confidence." The Lord made the choice for Paul and gave Paul the assurance this was His will. What a peace comes as God reveals His will. Paul's confidence has already been seen in verse 6.

"I know that I shall abide and continue with you all." Since God had assured Paul of a continued work, Paul knew God would preserve him. He had received this assurance on other occasions (Acts 18:9-11).

"For your furtherance and joy of faith." The confirmation and edification of the saints is a part of ministering of the Word. Far too many preachers want to be just an evangelist. This was never true of Paul. He spent much time strengthening the churches and establishing them in the faith (Acts 16:5; 14:21-23).

Verse 26

"That your rejoicing may be more abundant in Jesus Christ." Here is the reason most Christians are so unhappy. They are living their lives apart from fellowship and communion with Christ. Surely life consists in more than in the abundance of things we possess. We, many times like Martha, are careful and troubled about many things, when one thing is needful.

Verse 27

"Only let your conversation be as it becometh the gospel of Christ." Here we have an admonition to help the churches of the Lord Jesus Christ shine as lights in dark place. Our conversation, manner of life, both words and work are a vital part of our witness in this world. Christians should live like Christians, look like Christians, and talk like Christians. In reality, a true contact with the true gospel of Christ produces godliness.

"That whether I come and see you, or else be absent." I desire to see you personally, but regardless, don't let anything keep you from your duties.

"I may hear of your affairs." It would be well if we could always keep in mind that people do hear of our affairs. Both what we do, and what we don't do is vital.

"That ye stand fast in one spirit, with one mind." Unity in our affairs is an absolute necessity (I Cor. 1:10; Eph. 4:3).

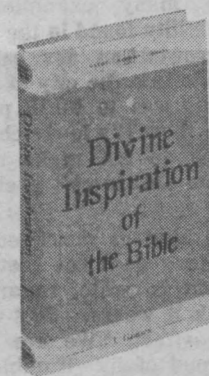
"Striving together for the faith of the gospel."

Our stepping, our standing, and our striving are a part in the church's sounding out the gospel. We need to contend for the faith against all opposition, looking unto Jesus, the Author and Finisher of our faith (Heb. 12:1,2).

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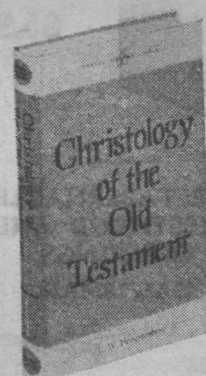
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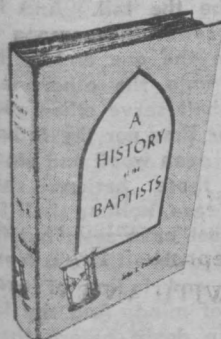
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# The Baptist Examiner Forum

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THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Does not John 13:14-15 teach literal foot washing?

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Yes, he did tell them that they "ought" to wash one another's feet (vs. 14) and they "should" do as he had done (vs. 15) but those words are certainly not words of commandment else they would be "shall" and "will" respectively.

The Lord's Supper is commanded by divine injunction "this DO in remembrance of me" (I Cor. 11:24,25).

Footwashing, therefore, is not valid as a church ordinance, but the account of our Lord washing the feet of His quarreling apostles (Mark 9:33, 34 and Luke 9:16) is a valuable lesson in humility — one which we all need to heed more often.

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There are churches which contend that foot washing is an essential part of the ordinance of the Lord's Supper. There are others that go a step further, and say that foot washing is altogether a separate ordinance from baptism and the Lord's Supper. In their view, the church has three particular ordinances, baptism, Lord's Supper, and foot washing. N. T. Baptists reject both of the above views. The foot washing performed by Christ in John 13 has for its design a distinct lesson for God's people altogether separate from the instruction derived from the ordinances of baptism, and the Lord's Supper.

The custom of foot washing was practiced long before the church was instituted by our Lord. There are seven references to foot washing in the O. T., Gen. 18:24; 19:2; 24:32; 43:24; Judges 19:15-21; I Sam. 25:41; and II Sam. 11:8. On some occasions the washing of feet was performed by the guest, at other times the host would wash the feet of the guest. Those who give foot washing ordinance status, argue, that foot washing in the O. T. was solely for hygienic reasons only. There is no doubt that this was the primary reason for the practice in the O. T., but when the host performed the act for the guest there was more attached to it than just to obtain clean feet. The host took the place of a servant in his own home, and the guest took the place of honor.

The church is commanded by the Lord to baptize believers, and to observe the memorial supper (Matt. 26:26-27; Matt. 28:18-20). Those who hold foot washing to be an ordinance, remonstrate by saying that foot washing is also commanded in connection with the Lord's Supper in John 13:14 which reads, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." The Lord continues speaking, and says, "For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither

er He that is sent greater than He that sent Him. If ye know these things, happy are ye if ye do them" (Vss. 15-17).

Note: Christ said, "I have given you an example . . ." Then in verse 17, "If ye know these things, happy are ye if you do them." In this text Christ speaks of plural things, "these things," and "them." Had he been talking about foot washing exclusively He would have used the singular, "If you know THIS thing, happy are ye if you do IT." They were not given a command, but an example. Regarding the Lord's Supper, the commandment is, "This do ye." "This," denoting a particular action. In every account of the Lord's Supper the singular ("this") is employed.

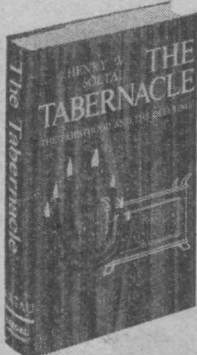
Foot washing cannot be a church ordinance for it contains no picture of the truths of redemption. The ordinances of baptism and the Lord's Supper are beautiful and vivid pictures of the redemption that is in Christ Jesus. Baptism pictures the burial and resurrection of Christ, the Lord's Supper is a graphic picture of the broken body, and shed blood of Christ. But what does foot washing picture? "Humility," cries the foot washer. "Everybody knows that." I ask, "Whose humility?" The unvarying reply is, "The one that is doing the foot washing."

Church ordinances are never to picture anyone but Jesus Christ. O. T. ordinances attest to this fact, the sacrifice of the passover lamb was never followed with a national foot washing. It is true, Jesus showed His humility by washing the disciples feet, but there are many examples of Christ's humility found in the N. T. Christ borrowed an ass colt on which to ride into the city of Jerusalem. This was to fulfill prophecy, and to show His lowly character, but we do not make riding into town on an ass colt a church ordinance.

Foot washing as practiced by churches today does not show humility, pride is pride, regardless of the cloak it wears. Foot-washers say in effect, "We are humble and proud of it." Humbleness in a showcase is pride.

Roman Catholicism has as much

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Bible support for their blasphemous doctrine of transubstantiation (John 6:53-55), as those who appeal to John 13 for support of the practice of church foot washing. To emulate the life of Christ is to fulfill the example He gave when He washed the disciples feet.

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The context of this reference, and especially verses 6-10 leads me to believe that our daily walk, or our conduct is under consideration here. And this seems to have been the attitude of our Lord's people, and His churches throughout the centuries of time since the time this incident took place. The Lord's Supper shows forth His broken body, and His shed blood. Baptism shows forth His burial, and His resurrection. And we are to observe these ordinances in remembrance of Him until He comes back for us. But what, may I ask, does footwashing show forth concerning Him and His ministry in our behalf? As I see it, foot washing in our day is nothing more than a ritual.

Water in the Scriptures is often used as a type of the Word (Psa. 119:9, Jno. 4, 15:3; Eph. 5:26). So foot washing was a type of our being cleansed as to our daily walk by the Word of God. Whether we want to admit it or not everyone of us commits sin in some way or other every day of our lives. So God has given us His Word that we may be cleansed from our sins by the washing of the Word. We are also given to see that we can help others in this respect, if we do it in all humility.

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In order to more fully understand the teaching of what took place it is necessary to study the entire passage, not just these verses.

Notice for instance when Jesus came to wash the feet of Simon Peter. "When cometh He to Simon Peter: and Peter saith unto Him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter" (John 13:6,7). Now don't tell me Peter didn't know that Jesus was washing feet. In this passage we know that Jesus is making it clear that He is teaching something much more important. (Many times He taught a deeper lesson by thought or story.) For example, when He said, "Ye are not all clean" in verse 10, He was talking about something deeper than just the feet.

After He washed their feet He taught them thusly: ". . . know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Vs. 12-15). In other words, we are to be humble and take the role of servants to one another. We are not to be haughty or high-minded.

If this were to be a church ordinance, as some would have us to believe, we would be told clearly in other passages of the Bible where the Church at Jerusalem practiced it. Search as hard as you might, you will find no example or inkling that it was ever practiced again by the church. The ordinances, baptism and the Lord's Supper, picture the gospel. We have the shed blood and broken body and the burial and resurrection. Foot washing shows nothing concerning the gospel.

## The Jew . . .

(Continued from page three)  
land has always stood for religious freedom!

III

A question logically arises: Why is it the Jews cannot be destroyed? The Pharaoh who attempted in Egypt to drown all the boy babies, was himself drowned in the Red Sea; Babylon and Persia, are nations long since forgotten; Antiochus Epiphanes is very rarely known, other than among profound students of history; even the iron legions of Rome and the government of the Caesars has long since been forgotten. Yet the Jews remain with us.

Since they have been thus bitterly persecuted, we logically ask, "Why is it they have not been destroyed?"

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).

When God first chose Abraham to be the father of the Jewish race, He gave them a promise; that is still being kept by God to this day.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

Other nations have perished completely, but not so with the Jews; they have continued and have not been destroyed, all because of the promises of God.

"Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation" (Joel 3:19,20).

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord" (Isaiah 54:17).

IV

Since the Jews are God's chosen people, and in view of the fact that they have been sorely persecuted but not completely destroyed, a question logically rises as to why the Jews have been thus punished. It isn't, beloved, because the Jew is not charitable, for charity is the very foundation stone of Judaism. Practically all of my audience will remember that Henry Morganthau gave millions for Armenian relief. Rothchild and Nathan Strauss have laid fortunes on humanity's altar to relieve the suffering of the world. In fact, even today some of my best Jewish friends around Ashland, have spent the day in Columbus relative to their Jewish charitable organizations which cares for the widows, and orphans, and others in distress. Through all ages the Jew has been charitable. It was Luis de Santangel, a Spanish Jew, who contributed 17,000 ducats to equip a fleet for the epochal voyage of Christopher Columbus.

Why are the Jews punished? Well, it isn't because they are not honest. I never knew a Jew to owe a debt but that he paid it if there was a ghost of a chance for him to do so. I would remind my audience that the dead beats of

the world, in the main, are not Jews, but Gentiles.

Why are the Jews punished? Well, it isn't because they are not industrious. Practically everyone knows that our town is a railroad town. I see literally hundreds of hobos come in and out of town every year. I have never yet, in ten years pastorate here, seen Jewish hobos. I mean to say, beloved, that the Jewish people are industrious as a race. He may be a ragman, a dealer in junk, a pawn broker, a clothing merchant, an ambassador, a prime minister, or a chief justice of the Supreme Court, regardless of what his work may be, from the lowest social position to the highest, the Jew is always industrious.

Why are the Jews punished? Well, it isn't because they are immoral. Every once in a while, I hear someone refer to the immoralities of the Jew. May I remind you that we Gentiles have nothing to boast of in this respect. For the first 2000 years of earth's history, there were not Jews, yet the world became so corrupt that God destroyed it by a flood.

Why are the Jews punished? Well, it isn't because they are intolerant and hate others. The Jew has always been foremost in the promotion of religious liberty. I think, perhaps, the most glorious achievement of our democracy is the total separation of church and state. It was on the insistence of Baptists and Jews that this has been achieved. The first of the 13 colonies to adopt the principle of universal religious liberty was Maryland. This was brought about entirely by the activity of her Jewish citizens. All historians know that the passage of the acts of religious freedom in Virginia and subsequently, in the United States came through the efforts of the Jewish element settling in Virginia.

Why are the Jews punished? It isn't because they are disloyal. Germany needs to be reminded today that 100,000 Jews fought for the Kaiser during the World War. At the same time, 500,000 fought under the Russian flag. The nations which were involved in the World War gave 4 per cent of their sons to the agonizing throes of that bloody contest. Yet, beloved, the Jews gave almost 8 per cent of their sons. The poppies that grow in Flanders Field today, in many respects, are fertilized with the patriotic blood that flowed from Jewish veins.

I ask again, why then are the Jews being punished? From God's standpoint, it could be said that it is because of sin.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee; and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shall thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:1, 13, 15, 43, 44).

(Continued on page 5, column 2)





The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

## CHRISTIAN INFLUENCE AT SCHOOL

By NANCY K. POTTER  
Rogersville, Ala.

Karen slid into a seat, smoothed her skirt and glanced around at the new faces in homeroom class. The fall semester of school was just beginning and there seemed to be several people at Central High School that were new. She recognized the majority of the students in the room as schoolmates she'd studied with since grade school days, but there were a few she didn't know at all. The girl across the aisle had sandy brown hair, freckles and a dimpled smile. "I'll introduce myself and might be able to help her with her schedule," mused Karen. The homeroom bell rang just as she leaned over.

"Hi! I'm Karen Michaels and I don't believe we've met before, have we?" The new girl smiled and answered, "I'm Midge Austin and this is my first year at Central High School."

"I hope you'll like it here, Midge. Most of the people are really friendly and helpful when you get to know them. Let's compare schedules and see what classes we have together, okay? We'll struggle through tenth grade together!" Karen grinned.

"Thanks," whispered Midge as the homeroom teacher walked into the room. Classes were assigned, books were distributed and the bell for first hour blared a welcome as students rushed to meet the new year. Karen and Midge were separated but agreed to sit together in their Science class third hour.

Midge was already seated when Karen arrived in Science class and slid into a seat on the next aisle. The girls discussed the different classes they had attended that morning, and Midge agreed that the students were friendly and the teachers helpful.

"Speaking of teachers, I hear we have a new one for Science this year. Let's hope he's a good one and easy on the tests!" smiled Karen. Midge nodded her agreement as Mr. Brewster walked into the room. As class progressed, it became evident that young Brewster differed greatly with Karen's views on creation, the Bible and

God. In fact, he almost ridiculed the Christian faith from the very beginning of class — "to set you all straight on what I believe and don't believe" he had said.

Karen discussed Mr. Brewster with Mr. and Mrs. Michaels at supper that evening. Her parents encouraged her to take a stand for the Lord and not to be discouraged so soon.

"Mr. Brewster needs to be saved before he can believe the Bible," her dad explained. "Just make sure you let your light shine. Karen, as we studied in Matthew 5:16 the other night." Karen thanked her dad for his encouragement as she reached for the persistent telephone.

"Hello, Karen? I just wanted to thank you for helping me feel welcome at Central today. You were very kind."

"That's okay, Midge, I was glad to do it."

"And Karen, we didn't have a lot of time to get to know each other, but I want you to know that I'm a new Christian, and I'm going to need your encouragement — especially when it comes to taking a stand in Science classes."

"My folks and I were just talking about that," smiled Karen. "We're going to pray for Mr. Brewster, and when the opportunity presents itself, maybe you and I can witness to him, Midge."

As Karen placed the receiver back on its hook, she whispered a prayer of thanks for her new Christian friend.

READERS . . . it's so important to take a stand for our Lord at school. The Bible says in I Peter 3:15 that we should live our lives for Christ and be ready to give an answer for what we believe. That's why it's so important to study the Bible (II Tim. 2:15). Let's follow Karen's example and seek out Christian friends at school. Be an encouragement to one another and pray together for your unsaved friends and teachers. Don't be ashamed to take a stand for your Lord! (Rom. 1:16).

## The Jew . . .

(Continued from page four)

64-66).

In the day when the Jews clamored for the blood of Jesus. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children" (Matt. 27:24,25).

Wherever you see a Jew today, you see one with the responsibility of the blood of Jesus Christ resting upon him. The Apostle Paul tells us why the Jew suffered and why he is not now enjoying the favor of God as he once did.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again" (Rom. 11:20-23).

To use a figure of speech, we might say that the Jews have been

set on the side-track and we Gentiles are now on the main line. Yet, beloved, Israel shall eventually be saved. Listen to these Scriptures:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus said the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts, Therefore, prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezk. 37:1-14).

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, And so all Israel shall be saved" (Rom. 11:1,2,26).

A question then arises: What should be our attitude today toward these 20,000,000 Jews of earth's population? My attitude is expressed in the words of the Apostle Paul:

"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. 1:18).

Note the expression, "To the Jew first." My attitude is that of preaching to the hated Jew — the Jew that has been hated by practically all nations — the Gospel of the Lord Jesus Christ.

Scattered by God's avenging hand,  
Afflicted and forlorn.  
Sad wanderers from their pleasant land.  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thought of pity for the Jew.

Yet listen, Gentiles, do you love  
The Bible's precious page?  
Then let your hearts with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

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PAGE FIVE

And then as years and ages passed,  
And nations rose and fell,  
Though clouds and darkness oft  
were cast

O'er captive Israel,  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty men to bleed,  
He did not take an angel's name  
No—born of Abraham's seed  
Jesus, who gave His life for you,  
That gentle Saviour was a Jew.

And though we received Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?

Are you more just than they?  
No, God in pity turned to you.  
Have you not pity for the Jew?

Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.

Go, for a debt of love is due  
From Christian Gentiles to the Jew.

In closing, may I urge those of my audience whether Jew or Gentile, to receive the Lord Jesus Christ who sweat drops of blood in Gethsemane; who died at Calvary; who was buried in Joseph of Arimathea's tomb; who arose from the grave, and who is now with the Father — may I urge you to receive Him now as your personal Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

## The Death of . . .

(Continued from Page Two)

the bedside have realized you are gone, your spirit will have been escorted by angels to the land of light.

Immediately upon departure you will be conscious of leaving your earthly body with all its weaknesses, limitations, and sufferings. You will travel swifter than light through the ethereal space with the angel band. I say this for I cannot conceive the journey is to be made in silence as the Bible speaks of "the tongues of men and of angels" (I Cor. 13:1). On earth passengers on an airplane, or train, or bus are not silent while traveling. Neither will the departed spirit be silent when in the presence of ministering spirits.

You will rise higher and higher until you approach a beautiful country whose radiance is brighter than the sun at highnoon. As you near the Celestial City of the bright and the blessed, you can begin to make out the spirits of some who have preceded you to Beulah Land. How lovely their faces and how beautiful their forms! How sweet their voices when their silvery tones fall upon your hearing as they say, Holy brother, welcome to your eternal home. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

## THE REUNION OF FRIENDS

The Bible teaches at death the righteous man's spirit goes immediately to holy communion and sweet companionship with other departed friends and loved ones. The spirit which Abraham gave up in death, "was GATHERED TO

HIS PEOPLE" (Gen. 25:8). The spirit of Samuel, raised up by God to rebuke King Saul, said: "Tomorrow shalt thou and thy sons be WITH ME" (I Sam. 28:19). David said of his dead child: "I shall GO TO HIM" (II Sam. 12:23). Our Saviour told the penitent thief: "Today shalt thou BE WITH ME in paradise" (Luke 23:43). Hebrews 12:23 discloses how a departed spirit can join "the spirits of just men made perfect." In Revelation 6:9-10 John saw the martyred spirits together under the altar in Heaven.

## HOME WITH THE LORD

Jesus Christ told the unbelieving Jews of His day: "I go unto him that sent me . . . where I am, thither ye cannot come" (John 7:33-34). The language here clearly implies that those who do believe on Him will go to join Him in Heaven above.

While the spirit abides in its home in the body on earth, it is absent from Jesus who "is gone into heaven" (I Pet. 3:22). When the spirit leaves the body on earth, it goes to be at home with Jesus Christ. The Apostle Paul said: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). Paul did not believe in the doctrine of soul sleep. He believed that his spirit at death would immediately pass to the presence of Christ.

At death Paul expected his spirit to enter into a higher, happier, and holier state than this earthly life. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; Nevertheless to abide in the flesh is more needful for you" (Phil. 1:23-24). He believed it would be better to be in Heaven with Christ than to be on earth with any creature. His departure would bring about a far higher and more perfect union between him and His Saviour. Death to the apostle was going home to be with Christ.

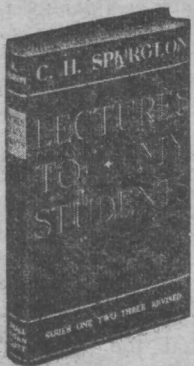
If Christ welcomed Stephen home to Heaven, will He do less for any other saint at death? I think not. I believe Christ will welcome each believer to the Paradise of God. I cannot conceive of Him failing to do this since He devised the scheme of our salvation in the sovereign deliberations of everlasting love. Surely He desires to see His seed, for He prayed in John 17:24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory . . ."

In the holy presence of Jesus Christ the departed spirit of a righteous man shall find fullness of joy. Oh, how pleasant the thought of the believers seeing Christ! "The Lord Jesus, whom he has seen by faith in His gospel, whose voice He has heard in His Word, and obeyed it; Jesus, Whom he has touched and tasted in the appointed emblems of His supper on earth, in Whom he has believed through the Word of grace, and Whom he has loved before he saw Him, shall then receive him into His presence, and the disciple shall rejoice for ever to meet his Lord, with joy unspeakable and full of glory" (THE WORLD TO COME by Isaac Watts, p. 34, 1847 edition).

## CONCLUSION

The righteous man has no cause to fear death. It is his homegoing (Continued on page 8, column 5)

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V

To use a figure of speech, we might say that the Jews have been

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## Whitsitt Controversy

(Continued from page one)

for the same purpose. This, of course, made the controversy all the more bitter and personal in Kentucky. The disputation waxed hot and was carried into churches, district associations, state conventions and finally into the Southern Baptist Convention.

H. M. Dexter maintained that the idea was not new and pointed out that he had held substantially this position earlier than Brother Whitsitt. In order to establish priority in this matter Brother Whitsitt claimed some anonymous editorials which appeared in the New York Independent in 1880 as his work.

John T. Christian, who had already gotten into the controversy, began to study the files of the Independent and found other editorials in which this position was set forth and in which the Baptists were attacked very vigorously.

For internal evidence Brother Christian decided that Brother Whitsitt had written all of these editorials and so charged publicly. Brother Whitsitt acknowledged the authorship of some of the editorials, but denied the others. There was sufficient material, however, in those which he acknowledged to create in the minds of Baptists the most unfavorable impression. At this point B. H. Carroll of Texas wrote an article in which he set forth the fact that when Brother Whitsitt acknowledged that he wrote a part of a series of editorials attacking the Baptists he admitted his guilt of the whole, pointing out the fact that in law a man who helps to plan or execute a murder — has any part in it — is guilty of the whole — participates criminally.

We give here some extracts from the Independent editorials without expressing any opinion, as it is the business of the historian to give facts and not opinions. From the Independent, New York, September 2, 1880: "The Congregationalist speaks of the well-known immersion of Roger Williams by the unimmersed Ezekiel Holliman. To be sure all the Baptists of America so assume, but the editor of the Congregationalist is more accurately acquainted with the origins of Baptist history than any of the Baptists themselves, and we expected that its statements would be more accurate. As we understand it, Roger Williams never was a Baptist in the modern sense — that is, never was immersed, and the ceremony referred to was anabaptism, rebaptism by sprinkling, and not 'Cathaptism,' or baptism by immersion. The baptism of Roger Williams is affirmed by Governor Winthrop to have taken place in March, 1639. This, however, was at least two years prior to the introduction of the practice of immersion among the Baptists. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. . . . We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644. It seems likely that Roger Williams, on his return from England in that year, brought the first reliable news concerning the change which had taken place in the practice of the English Baptists, three years before, and that it was then that the American Baptists first resolved to accept the innovation."

This editorial was followed by another September 9, 1880, from which we quote the following: "It was not until the year 1644, three years after the invention of immersion, that any Baptist confession prescribe 'dipping or plunging the body in water as the way and manner of dispensing the ordinance' (London Confession of 1644, Article 40). . . . Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists."

Brother Whitsitt wrote three or

more articles in which he defended his claim that "1641" was the date of "the invention of immersion." One in the Examiner, April 23, 1896, one in the Religious Herald, May 7, 1896, and in his book, "A Question in Baptist History," published September, 1896. In the Examiner article, April 23, 1896, he says: "During the autumn of 1877, shortly after I had been put in charge of the school of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History, I made the discovery that prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among the King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporary documents."

Then in this same article Brother Whitsitt refers to Brother Dexter's claim to propriety on this question in the following language: "Apparently Doctor Dexter was interested by my explanations and proofs, for he shortly found his way to the British Museums where he also convinced himself that my view was correct and my citations authentic. As a fruit of these researches he issued, near the close of 1881, more than twelve months after my discovery had been declared in the Independent, the well-known volume entitled 'John Smyth the Se-Baptist' wherein he adopted my thesis, defended it by many citations, and entirely ignored my discovery as set forth in the Independent. . . . This discovery is my own contribution to Baptist History, and when my brethren heap reproaches upon me it is nothing but right that I should defend my property."

A few months later Brother Whitsitt's book, "A Question in Baptist History," came off the press, from which I take the following (p. 133): "In view of the foregoing body of materials, I candidly consider that my proofs are sufficient. This question has been confirmed and strengthened by the renewed investigation which I have lately undertaken in order to set forth these proofs. Whatever else may be true in history, I believe it is beyond question that the practice of adult immersion was introduced anew into England in the year 1641."

The Baptists of the South very naturally asked the question, "Why should a Baptist holding the position which Brother Whitsitt holds anonymously attack the Baptist denomination?" Brother Whitsitt's explanation was that he "wrote from a Pedobaptist standpoint in order to provoke discussion and compel the Baptists to study their own history." This explanation might have stopped the controversy had not Brother Whitsitt written a number of articles and a book, all written from a Baptist standpoint, to prove his Independent editorials which "were written from a Pedobaptist standpoint." It was this that stirred the Baptists to the depths, and not Brother Whitsitt's "writing from a Pedobaptist standpoint."

The controversy spread through the entire South, and even into the North, until it was finally taken up by the Southern Baptist Convention. The board of trustees of the Southern Baptist Theological Seminary took the following action at Wilmington, N. C., during the sitting of the Southern Baptist Convention, and which action was reported to the convention and recorded in the minutes.

### THE WILMINGTON ACTION

The following is an exact copy from the minutes: A communication from the Board of Trustees of the Southern Baptist Theological Seminary was presented as information by W. E. Hatcher, Virginia. Whereupon it was ordered that the communication be printed in the minutes of the convention. The trustees of the Southern Baptist Theological Seminary assembled in their annual meeting at Wilmington, N. C., May 6, 1897,

## IS "THAT" IN THE BIBLE?



Question:

WHOSE CHARIOT WAS WASHED IN A WOMEN'S BATHING POOL?

Answer:

Ahab's, First Kings 22:38 — "And they washed the chariot by the pool of Samaria: and the dogs licked up his blood (now the harlots washed themselves there). . ." So in the RV. The AV has in place of the last phrase the following, "and they washed his armour."

desire to submit to the Baptists of the South the following statement in regard to the institution whose interests have been committed to their care and management.

1. That we account this a fitting occasion to reaffirm our cordial and thorough adherence to the fundamental articles adopted at the time when the seminary was established, and to assure those on whose behalf we hold in trust and administer the affairs of this institution of our steadfast purpose to require hereafter, as we have in the past, that the fundamental laws and scriptural doctrines embodied in those articles shall be faithfully upheld by those occupying chairs as teachers.

2. That we cannot undertake to sit in judgment on questions in Baptist history which do not imperil any of these principles, concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can, however, confidently leave to continued research and discussion the satisfactory solution of these questions.

3. That believing the seminary to hold an important relation to the prosperity and usefulness of Southern Baptists, we consider it our duty, while demanding of those in charge of the departments of instruction the utmost patience in research and the greatest discretion in utterance, to foster rather than repress the spirit of earnest, reverent investigation.

4. That being fully assured that the tender affection which we cherish for this institution, founded by our fathers and bequeathed by them to us, is shared by the Baptists of the South, we can safely trust them as we ask them to trust us, to guard its honor, promote its usefulness and pray for its prosperity.

Upon the adoption of the foregoing statement, the trustees appointed a committee to notify Doctor Whitsitt of this action, and to invite him to meet them and to make any voluntary statement he might desire. Whereupon Doctor Whitsitt appeared before the board and read the following paper:

Wilmington, N. C., May 7, 1897  
To the Board of Trustees of the Southern Baptist Theological Seminary:

Dear Brethren: I beg leave to return sincerest and heartiest thanks for the noble and generous treatment that you have bestowed upon me. I have only words of affection for every member of the board. After consulting with the committee I have the following to say:

1. That in regard to the articles written as editorials for the Independent, I have long felt that it was a mistake, and the generous action of the Board of Trustees renders it easy for me to make this statement. What I wrote was from a Pedobaptist standpoint with a view to stimulating historical research, with no thought that it would injure the Baptists, and with no intention to disparage Baptist doctrines or practices.

2. That the article in Johnson's Encyclopedia has probably passed beyond my control; but it will be very pleasing to me if I can honorably procure the elimination

from it of whatsoever is offensive to any of my brethren.

3. Regarding the charge that I expressed a conviction that a kinswoman of mine ought to follow her husband into a Pedobaptist church, that it was never my intention to indicate a belief that the family outranked the Church of God. I believe that obedience to God's commands is above every other human duty, and that people in every relation of life ought to obey God rather than man.

4. That on the historical questions involved in the discussion, I find myself out of agreement with some honored historians; but what I have written is the outcome of patient and honest research and I can do no otherwise than to reaffirm my convictions and maintain my position. But if in the future it shall ever be made to appear that I have erred in my conclusions, I would promptly and cheerfully say so. I am a searcher after truth, and will gladly hail every helper in my work.

5. That I cannot more strongly assure the brethren that I am a Baptist than by what I have recently declared with regard to the abstract of principles set forth in the Fundamental Laws of the seminary. I am heartily in accord with my Baptist brethren in every distinctive principle that they hold. My heart and life are bound up with the Baptists, and I have no higher thought on earth than to spend my days in their fellowship and service, in the name of the Lord Jesus Christ.

Respectfully submitted,

Wm. H. Whitsitt.

At the conclusion of the reading of the foregoing paper the trustees joined in singing:

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word,"

during which, amid flowing tears and many expressions of satisfaction and joy, the members of the board pressed forward and gave Doctor Whitsitt the hand of fellowship and confidence. The trustees then instructed B. H. Carroll of Texas and W. E. Hatcher of Virginia to communicate to the Southern Baptist Convention this action, and also to give it to the public press. Please bear in mind that this statement is made to the convention for information and not for action.

(Taken from Proceedings of the Southern Baptist Convention, 1897, pages 14-16).

Brother B. H. Carroll, Texas, not only refused to accept the Wilmington action, but started the controversy afresh. The result of the renewed controversy was that the opposition to Brother Whitsitt was greatly augmented and that state conventions began taking action calling for the removal of Brother Whitsitt from the Theological Seminary. However, we are only concerned here in so far as the matter touches Kentucky Baptist history.

In June following the Wilmington meeting, which was in May, the General Association of Baptists in Kentucky met in Georgetown, during the session of which the following action was taken:

### THE GEORGETOWN ACTION

The resolution of J. A. Booth, special order for this hour, is as follows:

Whereas, Dr. W. H. Whitsitt, President of the Southern Baptist Theological Seminary, reaffirms his belief in his discovery and will continue to teach it; and

Whereas, His course has been such as to place him out of touch and harmony with the denomination;

Resolved, That the trustees of the seminary from Kentucky be requested, and they are hereby requested: to urge, insist upon and vote for the retirement of Doctor Whitsitt from the presidency of the institution and from the chair of Church History.

The above resolution was voted on by yeas and nays. The yeas were 105, the nays 78, both of which are recorded below:

(Taken from minutes of General Association of Baptists of Kentucky, 1897, page 29).

When the Booth resolution was

called up for action in the Georgetown meeting the "Previous Question" was called for and sustained, so the resolution was voted on without discussion. Just following the Georgetown meeting, Carter Helm Jones published a statement in the Courier Journal referring to the above action as the "Gag-law" practice, and setting forth the claim that if the friends of Brother Whitsitt had only had an opportunity to discuss the matter, the action of the General Association would have been very different. So the next year at Hopkinsville it was decided that that matter should be thoroughly discussed before the vote was taken.

### THE HOPKINSVILLE ACTION

J. S. Coleman read the following preamble and resolutions:

Whereas, The trustees of the Southern Baptist Theological Seminary at their recent session in Norfolk, Va., adopted a resolution by which they decided to retain Dr. William H. Whitsitt as President of the Southern Baptist Theological Seminary and professor of Church History; and

Whereas, By their said resolutions the trustees waived aside the known and officially expressed convictions and wishes of a great number of Baptist bodies, among these bodies being the General Association of Kentucky; and, by reaffirming that former action which produced the expression of these convictions and wishes, declined to give them due consideration; and,

Whereas, Our conviction that Doctor Whitsitt is unfit for his present position has been strengthened by the events of the last year. Now, therefore,

Resolved, (1) That the Southern Baptist Theological Seminary shall not be allowed to make any report nor present any appeals of any sort whatever to this body so long as Doctor Whitsitt shall be in any manner connected with the institution.

(2) That if Doctor Whitsitt's connection with the seminary has not ceased at the time of the next session of the Southern Baptist Convention, we urge that body to adopt, as the only means of preserving its unity, the resolutions proposed by Dr. B. H. Carroll, of Texas, whereby the convention shall dissolve the bond of connection between that body and the Southern Baptist Theological Seminary. (Notice was given by Doctor Carroll at the Norfolk convention that he would offer a resolution at the next convention to "dissolve the relationship between this body and the seminary," which resolution is published in full on pages 22 and 23 of the Southern Baptist Convention minutes for 1898).

(3) That the clerk of this association be instructed to forward a copy of these resolutions, duly signed and certified by himself and the moderator, to the Hon. Joshua Levering, chairman of the Board of Trustees of the Southern Baptist Theological Seminary, with the request that they be laid before the trustees at their next meeting.

(4) That a committee of five be appointed by the moderator to present these resolutions to the Southern Baptist Convention at its next session.

After remarks by J. S. Coleman and others the following motion prevailed:

"That the above resolutions be made the special order for 2:00 o'clock; that the vote be taken not later than 5:00 o'clock, and that the time be divided as follows: those favoring the resolution to open with one hour, those opposing the resolution then to have an hour and a half, and those favoring to close with a half hour."

The above resolution was voted on by yeas and nays. The yeas were 198, the nays 26, both of which are recorded below:

(Taken from minutes of General Association of Baptists of Kentucky, 1898, pages 9, 10, 11).

(These votes with the names are recorded in the minutes of the General Association of Baptists in Kentucky).

The two votes recorded above (Continued on page 7, column 2)



## Singing Of Psalms ...

(Continued from page one)  
sing psalms" (James 5:13). You may observe, both these services are equally calculated for man's necessity. Thus Paul and Silas join them in their practice (Acts 16:25).

So Justin Martyr, in his 117th question, "ad Orthodoxes," tells us "That they sang, and sent up prayers to God; the primitive church confirming David's injunctions, and the apostolical commands. So that by these instances we may observe that the duty of prayer and singing have walked in the same equipage, and lay claim to an equal authority from Divine Writ, the Scripture jointly favoring both" (p. 177).

Secondly, this duty and holy ordinances of singing in Gospel-days is evident from these prophetic Psalms. "I may speak (says Mr. Wells) of singing, as Paul speaks of Timothy's ordination (I Tim. 4:14); it was given by prophecy. There are divers prophecies in the Old Testament concerning saints singing in Gospel-times. Psalm 100:1-2 says, 'Mokorus observes, that there David pours forth his ardent prayers and wishes for the Kingdom of Christ. And so Divines observe that Psalm 100 is prophetic: 'Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.' 'O sing unto the Lord a new song: sing unto the Lord, all the earth' (Psa. 96:1). Here we, and all the Gentiles be sure who believe in Christ, are required to sing, and to come into His presence, that is, into His public worship with singing."

"In I Chronicles 16:23,24: 'Sing unto the Lord, all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvellous works among all nations' (Psalm 66:1-2; 'Make a joyful noise unto God, all ye lands; Sing forth the honour of his name: make his praise glorious.' Psalm 21:13: 'Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.' These, and many other Psalms, are, it is evident, prophecies of Gospel-times, when the old boundaries of the church should be broken down, to give an entrance unto the Gentiles into the church of God; and to show us, that as the Jews in their church-state were to celebrate the praises of God by Psalms, so are we. As Israel sang the praises of God in the wilderness, and at the Red Sea, and therein acknowledged the benefits they received, so must we, with songs of thanksgiving, show forth from day to day His salvation, and declare His glory among the heathen, with a joyful and triumphant noise. Otherwise, we fall short of answering the prophecy in our day and times, and render not to God the duty He requires. And to all the prophetic Psalms, I might add that pregnant prophecy recorded by the prophet Isaiah in Isaiah 52:8: 'Thy watchman shall lift up the voice; with the voice together shall they sing.'"

"Which clearly (says Mr. Wells) prognosticates this musical ordinance in Gospel-times. Mulsculus saith, 'These watchmen shall jubilee, when they shall consider the great joy approaching for the redemption obtained by Christ. There are two things, which not only establish, but sweeten and honour an ordinance. 1. Promises. 2. Prophecies. Christ Himself was the fruit and issue of both.'"

"These things clearly inform us:

"1. That singing of psalms, etc., is not a legal part of worship, but suitable to Gospel-times.

"2. That there is clear and manifest institution of it: and that these prophetic Gospel songs and prophecies are part of the Gospel (being prophecies of it, as the first chapter of John is)."

What think you of those places of the prophets and Psalms, that speak of Christ as they are mentioned and recited in the New Testament? Are they not Gospel as well as anything you find therein taught or laid down anew?

Does not the Apostle tell us that unto them (that is, to Israel) the Gospel was preached, as well as unto us? And that in promises and prophecies it was preached to Abraham?

"3. Consider that there is no attainment under the Gospel, of special spiritual privileges, that can exalt Christians beyond the practice of this duty. The more our mercies are, the greater are our obligations to praise God by Psalms, hymns, and spiritual songs; and so express the joy of our hearts by singing forth the praises of God. They that attain to the greatest purity of Gospel worship and institutions are to do as Moses and Israel did at the Red Sea."

"4. Revelation 13:3,4: 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest' " (A Manuscript Called Psalmody).

These were such that have attained to the purity of Gospel-institutions, being purged as by fire from anti-Christian pollution, becoming as pure as transparent glass, having a perfect conquest and victory over Antichrist, who are said thus melodiously to sing forth the praises of God. To close this, we shall sing in Heaven in the highest glory, and therefore it follows, the highest state of grace calls upon us, be sure to be found in this so holy and sublime duty, which as we have shown, is the work of angels.

Objection: But by the same argument you bring to prove we ought to sing Psalms, etc., in Gospel-times, from the precepts given by David. Why, may we not, as David did, use an instrument of ten strings?

Answer: Singing with instruments we say with Mr. Cotton "was typical, and so a ceremonial point of worship, and therefore ceased; but singing with heart and voice, is a moral worship, such as is written in the hearts of all men by nature."

As to pray in distress (p. 6), let it be observed that I am not alone in my apprehensions, as singing being a moral duty. Here you see that this worthy man positively affirms the same. He says that "singing of Psalms, etc., is not a ceremony, but a moral duty, and so continueth in the New Testament" (Cotton's "Singing of Psalms," pp. 23, 24). But says he: "Suppose singing with instruments were not typical, but only an external solemnity of worship fitted to the solace of the outward senses of children under age (such as the Israelites were in the Old Testament, Gal. 4:1-3), yet now in the grown age of the heirs of the New Testament, such external pompous solemnities are ceased, and no external worship reserved, but such as holds forth simplicity and gravity."

I might add, and by the same argument, we may not sing because they used instruments. We must not pray, or their praying is no rule to us, because they offered them up to God with incense, and divers such like absurdities in other respects would follow. Therefore there is now no other instrument to be used in singing but that of the tongue, well tuned with grace, from a holy and spiritual heart.

(THE BREACH REPAIRED IN GOD'S WORSHIP, pp. 45-54, 1691 edition).

## Whitsitt Controversy

(Continued from page six)  
show how the sentiment in Kentucky was changing toward Brother Whitsitt and his position.

The action of Kentucky Baptists was such as to cause both Brother Whitsitt and his friends to feel that his resignation was absolutely essential to the welfare of the seminary. Accordingly the resignation was aired by Brother Whitsitt (as we understand from Hopkinsville

where the General Association was in session) to Joshua Levering, Baltimore, chairman of the Board of Trustees of the seminary. The resignation was duly accepted and Brother Whitsitt retired from all connection with the seminary.

Thus ended the unfortunate incident, so far as Brother Whitsitt personally was concerned, but the feeling engendered by the controversy did not so soon pass away. Friends who were alienated by the conflict did not soon forget the animosities that were aroused in the heat of discussion; but the grace of God and time heal the worst of troubles.

The principal actors in this great controversy, which stirred the Baptists of the South to their depths, W. H. Whitsitt and T. T. Eaton, have both passed to their rewards more than a decade ago. Green be the graves where sleep the heroes of faith; forgotten be the animosities and heart burnings of strife; sacred be the trust committed to our memories and bright the vision of coming ages.

(KENTUCKY BAPTIST HISTORY, pp. 142-154, 1922 edition).

Editor's Note: Included in the same chapter of this section of the book are two letters: one from W. J. McGlothlin and the other from J. T. Christian. Both commend Elder Nowlin for his fair presentation of the facts of the Whitsitt Controversy of 1896.

Southern Baptists in 1898 dismissed a professor from its seminary for denial of Baptist succession back to Christ. Now they would do just the opposite. They have made a complete turnaround for the worst.

## The Doctrine ...

(Continued from Page One)

consciousness, from the result of that work, faith, which is our conscious act. But really they never are divided. The life the Spirit gives is the life that exists by faith. And of no soul in this world can it be said that it is saved, unless it believes in Jesus. Faith is the first opening of the eye as the dead comes forth from the tomb at the Spirit's call. It is the exercise of the resurrection-life. It is the conscious means and evidence that the soul lives. To produce faith in any soul is just as great a miracle, is just as marvellous an exhibition of omnipotence, as the resurrection of Jesus from the dead. And so the apostle prays that the Ephesians may know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."

Before the exercise of faith — before this conscious trust in Jesus as our sole surety and intercessor — whatsoever we do, however excellent it may appear, is sin, for it does not spring from the right motive. The Scriptures and the experience of every converted man teach this same truth. It is only faith in Christ, not our works, that renders us pleasing in the sight of God. Then we do, for the first time, put away our own righteousness, which is of the law, and trust only in that righteousness which is through the faith of Christ — the righteousness which is of God by faith.

This faith is inseparable from its fruit — works of God. The two are as closely compacted as regeneration and faith. But every Bible reader sees the vast difference between saying, that regeneration proceeds from faith, and that faith proceeds from works — or vice versa. In the one case salvation is man's work; in the other it is God's gift. In the one case we assert the merit of works; in the other the pure grace of God.

Most Protestant denominations hold these truths as strongly as we do, and have and do set them forth with power. Our controversy with them is not on these truths, but upon the utter inconsistency of the constitution of their churches with these most vital points. While holding these precious doctrines they do put their churches in the place of faith — for thousands of their members are taught that by

the ligature of the church they are somewhat united to Christ. When they are sure, and the churches are sure, that they have no faith. Luther and Calvin, and their followers in Europe and England, contended with all their gigantic powers against Rome for the scriptural doctrine of justification by our faith only. Yet no sooner did they begin to constitute their churches than they practically denied all their words and justified Rome — for they admitted most of their members on the faith of others.

With perfect justice a German Roman Catholic author of this century, writing on the Reformation in Germany and the fierce persecution of the Baptists of that day by the Protestants, asks the Protestants, how such persecution in that century, or in this, can be defended by them. The Protestants, he says, left the Romish Church following their great dogma, justification by faith alone. They proclaimed the doctrine in words, but denied it in their churches. The Baptists formed their churches in perfect accordance with this central doctrine of Protestantism, and yet they were more bitterly persecuted by Protestants than by Romanists. So much so, that Baptists fled from Protestant lands to find a refuge in the tender mercies of Romanism.

When the church is put in the place of faith in the order of salvation — when one is said to be united to Christ, a member of Christ, before he exercises faith — they reverse the whole Gospel scheme of salvation. By that act it is practically declared that salvation is of works, not of faith. It is not "of faith, that it might be by grace." But the apostle declares that the promise of salvation is by "faith, that it might be by grace," and "if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." We submit that that practice which makes salvation of works, and that confession which makes salvation of grace, are not exactly consistent; nay, they are contradictions of each other. And with all such imperious contradictions one or the other must obtain the mastery and banish its adversary.

Augustine held justification by faith, but he also held to a union with Christ by the church. His was the master mind of the ancient Catholic Church, and Rome has logically followed out his views of the church, and by necessity banished his scriptural doctrines.

To see the most pernicious effects of this gross inconsistency of practice with profession of the truth, we must go, not to the denominations of our own land, but to the Protestant churches of Geneva, France, Holland, Germany, England. Supported by the State, with all the citizens of the land members of the churches, with numerous ministers who savor of the charnel house, who have long forgotten and ceased to preach that salvation is "of faith, that it might be by grace"; no confession of faith is required of the members, no discipline is exercised, so that you find great numbers of these members who deny the divinity of Jesus and the existence and our need of the Holy Spirit. Is it surprising that the idea of conversion to God with them is esteemed equivalent to lunacy; and a suggestion that they are not just such churches as the New Testament sets forth, is met with the scorn such ignorance deserves?

One of two things must be, as history teaches us it has been; either Protestant Pedobaptist churches must be truer to their confessions of faith and alter the constitution of their churches, or they must be truer to the constitution of their churches and put away their confessions of faith. We believe they will choose the first, and will exalt and proclaim and conform to the Word of God.

5. Entrance to the church was not designed to precede the evidence of God's choice.

There is one more point where an insurmountable difficulty meets the Pedobaptist constitution of a

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church. They, for the most part, believe, as we also do, that all this scheme of grace, this use of the Word of God, this regeneration of the Spirit, this gift of faith, is in consequence of God's gracious choice — His predetermination to bestow salvation upon certain souls. Why He should choose one and pass by another, we can assign no reason, while at the same time we fully believe that there is no unrighteousness with Him. The scriptures assert the fact that He does so elect, and the result in actual experience is in perfect accordance with the statements of Scripture. This choice, this election, does not interfere in the slightest degree with man's responsibility, or with the perfect freedom and assurance of the Gospel call to all. Every man knows he is responsible to God. The sense of direct responsibility to the Supreme Ruler of all is planted so deep in the mind of every human being, that the most degraded Hindu or Chinese, or Fetish worshipper of Africa, or the brutalized Australian or Feejee Islander, as well as all the inhabitants of land; called Christian, proclaim it by deed if not by word. Man's, every man's responsibility to God for all his words and works and thoughts, are asseverated by Scripture just as strongly as God's choice of His people.

It is not for me to enter into a proof of this Scriptural doctrine here. It is sufficient for us now that Calvinist and Lutheran, Presbyterian and Independent, the English Church and Dutch Reformed, have all proclaimed their belief in it by their authoritative confessions. The great majority of Baptists have held the same, to-wit: that all the means of salvation flow out from God's sovereign, unconditioned election of His people. Let me quote the excellent statement of Dr. Hodge, in his second volume on Theology, p. 333: "The ground of this election is not the foresight of anything in the one class (the saved) to distinguish them favorably from the members of the other class (the lost), but the good pleasure of God... That all those whom God has thus chosen to life and for whom Christ specially save Himself in the covenant of redemption, shall certainly (unless they die in

(Continued on page 8, column 1)



### TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

## The Doctrine ...

(Continued from page seven)  
infancy) be brought to the knowledge of the truth, to the exercise of faith, and to perseverance in holy living unto the end."

I quote from Dr. Hodge (p. 314, vol. 2) another statement quite as true as the preceding, which is important just here. "The order of the divine decrees, or in other words the relation in which the several parts of the divine plan stand to each other, is very far from being a matter of idle speculation. It must determine our theology, and our theology determines our religion."

We believe that. If, as the Romanist teaches, faith results from good works — if the gift of salvation is bestowed upon us for any good work or any worth in us,

then man is not helpless or ruined or lost. If I fall down a precipice and am bruised and broken in some parts, yet able to climb up again and reach a point of safety, I cannot be said to be utterly ruined and lost. If salvation is a rope let down from Heaven which one may catch by a bound into the air — just the strength required both of mind and body to make that bound, measures the good yet remaining in us, and measures too just the amount we are required to supplement to the work of God for our salvation. Christ in that case did not come to save the dead and the lost, but help man save himself. And the Spirit does not make alive from the dead, but only arouses the drowsy. But if that which is born of the flesh is dead, destitute of all spiritual life to God; if the mind of the flesh, its whole course of thought, runs

in the way of and issues in the ocean of death, then everyone born again to God by the Spirit, must be so made alive, because God — while the soul was dead — predetermined to make it alive, and also predetermined all the means to that end.

This purpose of God's mind, as it stands written broadly on every page of God's Word, and in the experience of all who come to Him, must, in all right thinking, stand as the antecedent cause of life and faith. In Scripture, to be elect, and to be called of God, are convertible terms. The elect are the called; the called are the elect. On two points the Scriptures warn us. We are not to pry into this eternal counsel of God as though by searching we could find it out; and we are not to deny the fact, but are to ascribe His work of grace to "his good pleasure" which He purposed in Himself.

How is this gracious choice made known? By the work of His Spirit in the heart and life of the individual, and we judge of this work by the evidence furnished by the life and profession of the individual. It would seem then, near akin to monstrous presumption — and nothing but hoary false tradition could ever blind good men to that fact — to lay our hands upon anyone and say this is one of the elect of God, before God has given us any evidence of the fact by the work of His Spirit. Of no one born of flesh can this choice be affirmed till God's work appears in him. He or they who make men believe that they are united to Christ, are members of His body, in any sense, before the work of the Spirit is manifested in faith in them, take their presumptuous stand beside the sovereign, secret will of Jehovah, and profess to declare it, before He has made it known, and by their act profess to bind that free and sovereign will to the sinful work of a lost, dead soul.

To put the church before faith, to put it before the work of the Spirit, to put it before the Word, is to attempt to put it in the place of God's sovereign, secret will, and there it breaks upon the bosses of Jehovah's buckler.

The constitution of that church cannot be scriptural which thus wages incessant war, not only with distinct and separate truths of God's Word, but (in Dr. Hodge's words) "with the relation in which the several parts of the divine plan stand to each other." This relation, Dr. Hodge says, "determines our theology, and our theology determines our religion."

### A CHURCH THE CULMINATING POINT OF GOD'S VISIBLE WORK OF GRACE ON EARTH

The Baptist holds to the simple Bible truths, that man is born spiritually dead — that life can come, does only come, through the effectual working of the Holy Spirit, and this life is given by God in accordance with His purpose. Joyfully, earnestly, does he carry the Gospel call to all, and urges each one to believe in Jesus, assuring each one that if he believes he shall be saved. But before he dares to assure any man that he is a member of Christ or has any part or lot with Him, he must see the evidence of the precious work of the Spirit in that man. The assembly of God's people, the church, is the gathering together of those who have thus given credible evidence of being born again; and so it is the culminating point of God's visible work of grace on earth. The scriptural doctrine of a church does not conflict with, but follows and depends upon and honors, each doctrine and the relation of the doctrines of God's grace to man. A church can be rightly composed only of those who have received Jesus, and to whom He has given the privilege of becoming the sons of God, who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These are the radical differences between the Baptist and Pedo-

baptist constitutions of a church. Put the ordinances of a church entirely out of view for the moment, and beyond them how wide is the difference between us. What puny superficiality then to assert that the form of one ordinance is all that makes a Baptist church to differ from others, or that Baptists exist merely to uphold that form. If there are any Baptists so blind as to acquiesce in a statement so far short of the truth, I pity them. We are set for the defense, not of one part of the truth only, but of the churches of the living God according to the New Testament model. And not merely for the form of a church, but for that form as it is connected with all the truths of salvation, as well as for all those truths as they are related to a church.

The difficulties of Protestant Pedobaptism touching the doctrine of a church are, that, holding what are usually termed the doctrines of grace, they constitute their churches in indefensible contradiction to these truths.

Our refusal to walk with them in their churches is based not merely upon their change of the form of baptism — for neither historically nor logically is that true. Suppose all Pedobaptist denominations today returned to the scriptural form of baptism, but still retained their peculiar constitution as churches, we should be compelled to protest against them and deny that they were formed according to the Word of God. Our refusal to walk with them in their churches is not based upon any belief among us that they are not excellent Christians, taught of the Spirit of God in many ways, zealous in good works, who hold communion with our Lord Jesus Christ, and have a blessed hope of life eternal with Him. Let this be stated in its broadest form — let it be proclaimed from the housetops — let it be known in every Pedobaptist household in the land, that in other things we can bid them Godspeed, but not in their constitution of churches. Here we see an error against God's truth, and as we love that truth, we protest in word and life.

God forbid that by this protest we should seem to lay our hands on our hearts and say to Pedobaptists, "Stand off, we are holier than you!" Paul had no such feeling when he withstood Peter to the face because he was to be blamed. It was in the interest of that truth which was dearer and more precious and vital than all earthly ties, and I do not believe many pious Baptists live who have any pleasure in this protest for itself; but as they have been saved by Jesus and taught His truth, they must uphold that, whatever opposed. Nor can those now antagonistic, be one in churches till all churches are by their constitution brought into entire harmony with that truth. God grant that day may soon come.

Brethren, these facts are burdened with lessons for us. If we have more truth on our side, by that we are placed under a mightier responsibility — a responsibility

not answered by a mere blatant protest, but demanding of us lives wholly consecrated to God. The worldly Baptist has no excuse, and so far as we can judge will be worthy of a deeper condemnation than those who have not seen God's truth so clearly. Our churches must proclaim their protest against error much more by the lives of the members than by mere assertion, or the assertion of the error of others will be their own condemnation. Our churches must be pure in doctrine — living in faith — strict in discipline, if they are to be true witnesses for our God and His Christ.

## The Death of ...

(Continued from page five)  
to the Paradise of God and the presence of the Saviour. It is being received "to glory" (Ps. 73:24); it is moving higher up (Ps. 91:12). It is going to walk among the angels (Zech. 3:7). It is going to join the spirits of departed loved ones and friends in a world of beauty and blessing. It is the renewing of the inward man (II Cor. 4:16). It is the perfection of our spirit, for those in Heaven are called "the spirits of just men made perfect" (Heb. 12:23).

On his death-bed David Brainerd, the pioneer missionary to the North American Indians, said: "Oh, the glorious time is now coming! I have longed to serve God perfectly; now God will gratify those desires."

Thomas Scott, the learned and well-known commentator, on his death-bed exclaimed: "This is heaven begun; I have done with darkness forever — forever. Satan is vanquished. Nothing now remains, but salvation with eternal glory — eternal glory."

Death to a righteous man is lovely, it is holy, it is the joy of the saint, it is the perfection of the spirit. Let us not regard the righteous, who is departed from us, as having ceased to live, although nature suggests this. Let us see him as beginning to live in a more definite sense than ever before. Let us regard his soul, not as lost and annihilated, but as animated and united to the Sovereign of Life.

Our text teaches the future state of a righteous man is happy. This presupposes the spirit is immortal and at the end of life it goes to a better world. Therefore the death of the righteous is to be more desired than life itself. Balaam desired the death of the righteous, but he did not endeavor to live the life of a righteous man. Many are like him. They would be saints in Heaven, but sinners on earth. This cannot be. You can only die the death of the righteous if you receive the righteousness of Christ by faith.

Sinner, it is certain that you shall die, and uncertain when, how, and where death will come to you. Seeing death is always at your heels, you must always be ready to die. Are you ready?

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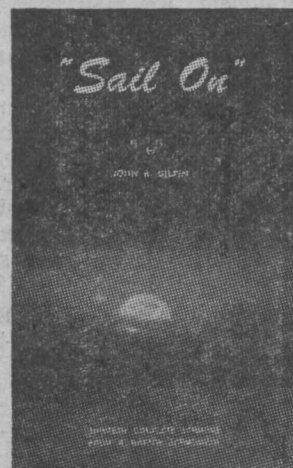
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