

Devoted to Evan-
gelism, Missions, and
Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the
world and preach the
Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 134

SATURDAY, JULY 27, 1940

Vol. 9, No. 24

Sin In Its Awfulness Finds Its Remedy Only In the Cross of Calvary



ELDER R. G. HOLLAND
Knoxville, Tennessee

The Cross Is the Remedy for Sin at Its Worst

Sin is here. The tears attest it. Our sighs acclaim it. The prayers announce it. The police pursue it, and the courts punish it. Doctors treat it while penal institutions attempt to correct it. The world pays for it. It penetrates and permeates, it infects and destroys. It fills the battlefield with the wounded and dying, our asylums with the insane, and the county home with the poor. It wounds, but provides no remedy. It dethrones love and enthrones lust in the hearts of men. It stalks into the palace, the hovel, the store, the office, the mill, and the home. It cares not how much damage it may do and respects no master and defies all restraint. It

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What God Did With a Bible

A missionary who was travelling through Mexico sometime ago, relates that he heard singing in the distance. Riding in the direction of the sound, he found an aged Mexican at worship, surrounded by his family. The Mexican had never seen a minister, but away back in 1848 a Bible and hymn book had been left behind in that country by the American army.

In some way, the Bible and hymn book fell into the hands of this Mexican, and under the leadership of the Holy Spirit, he learned to read the Bible and to pray. He established a family altar and gathered around himself a small group of believers whom he had won to Christ.

"HE LOVED ME"

"The love of Christ is near to me;
He died that I might live;
And so to Him I bring my sins
I trust He will forgive.

He suffered much; was tempted too;
His life was grief and loss.
And yet, for me, He bore alone
The fateful, shameful cross.

On Calvary's Hill the sky was dark,
The earth was greatly shaken
When He, my Saviour, died alone
Forlorn and God-forsaken.

Death held Him not, for He arose;
He lives and reigns on high.
My heart is glad because I know
I'll see Him bye and bye."

—Margaret Cave Esham, Petersville, Ky.

BIBLICAL QUOTATIONS

(Underscore the name of the person giving the quotation.)

1. "Am I my brother's keeper?" (David; Cain; Pilate)—Gen. 4:9.
2. "The law of the Lord is perfect, restoring the soul." (John; Abraham; David).—Psa. 19:7.
3. "Let thy gifts be to thyself, and thy rewards to another." (Satan; Peter; Daniel).—Dan. 5:17.
4. "He that is not with me is against me." (Moses; Jesus; Herod).—Lu. 11:23.
5. "Fear not, for they that are with us are more than they that are with them." (Elisha; Saul; Gideon).—2 Kings 6:16.
6. "How long halt ye between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." (Samuel; Isaiah; Elijah).—1 Kings 18:21.
7. "Who can forgive sins, but God alone?" (Pharisees; Nebuchadnezzar; Hosea).—Luke 5:21.
8. "Have the gates of death been revealed unto thee?" (Jehovah; Solomon; Ananias).—Job 38:17.
9. "Oh, Lord, I am not eloquent . . . for I am slow of speech and of a slow tongue." (Job; Peter; Moses).—Ex. 4:10.
10. "Skin for skin, yea, all that a man hath will he give for his life." (Jesus, an angel; the devil).—Job 2:4.
11. "Hitherto hath Jehovah helped us." (Philip; Samuel; Noah).—1 Sam. 7:12.
12. "Wilt thou consume the righteous with the wicked?" (James; Rehoboam; Abraham).—Gen. 18:23.

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The First Baptist Pulpit

"The Works of God Are Eternal"

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."—Eccl. 3:14.

This text presents a fixed law—whatever God does, He does forever. This is quite in contrast with the work of men. Consider the profession of medicine. A doctor's library is soon out of date. Even a doctor's works do not last, for bones decay and the organs wear out. Aspirin, and quinine, and castor oil do not last forever.

That which is true of a doctor is true of a builder, for a carpenter's work does not last. A carpenter builds a house which may be destroyed by fire, or a cyclone, or the owner himself may raze it and build another.

Even the work of a housewife does not last. She washes, and cleans, and sews, and yet she has to do the same thing over and over again. Her work does not last.

Our autos do not last. Every automobile owner knows that the original cost is merely the first cost of an automobile. The fact of the multiplicity of service stations and garages merely indicate the truth that automobiles do not last.

We might multiply illustrations of this truth. That which is true

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Should Baptists Join In With the Church Union Movement of Protestants



ELD. LAWRENCE FITZGERALD
Mexico, Missouri

On the surface, it appears that this movement is simply one to achieve a greater degree of correlation and united effort on the part of Protestant Christians everywhere. Baptists are not Protestants, so we would be eliminated even by definition. But if we make the movement broader and say it is an effort to get non-Roman Catholic churches into a cooperative endeavor, we still had best stay on the outside. Emphasize the cooperative part to the nth degree, those of us who are trying to see beneath the surface are made to realize again and again where this movement is headed. It is aimed at the organization of all non-Roman Catholic denominations into one body.

No one need doubt now what the aim of the Federal Council is. That

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Afraid of Nothing But Sin

When the Emperor of Constantinople arrested Chrysostom and tried to make him decant, he shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then let us execute him," said the Emperor. "He will be glad to die," said the attendant, "for he wants to go to heaven, for I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is to make him sin; he said he was afraid of nothing but sin. If you can make him sin, you will make him unhappy." Oh, that God would make us like Chrysostom,—rather die than sin!

The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY

Printed and Mailed from office at Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

A DANGEROUS WAY TO HANDLE GOD'S WORD

Over in Huntington, the pastor of one of the Baptist Churches has recently made a bad break in that he declared to his prayer meeting congregation that Paul's statements relative to a woman's place in a New Testament church were not for this age.

This is a mighty dangerous manner of interpreting Scripture. It is the same way the modernist handles God's Word. I don't accuse our brother of being a modernist, for God in heaven knows that I hold him in high esteem, and personally have a great liking for him. On the doctrines of grace, he is one of the best preachers I have ever listened to, and I particularly admire the manner in which he presents the plan of salvation.

Yet, there is a tremendous principle involved, and we would like to admonish our brother that he ought to be more careful in his manner of interpreting Scripture. Remember the modernist has just as much right to say that what he doesn't believe is not for this age also.

The Baptist Examiner stands ready to challenge any man or group of men to show why and wherein I Cor. 14:34 and I Tim. 2:11,12 are not for this age.

MISSION REPORTS

Brazilian Missions

Amount previously reported	\$20.75
Cherryville Baptist Church, Louisa, Ky.	.90
Thurman Sego, Upton, Ky.	.50
Mrs. Gabe Felty, Samaria, Ky.	1.00
Phala Woodall, La Frank, W. Va.	2.00
Independent Baptist Church, La Frank, W. Va.	1.00
William Milligan, Russell, Ky.	1.00
Bernard Nelson, Russell, Ky.	.40
Mrs. Nelson, Russell, Ky.	.50
Edward Milligan, Russell, Ky.	1.00
Frank Patton, Russell, Ky.	1.00
Mrs. J. C. Woodard, Russell, Ky.	1.00
Anonymously	5.00
Total	\$36.05

Radio Fund

Amount previously reported	\$133.44
Hazel F. Hutchinson, Huntington, W. Va.	1.00
Ewell Hines, Kenova, W. Va.	1.00
William Milligan, Russell, Ky.	1.00
Anonymously	10.75
Mrs. Nelson, Russell, Ky.	.50
Edward Milligan, Russell, Ky.	1.00
Ella Price, Huntington, W. Va.	5.00
Frank Patton, Russell, Ky.	1.00
Mrs. J. C. Woodard, Russell, Ky.	.50
Total	\$155.19

This does not quite pay our bill for broadcasting for the month of June, leaving us with a deficit of \$10.91. This deficit, with what we will need for the month of July, amounts to \$67.39. May those who are interested in this phase of our mission work, send in their offering at once.



ELD. CLARENCE WALKER

Elder Clarence Walker, who for years has been pastor of the Ashland Avenue Baptist Church of Lexington, Kentucky, and who has been and still is one of the editor's closest friends, has recently published a memorial booklet concerning his brother, Walter, the latter departing to be with the Lord on August 23, 1939.

I have heard Clarence Walker preach dozens of times, and have been intimately associated with him in his church, in his home, in the church of which I am pastor, in my home, and in numerous ways. He is, to me, one of the princieliest, nobelist men of God of my acquaintance. From the time I was just a boy preacher, his ministry and his messages have been an inspiration to me.

His sermon "Walter Doesn't Live Here Any More", which is published in this memorial booklet, deserves the widest circulation possible. I have heard Brother Clarence preach many times, and have read lots of his sermons, but actually the best sermon he has ever delivered is the message in this booklet. I wish that every reader of The Baptist Examiner would order a copy today. At the same time, it would be well for you to subscribe for his paper, "Ashland Avenue Baptist" at the price of fifty cents per year.

"WALTER DOESN'T LIVE HERE ANY MORE"

This is the title of a memorial booklet published by Brother Clarence Walker concerning the victorious life and home-coming of his brother, Walter Walker.

In this booklet is not only a picture of Brother Walter Walker, but an introductory foreward by M. P. Hunt, a brief summary of Walter Walker's life by his brother, Clarence, a sermon entitled "Walter Doesn't Live Here Any More" by Clarence Walker, a funeral address "Let Not Your Heart Be Troubled" by Judge Chester Adams, and an obituary tribute by Elder J. A. Bass.

This little booklet ought to have a wide circulation. It is primarily a message of comfort. Any one who desires to offer comfort to a bereaved friend, could do no better than mail a copy of this booklet to such a bereaved one. The price is twenty-five cents postpaid, or five copies for one dollar.

I Should Like to Know—

1. Explain the difference between Matt. 28:19 and Acts 2:38.

There isn't any conflict between them. Matt. 28:18 says all authority was given to Christ. When they baptized in Acts they seem to have baptized in His name because the Jews denied His deity and that was one of the things confessed in baptism, namely, a belief in the deity of the Lord Jesus Christ.

2. Are infants born into this world saved or lost?

Lost. Eph. 2:3 plainly says that all,—Jews and Gentiles alike, come into this world "children of wrath." Paul plainly says in Rom. 5:12-19 that all the descendants of Adam come into this world under condemnation. That proves unbelief is not the thing that condemns. Babies are born into this world in a state of condemnation. The Bible says so. The Master does not intimate otherwise. When He says "of such is the kingdom of heaven", he does not mean babies and does not say so. He says of "such as receive Him" is the kingdom of heaven. Logically, grammatically and scripturally, that is the correct construction of Matt. 19:14. Why should He insist on their suffering the little ones to come to Him if they are already in the kingdom of heaven?

3. Are all infants saved then?

Yes, all who die in infancy are. Jn. 1:29 and Rom. 5:18 make that exceeding clear and plain.

4. Were there two persons in Christ?

No. Two natures, but one person.

5. Was it the Son of God who suffered on the cross?

Yes. Paul calls His blood the blood of God. Acts 20:28.

6. If you were the pastor of a church in which there were dancers and cussers, and deacons refused to allow a cleaning up, what would you do?

I wouldn't ask the deacons any-

thing about it. Deacons are not bosses nor ruling elders. Nobody is under any obligation to ask them about a matter of church discipline before bringing it to the church. A Baptist church is a democracy, which means a government of the people, by the people, and for the people. Any male member can bring any matter before the church he wants to. The deacons can oppose it, but they cannot prevent the church from doing any discipline they want to do. They have only one vote each. Lots of preachers are moral cowards and are afraid to bring any matter before the church that they know the deacons will oppose. The trouble there is with the preacher. He needs some back-bone.

7. Why is Jesus called the Son of God and the Son of Man?

The title "Son of God" has reference to His deity or God-hood. He was God manifest in the flesh. The title "Son of Man" has reference to His humanity or His being man as well as God.

8. If a member is excluded and joins another Baptist church, and then wants to come back to his former church, should he be received without a letter?

Yes. He ought to be received like any other excluded member, namely, on confession and humble repentance. The other church sinned in receiving him, and ought to be ignored in his return.

9. If a man gets a divorce on the ground of fornication, has he a right to re-marry?

The Bible is silent on that exact point. Most Baptist churches receive such people into their membership or retain them if members. T. T. Eaton and many of very best men argue that it is right for such an one to re-marry. The Bible does not forbid it. Personally, I do not marry divorced people, it matters not what the ground for divorce.

"THE WORKS OF GOD ARE ETERNAL"

(Continued from Page One)

of the doctor, the carpenter, the housekeeper, and the automobile, is true of anything and everything with which man is connected. Yet, very much in contrast to the works of men, are the works of God. I repeat that our text presents a fixed law—whatever God does, He does forever. Listen to the text again: "I know that, whatsoever God doeth, it shall be forever." With this truth before us, let us notice some of God's works.

I

God made this world and all things therein. Of this we are assured in the early chapters of Genesis. "In the beginning God created the heaven and the earth. So God created man in his own image, in the image of God created He him; male and female created He them." (Gen. 1:1,27). When we come to the New Testament, we have the same truth. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (Jn. 1:1-3). I emphatically believe that everything in

this world came through the creative work of God.

There are those who teach this world and everything in it came about through an evolutionary process, but not I. Evolution can never

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BIBLICAL QUOTATIONS

(Continued from Page One)

13. "He is not here; he is risen, as he said." (Mary; an angel; Peter).—Matt. 28:6.

14. "Sun, stand thou still at Gibeon." (Samson; Jonathan; Joshua).—Josh. 10:13.

15. "My son, if sinners entice thee, consent thou not." (Jesus; Moses; Solomon).—Prov. 1:10.

16. "What must I do to be saved?" (The eunuch; the jailer; the sorcerer).—Acts 16:30.

17. "Who art thou, Lord?" (Ananias; Paul; Joseph).—Acts 9:5.

18. "The spirit is willing, but the flesh is weak." (Jesus; Paul; John).—Mark 14:38.

19. "Where is he that is born king of the Jews?" (Herod; Wise-men; shepherds).—Matt. 2:2.

20. "To the pure, all things are pure." (Jesus; Paul; David).—Tit. 1:15.

(See Answers on Page Four)

"THE WORKS OF GOD ARE ETERNAL"

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explain the riddle of the universe. A lad came rushing home to say, "Now I know where horses come from; Mr. Shultz, the blacksmith, makes them." When his father remonstrated, the boy said, "I saw him make one." The father said, "Did you see him make a whole horse?" To which the boy replied, "No, I did not see him make a whole one; I saw him finishing one up; he was just nailing the shoes on when I passed by." That is just like evolution. At best it is but a system of guesses.

"Don't be discouraged, poor little fly, You'll be a chipmunk, by and by And, years after, I can see You'll be a full grown chimpanzee. Next, I see with prophet's ken You'll take your place in the ranks of men Then in the great sweet by and by, We'll be angels, you and I. Why should I swat you, poor little fly? Prophetic chum of my home on high. That's what Darwin says, not I."

I repeat, beloved, that God made the world, He made man, He made everything else there is in this world, and whatever God does, He does forever. Once this world was marred by a flood. In the future, it is going to be renovated once by fire, out of which shall come a new earth. John tells us that he himself in vision saw it coming. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21:1). Man, as the cap-stone of God's creation, sinned, and each of us thereby became depraved human beings. Those of us who have been redeemed by grace, are going to live on forever in heaven, and those who have rejected the grace of our God shall live forever condemned in hell.

I say then, beloved, in the light of this law that whatever God does He does forever, that this world is forever, and that man is forever. When renovated by fire, the world will always be here, and man himself will always exist either in heaven or hell.

II

Following this truth that whatever God does, He does forever, we look at the Bible.

This Bible was produced by God. Of this we have abundant assurance in the Scriptures themselves. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:21). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16). I believe with all my heart that this Bible was produced by God, and that every word in it is God-breathed and God-inspired. Just as I dictate to my secretary and she records the words that I speak, so God spoke the words which the prophets recorded.

The unity of the Bible proves its inspiration. The Bible was written on two continents and was penned in three languages; its composition extended through sixteen centuries. It was written by forty men at different times and places, and under the most varying circumstances. It was written in tents, deserts, cities, palaces, and dungeons. Among its writers were kings, judges, priests, prophets, patriarchs, prime-ministers, herdsmen, scribes, soldiers, physicians, and fishermen. Yet in

spite of all these differences, it is one book with one system of doctrine, one code of ethics, and one plan of salvation.

Suppose we were to select forty men of different walks of life today to write a book on theology or church government, and were to separate them in rooms one from the other, their completed book would be so diverse that it would take steel binding to hold it together. The differences of opinion of the writers would be far greater if they were separated by centuries as were the Bible writers.

Yet, in the case of the Bible, there is unity and harmony. It is a volume of sixty-six books, written with such perfect accord and unison that we know it must have been God himself who placed the words in the mouths of the prophets. Many human mouths and hands, spoke and penned the words of the Bible, but behind all was God, guiding, over-ruling, and controlling.

The indestructibility of the Scriptures declare them to be of super-human character. The marvel of the ages is that there is any Bible at all. Thousand of copies have been burned; infidels have written against it; the hatred of man's depraved heart has relentlessly opposed it, and yet despite all these efforts to undermine it, it still continues.

Man's writings are like the authors themselves—they die. The fact that the Bible continues though 6,000 years have passed, shows that it has the ever-lasting God for its author.

Shall we suppose that there is a man upon the earth who has lived for 6,000 years and that he has often been thrown into the sea to be drowned; he has been cast to wild beasts, and has been compelled to drink of every deadly poison; he has been locked in prisons and dungeons and has been bound in iron chains; he has been hanged repeatedly until even his friends feared that he was dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be a super-man. However, this is precisely the treatment which the Bible has received. The fact that it lives despite all opposition, unmistakably proves that it is not of man, but of God, for Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

I say then, beloved, that God produced the Bible, and remembering the truth that whatever God does, He does forever, then I am persuaded to believe that the Bible will always exist. I am not alarmed over modernism nor higher criticism. I am not one bit concerned about the claims of evolutionists. I am confident the Word of God shall last forever. Listen: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." (Isa. 40:8). "Heaven and earth shall pass away, but my words shall not pass away." (Matt 24:35). Here we have a definite assurance that even though the world passes away, the Word of God shall never fail. The apostle Peter gives us this same truth: "But the word of the Lord endureth forever." (1 Peter 1:25).

"Last eve I stood beside the blacksmith's door And heard the anvil ring the vesper chime; Then looking in, I saw upon the floor Old hammers worn with beating years of time.

How many anvils have you had, said I,

To wear and batter these hammers so? Only one, said he, the anvil Wears the hammers out, you know.

And so, I thought, the anvil of God's Word

For ages skeptics' blows have beat upon, And though the sound of falling blows was heard, The anvil is unhurt—the hammers gone."

III

Keeping in mind this central truth that whatever God does, He does forever, I would remind you that the church is a divine institution. It did not come about by itself, nor was it established by man. It was born in the mind of God, and established by the Lord Jesus Christ during the days of His personal ministry.

I do not mean to say that every denomination was established by Jesus. You yourself know this is not true. Jesus said, "I will build my church." (Matt. 16:18). The church which Jesus built was established by the year 30 A. D., in the land of Palestine, and by the Lord Jesus Christ Himself. I say, beloved, it had to have these three characteristics. Let me repeat them: It was established by 30 A. D., in Palestine, and by the Lord Jesus personally. Now any organization which has been established since the days of Jesus, or was established outside of Palestine, or was brought into existence by some man other than the Lord Jesus—such an organization cannot claim to be the church which Jesus built.

There are many of these man-made churches in the world today. They have come into existence through the efforts of some man, they have been established in some country other than Palestine, and some of them have been established even many centuries this side the personal ministry of Jesus. These man-made organizations do not have God's promise of perpetuity, but rather, they have God's threat of extinction resting against them. Listen: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13). In contrast, the church which Jesus built, shall last forever. Listen to His own words: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mt. 16:18). Or hear also the words of the apostle Paul: "Unto him be glory in the church by Christ Jesus throughout all ages world without end." (Eph. 3:21). I rejoice to know that I am a member of that church which Jesus built, and that we have an unbroken line of continuity throughout the past twenty centuries to the day when Jesus said, "I will build my church." And beloved, I rejoice with joy unspeakable to know that when all other worldly, human organizations have failed and come to naught, the church which Jesus built will still continue triumphant.

Now please do not misunderstand me, there will be lots of folk who are members of man-made and man-built churches who will be saved. There is a tremendous difference between church membership and salvation. A man can be saved who is never a member of any church. In fact, I will put it this way: The man who believes that the Lord Jesus Christ died for his sins, is saved regardless of how he is baptized, and regardless of what church he is a member of, or whether he is never a member of any church at all. In other words, salvation is through the blood of Jesus

Christ entirely. Salvation is one truth while church membership is entirely different. Therefore, if you are a member of some church which was established outside of Palestine, by some individual other than the Lord Jesus, and your organization has come into existence since the days of Jesus—while I know beyond any shadow of a doubt that you are not a member of the church that Jesus built, and that your church shall be destroyed, I rejoice to know that if you are trusting in the Son of God as your Saviour, you are going to be in heaven along with all the blood-bought, the blood-washed, and the redeemed of God.

That's why it is that I insist so strongly that those of you who are saved, be sure that you are also a member of the church which Jesus built. I thank God that His church is not to be destroyed, but that like the world, and like man, and like the Bible, it will last forever.

IV

Keeping our general theme in mind, that whatever God does, He does forever, then may we notice that God gave a remedy for sin. When Adam sinned, he made garments of fig leaves for himself, but these were unsatisfactory, and God showed Adam the futility of trying to clothe himself in this manner. God gave Adam a blood sacrifice when He killed the lamb and used the skin thereof to make garments for Adam and Eve. In that day, an innocent lamb died and spilled its blood. That lamb is only a type of Jesus who died as our substitute at the cross. It was God who gave this lamb to Adam, and it was God who gave Jesus Christ as a remedy for sin.

God never gave but one remedy for sin, and that remedy was His Son. Throughout the ages to come, He will never give another remedy. What God does, He does forever. Listen to these Scriptures: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Rev. 13:8). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." (Heb. 10:10-14). Christ, God's Son, was God's one offering for sin—He was God's remedy.

If you are depending upon your works, or your own efforts, or your prayers, or your church membership, or your baptism, or your good life, or anything else, then you are as certain of hell as though you were already there. God only gave one remedy for sin, and God's work is eternal. Since it is unalterably true that whatever God does, He does forever, then if you are not depending upon His Son, which is His only remedy for sin, then you are lost.

V

Remembering that whatever God does, He does forever, I would remind you that it is God who saves the sinner. Since God gave the remedy for sin, then actually it is God who does the saving. Of this we have abundant assurance in the

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"THE WORKS OF GOD ARE ETERNAL"

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Scriptures. "Salvation is of the Lord." (Jonah 2:9). You have the same truth presented to us in the New Testament by Paul. "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." (Rom. 8:29, 30). In this text we are told that God foreknew, predestinated, called, justified, and glorifies the sinner. In other words, from eternity past to eternity to come, salvation is of the Lord. In eternity past God foreknew and God predestinated our salvation. In time, God calls and God justifies the sinner. In eternity to come, God will glorify him.

If you will notice carefully, we are taught in the Scriptures that God elects men to salvation. "According as he hath chosen us in him before the foundation of the world." (Eph. 1:4). In the light of this verse, then I am older than creation, for God chose me in Christ before the world began. You will notice that it was God who did the choosing.

Even the repentance which we exercise, is a gift of God. "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). Likewise, the faith which we exercise in being saved is of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8,9). To express it in another way—God must even make us willing before we actually exercise repentance and faith. "Thy people shall be willing in the day of thy power." (Psa 110:3). Therefore, beloved, the willingness to be saved, and the repentance and faith whereby we are saved, are all from God.

In this light of this truth that it is God who elects us; it is God who makes us willing to be saved; it is God who gives us repentance and faith; I say then it is God who actually saves the sinner. Now recall the law which our text presents, namely, that whatever God does, He does forever. This would declare to us then, beloved, that our salvation is eternal. That is exactly what the Scriptures teach. Listen: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28,29). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38,39). How marvelous is this truth that whatever God does, He does forever, and how wonderful it is that it is God that saves the sinner, and therefore, the sinner is saved forever.

VI

Coming back once again to our original premise that whatever God does, He does forever, I would re-

mind you that it is God who judges the world. Hear the Scriptures: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which He will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30, 31). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13, 14).

Some day each of us are going to come into God's presence to be judged. Though a thousand years separates the judgment of the saints and sinners, yet eventually, all shall be judged of God. Keeping in mind this truth that whatever God does, He does forever, then this judgment will be final. There will be no purgatory, and there will be no second chance—the judgment is final. This would tell us then that the preacher who preaches a purgatory or a second chance after death, is preaching the Devil's lie, for it is God that judges the world; and our text declares that whatever God does, He does forever. Then, there will be no second opportunity when God pronounces judgment.

Thus you see, beloved, that whatever God does, He does forever. He made the world, and it will be here forever. He made man, and man will last forever. He produced the Bible, and it will last forever. He established His church, and it will be here forever, even though the false churches will be destroyed. He gave a remedy for sin—namely, His Son, and that remedy will be forever. He saves the sinner, and the sinner is saved forever and can never be lost. He judges the world, and that will be forever, with no opportunity of a second judgment, or a chance for salvation. In view of this fact, then, beloved, you ought to receive Him and become a child of God.

There is a reason why God's works are forever. Our text tells us, "That men should fear before him." His work is forever in order that "men should fear before him." It is my prayer as I bring this message to a close, that you shall come to "fear before him," and that you will receive His Son as your Saviour and become a child of God. Listen to this closing Scripture: "He that believeth on me hath everlasting life." (John 6:47).

ANSWERS TO BIBLICAL QUESTIONS

1. Cain.
2. David.
3. Daniel.
4. Jesus.
5. Elisha.
6. Elijah.
7. Pharisees.
8. Jehovah.
9. Moses.
10. The devil.
11. Samuel.
12. Abraham.
13. An angel.
14. Joshua.
15. Solomon.
16. The jailer.
17. Paul.
18. Jesus.
19. Wise-men.
20. Paul.

SHOULD BAPTISTS JOIN IN WITH THE CHURCH UNION MOVEMENT OF PROTESTANTS

(Continued from Page One)

body had its 30th anniversary meeting in 1938. A report on that meeting given in a prominent religious journal is in part as follows:

In the field of Christian history, this session of the council apparently registered the turning point at which the denominations making up its membership have ceased to think mainly in terms of possible cooperative action and now begin to look ahead definitely toward union . . .

In other words, the council has spent thirty years getting its constituent bodies oriented to the idea of church union, and now . . .

From this time on, unless the movement receives unexpected setbacks, it is evident that the council will be thinking union and talking union. As it does so, it is bound to provide an increasing Protestant conscience to testify against the fragmentation of Western Christianity.

Recently the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church united. That was no federation; that was a union of Methodist churches. And it is hoped that such union will go further. This same journal declares:

Bishop Ivan Lee Holt is but one among many of the denomination's leaders who are demanding that this reunion among Methodists shall be no more than a step toward a more inclusive union among Protestant Christians . . .

Presbyterians and Episcopalians have adopted a concordat definitely stating as their purpose the establishment of organic union . . . "Believing that the visible unity of Christ's church is the will of God, hereby solemnly declare their purpose to achieve organic union."

Concerning the Edinburgh meeting, Dr. Albert W. Palmer said: "A promising approach to the more complete forms of unity." At Oxford, the past president of the Federal Council said: "We came here thinking of our churches; we return home thinking of the church." The World Council does not state as one of its purposes the uniting of all denominations into one, but its significance, in the light of the history of the Federal Council, is obvious. We need not doubt where they eventually will go.

Why argue cooperation when the ultimate aim is to put to death the denominations? Before entering these movements, we Baptists ought to know where they are going.

A Wrong Basis

The whole movement is based on a wrong conception of the church; that is, on a falsehood. It conceives of the church as an organic catholic institution, when it is not that at all. In the New Testament, the church is a local body. It is "the church of God at Jerusalem; in Corinth; at Colosse." "The churches of Galatia; of Asia." True, the church is spoken of as the bride of Christ and the body of Christ; but those are both symbols; there is no organization for that church; it is a spiritual thing. Dr. Earle V. Pierce is right—no convention can pass rules down to a local church. Dr. John R. Sampey said at Oxford: "I represent 20,000 Baptist churches." The false conception of the church behind this movement at one time in history led away from the New Testament and issued in the Greek

SIN IN ITS AWFULNESS FINDS ITS REMEDY ONLY IN THE CROSS OF CALVARY

(Continued from Page One)

strikes at the very throne of God and is an active enemy or righteousness. Its slaves are everywhere, active, cunning, alert, zealous, and resourceful. Its ads appear everywhere demanding the artist skill, the cunning printer, the wealth of the manufacturer and its followers foot the bill.

It is the most coveted prize the world has to offer. For it men and women will die, will forfeit a crown and kingdom, and suffer years of agony for a sip from its cup. It would sell heaven, smash the home, ruin lives, demolish business, and say goodbye to all that is pure, holy and true for one hour in its embrace. Men even face an eternal hell for the pleasure of sin. Supported by the cries of men for more, sin rolls on in its increasing fury.

But God is against it. So is the Holy Spirit, and Christ, God's only begotten Son. The Bible and the saints of God are against it. Only God's love can stop it. Only the blood of Christ can quench it. Only the Holy Spirit can conquer it. God sent Christ to save you by the way of the Cross from its terrible results. Christ willingly gave His life to save you from its awful guilt.

What is your answer to the sin question? Do you love or hate it? Do you feed or fight it? Do you encourage or condemn it? Are you for or against it? Are you saved from it or condemned by it?

God's remedy for it is the Cross. God's punishment for it is Hell. Stop and weigh this question of sin. On it and your answer depends your eternal destiny.

"For the wages of sin is DEATH but the gift of God is ETERNAL LIFE through Jesus Christ our Lord." Rom. 6:23.

Orthodox and Roman Catholic churches. Let that idea prevail again and the minister becomes a priest, a cog in a machine; the ordinances become sacraments; and the doctrines of the New Testament are vitiated.

Again, this movement is based on a false conception of what the church should do. It aims at the union of all churches so there will be greater power and pomp so as to move the world to action. Today, many are trying to copy the world, and particularly that monstrous pagan ecclesiastical system known as Roman Catholicism. "Not by might nor by power, but by my spirit, saith the Lord." Even the Roman Catholics have not been so successful in eliminating the evils a united church is supposed to eliminate!

This plan looks to an ecclesiastical organization to give us what the Spirit of God alone can give. Our purpose should be to make new men and let them go forth to make a new society. The New Testament emphasis is upon the individual. "Every soul must give an account of himself unto God." It is suggested that we have much to gain and little to lose if we do unite with other denominations. Are not we together on the essentials? Why argue about the things along the periphery? Ah, but some of us believe that everything in the New Testament is essential. This is no time to enter into entangling alliances which call for compromise of conviction.