

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)

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A Baptist Church Is The Church That Jesus Built

By B. H. HILLARD
Lockland, Ohio

In Matthews 16:18-19 Jesus is recorded as having said to Peter:

Blessed art thou, Simon-barjona, for flesh and blood hath not revealed it unto thee, but my Father which art in heaven. And I say 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.

From that day until now there has been a church in the world bearing the marks of New Testament origin. Jesus instituted the church and made Himself the "Chief corner stone" (Eph. 2:24). Therefore the church was not built upon Peter or Peter's confession, but upon Christ. He is the "Head of the church" (Col. 1:18).

John the Baptist, called and ordained of God, was the first Baptist preacher (Matt. 3:1). Jesus walked sixty miles to be baptized by John. With Jesus it made a difference by whom He was baptized (Matt. 3:13-17). All the apostles were baptized by this same Baptist preacher, including the successor to Judas Iscariot (Acts 1:21-22).

Out of this Baptist material Jesus built His church.

No reliable historian has ever pointed to a single man who claimed the honor of being the head and founder of the Baptist Church this side of Jesus and the apostles.

On the contrary numerous historians have borne eloquent testimony to the

Apostolic Origin of Baptists

and not a single one we quote is a Baptist author.

We quote as follows:

Bureau of the Census United States Department of Commerce:

The Baptist bodies of today trace their
(Continued on Page Four)

Quicker Than Telegraph

How swiftly God speeds the answer to prayer! It is the swiftest thing known to man.

When they were putting up the telegraph wires in the Shetland Islands a few years ago, a keen man of business turned to a lad in the crowd, and said, "What a wonderful thing! When those wires are completed, you will be able to send a message through to Aberdeen, many miles away, and get an answer back in twenty minutes." "I do not see anything wonderful in that," answered the boy. "Do you know of anything more wonderful?" asked the surprised man. You see, he was a thorough man of the world. "I should think I do," said the boy. "I have heard of people getting an answer before they sent their message." "Why, boy, what do you mean by that? How could it be?" "I have read in the Bible, 'It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.'"

SHOULD HE COME ON PRAYER MEETING NIGHT

By ALICE HANCHE MORTENSON

Where would I be on a prayer-meeting night,

If my Lord should suddenly come?
At church, in my place, or out with the crowd

Just having some innocent fun?

Where would I be? With the faithful and true,

Or at home in an easy chair;
Too weary, too selfish, too careless perhaps,

To go to the temple of prayer?

Where would I be? I've excuses enough,

But how would they look in His sight?

Where would I want Him to find me at last

Should He come on Prayer-meeting night?

Where would I be? At my pastor's right hand,

Or hearing a lecture of worth;
Or out for a ride—on prayer-meeting night,

If Jesus should come back to earth?

Where would I be? Getting food for my soul,

And praying for those who are lost
Or, absent again—forgetting the One
Who bought us at infinite cost?

ALL PRAY WHEN BOMB STRIKES LINER

The tale of a British liner which raced two days for Glasgow with passengers and crew standing by the lifeboats, praying and waiting for an unexploded aerial bomb to go off in the engine room, was told by a British traveler who arrived in this country aboard the passenger liner Excambion from Lisbon.

The narrator, who asked that his name not be used, was one of 60 passengers aboard the British vessel, the 19,141-ton Windsor Castle.

His story corroborated both British and German accounts of an air attack in November. The German high command said then that a lone bomber had scored a direct hit on the ship. The British announced next day the Windsor Castle had arrived undamaged.

The traveler said a 550-pound bomb crashed through to the engine room, while the vessel was two days out of Glasgow, carrying old Napoleonic cannon from St. Helena to be melted down for new armaments.

No one aboard knew how to re-

move a fuse, he said. At Glasgow the ship docked outside the harbor and experts came aboard to do the job.

The reality of prayer becomes specially apparent under circumstances in which our hands are hopelessly tied.

In this case it is just as though the deadly and death-dealing bomb bore a large "Hands Off" sign, yet the very presence of that bomb was a constant threat of death and destruction to all the passengers and crew.

Their ignorance of the method of removing a bomb fuse rendered all helpless, but that very impotence drove them to the Throne of Grace to pray for the arrival of expert hands to remove the fuse—and that prayer was heard.

The current number of Reader's Digest contains an article entitled "Prayer is Power" by Dr. Alexis Carrel, a Noble Prize winner and famed for his work at the Rockefeller Institute for Medical Research.
(Continued on Page Two)

The Editor To Conduct Meeting At Racine, W. Va.

By T. P. SIMMONS
Racine, W. Va.

Racine Baptist Church cordially invites the readers of the Examiner and the general public within driving distance of Racine, to hear Editor Gilpin in a meeting that is to begin on Monday, April 14th. There are some readers in this section that have never heard him. This is their golden opportunity. Those who have heard him will want to hear him again.

Those who attend the meeting will hear the kind of preaching that is mightily challenging sin and error in this day; and the kind of preaching that has made the First Baptist Church of Russell outstanding for its spirituality, soundness, unity, strength, progress, and missionary endeavor. At the close of a recent meeting held by Brother Gilpin in this section of West Virginia, the pastor of the church stated publicly that Brother Gilpin had done the church more good than any man he had had with him in a meeting in the seventeen years of his ministry.

Racine Baptist Church is not yet three years old. Nevertheless it possesses one of the most attractive houses of worship to be found in any rural section of the state. Its membership is small, but it has full time preaching. It has been self-supporting from the beginning, never having received one cent of assistance from any agency whatsoever. The word of God among us is running and being glorified. See 2 Thess. 3:1. As Judson said: "The prospects are as bright as the pro-"
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Not Ashamed of the Gospel

In China, an ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large letters. The offender is turned into the street to wander in the presence of a jeering, hooting mob.

Recently in one of the villages, a man was seen walking slowly up and down the street bearing upon his neck this badge of shame. The curious crowds that pushed forward to learn his crime, were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like this: "God is love." "Believe on the Lord Jesus Christ, and thou shalt be saved."

This man was not ashamed of the gospel of Christ. Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar that the thronging crowds might thus read a message from the true God.

The First Baptist Pulpit

"GREATER THAN SOLOMON"

"The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."—Matthew 12:42.

Most folk are somewhat familiar with the life of Solomon. In all probability, he was Israel's greatest king. To the Jews, he was the acme of perfection. He was their idol. He thus became the center of endless Jewish legends. The Jews of Jesus' day looked upon him as one of the greatest Jews, if not the greatest, that ever lived.

When Jesus was dealing with those who rejected Him, He took up their great national hero, Solomon, and compared Himself to Solomon. After drawing to their minds various comparisons and contrasts, He concluded with this statement: "A greater than Solomon is here."

This leads me to declare in the very outset that Jesus is greater than Solomon in name. The word "Solomon" literally means "peaceable," whereas "Jesus" means "Saviour."

Oh, how much men need a Saviour today. This was not only the name of Jesus, but it was the work He came to do. Listen: "Wherefore"
(Continued on Page Three)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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IT IS NOT EASY

To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
But it always pays.
—Ohio Educational Monthly.

GOD IN EVERYTHING

God often uses humble occasions and little things to shape the course of a man's life. The wearing of a certain pair of stockings led to a complete change in my life.

I had made a trip as a boy on a canal boat, and was expecting to leave home for another trip, but I accidentally injured my foot in chopping wood. The blue dye in the homemade socks poisoned the wound, and I was kept at home.

A revival broke out in the neighborhood meanwhile, and I was thus kept within its influence and was converted. New desires and new purposes then took possession of me, and I was determined to seek an education that I might live more usefully for Christ.—James A. Garfield.

YOKE-FELLOWS

You see a Christian with constant worries and narrow means and failing health, and yet you never see him unhappy; you perceive that the heavy burden is really light, and the reason is he is wearing Christ's yoke.

We cannot use His yoke alone; the harness is for two, and two of the two is ever Himself.

In the East, the stronger of a yoke of oxen always directs the weaker, who has to follow his lead. How blessed for us whose happiness is only found in following in the footsteps of our Fellow Burden Bearer.

Others will follow your footsteps easier than they will follow your advice.

"THE OLD RUGGED CROSS" CLAIMED MOST POPULAR SONG

Although the figures are not given, it is now claimed that a hymn, by George Bennard, "The Old Rugged Cross," is the most popular song ever written.

More copies of it have been sold than any other song, religious or secular, and more phonograph records of it than the most popular of so-called popular songs.

A song for which such phenomenal popularity is claimed deserves being quoted in its entirety here:

On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross, where the dearest and best
For a world of lost sinners was slain.

Chorus:

So I'll cherish the old rugged cross
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.

Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.
In the old rugged cross, stained with blood so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and died,
To pardon and sanctify me.
To the old rugged cross, I will ever be true,
It's shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where His glory forever I'll share.

In the Scriptures, the word "Cross" is used in a threefold way. Sometimes it means the pole or stake on which the Savior was hung. "He bearing His cross went forth into a place called the place of a skull . . . where they crucified Him (John 19:17-18).

Again the word "cross" is put for the death of the Savior. "God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world." (Gal. 6:14.)

It is also used for the purpose of the death of the Savior. "Who His own self bare our sins in His own body on the tree" (or cross). (1 Pet. 2:24). "So Christ was once offered (on the cross) to bear the sins of many" (Heb. 9:28).

Every consideration of the cross should make the believer exclaim: "Hallelujah for the cross!"

DIAL NUMBER CHANGES

For over three years we have been broadcasting each Sunday morning at nine o'clock through W. C. M. L.—1310 on your dial. On Saturday, March 29, the dial number of this station was changed to 1340. We trust that all our readers in this section will please note this change so that they will have no trouble in locating our program.

WANTED—BOOKS

One of our readers has written me asking that I try to locate a used set of Spurgeon's sermons. If any of our readers have such for sale, or know where we may find such, will you please write us at once.

While seeking happiness for others, we unconsciously find it for ourselves.

ALL PRAY WHEN BOMB STRIKES LINER

(Continued from Page One)

search. Of him Colonel Lindbergh has said: "Dr. Carrel has one of the most brilliant, penetrating and versatile minds I have ever met. His every action is filled with character, and the record of his life could not fail to interest anyone who cares about human personality."

In the article mentioned, Dr. Carrel says: "The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships . . .

"It is the only power in the world that seems to overcome the so-called 'laws of nature;' the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives. . . .

"The words, 'Ask and it shall be given to you,' have been verified by the experience of humanity. . . .

"When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs . . . But we must never summon God merely for the gratification of our whims. . . .

"In order really to mold personality, prayer must become a habit. It is meaningless to pray in the morning and to live like a barbarian the remainder of the day . . .

"Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. . . .

"How can prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty and strength."

This Creator of all things "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." And all who believe in Him may also enjoy the matchless privilege of praying without ceasing.

OUR TENT FUND

Since reading the small article in the issue of March 22 of THE BAPTIST EXAMINER relative to the purchasing of a tent for evangelistic services during the summer months, several of our people here in Russell have indicated that they are very much interested in this work which we are trying to do, and expect to make contributions toward it.

We sincerely believe that God does greatly use these tent revivals each summer, both here and elsewhere.

We ask that you shall make this a definite object of prayer during the next several weeks—that God shall provide such a tent for us. Then, if you feel that God would have you make any contribution toward this, we would be only happy to receive it. We now have five dollars with which to begin this fund, and we trust that by the beginning of the summer we may have sufficient money in hand to purchase a tent.

THE EDITOR TO CONDUCT MEETING AT RACINE, W. VA.

(Continued from Page One)

mises of God." Ebenezer! See 1 Sam. 7:12.

In view of the meeting we have been claiming God's promise in Jer. 33:3: "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not." We are definitely expecting God to fulfill this promise to us. We also believe that any spiritual fulfillment of Isa. 54:2, 3; and Rev. 3:8, 9. Furthermore we believe in the motto of William Carey: "Attempt great things for God; expect great things from God."

We extend a very friendly invitation to all who will to enjoy the blessings of the meeting with us. Come one, come all; come from near, come from far. A hundred miles isn't too far to drive to hear and support the faithful preaching of the word of God in these perilous times.

A FEARFUL MISTAKE

"We don't think it matters much what religion a man professes so long as he is thoroughly sincere."

This is a fearful mistake. No one acts on that principle in regard to earthly things. If he did, the greatest fool would tell him of his folly.

Just let us test your sincerity of such a notion. Your child is taken very ill, and you want to get the doctor. Every moment is of consequence; you can't stop to put on your coat, but snatch up your hat and start off in a run.

You know the name of the street on which he lives, but you have no knowledge where it is situated. Never mind that; make up for it by sincerity, run all the harder.

"Stop, friend, stop!" cries out a neighbor who knows your errand, "you're going the wrong way."

"I can't stop," you reply, "I'm in too great a hurry."

"But your hurry is all lost time; you are getting farther and farther off."

"Never mind! I'm thoroughly sincere. Look how hard I'm running."

But you never reach the doctor and your child dies.

Sincerity on the wrong road means traveling faster to eternal destruction.

"Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

SOMETHING NEW

The young man said to the old preacher: "I want to hear something new when I go to church. I want a new thought. I do not care about the Old Testament or the Old Bible characters, but I want to keep up with the times and the things that interest men of the present time. In fact, you must make a new Bible out of the old one, or it will lose its hold on the present generation."

The old man said: "Yes, but then we must get a new God, a new Christ, a new set of commandments, a new Gospel, a new style of religion, a new sin, a new devil, a new heaven, and a new hell, and I am entirely too old to undertake the contract. Therefore, when you come to my church you will hear the same old facts that you are a sinner and you need a Saviour and I think the Lord will keep on taking care of the gospel of His only begotten Son."

He who is on the road to heaven, will not be content to go there alone.

"GREATER THAN SOLOMON"

(Continued from Page One)

God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9).

The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

"Jesus," O how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever.

I love the name of Him whose heart
Knows all my griefs, and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus.

That name I fondly love to hear,
It never fails my heart to cheer;
Its music dries the fallen tear:
Exalt the name of Jesus.

No word of man can ever tell
How sweet the name I love so well;
Oh, let its praises ever swell,
Oh, praise the name of Jesus.

"Jesus," O how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever.

II

Furthermore, Jesus is greater than Solomon in mental ability.

I am ready to grant that Solomon was unusually intelligent. The Word of God thus indicates his mental ability. Listen: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." (I Kings 4:29-31, 34). Listen also to this Scripture which describes Solomon as an intellectual genius: "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." (I Kings 10:24).

Yet in spite of his mental ability, I contend that Solomon was far surpassed by the Lord Jesus. Hear what God in His Word would declare concerning the mental acumen of Jesus. When Jesus was but a lad twelve years of age, He was lost by His parents in the temple at the annual observance of the passover. When they found Him, He had all the Jewish rabbis and learned men of Jerusalem baffled by His understanding. Listen: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (Lk. 2:46, 47). Now remember that this was when He was but a lad twelve years of age, and the Word of God indicates that He grew wiser as the days passed. "And Jesus increased in wisdom and stature, and in favour with God and man." (Lk. 2:52).

I say, beloved, that smart as Solomon was, he did not begin to compare with the intelligence of Jesus. His own towns-people were absolutely amazed at His wisdom. Listen: "And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this

man all these things." (Matt. 13:54-56).

It was a great sermon that Jesus preached in the beginning of His ministry which we call "The Sermon On the Mount" in Matthew 5, 6, 7. Listen to the way in which it was appraised when He had finished it: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." (Matt. 7: 28, 29). The word "astonish" comes from the Greek word which means literally, "knocked out." Jesus had dealt a mental "knock-out" in this respect.

On another day when He had preached one of His memorable sermons, those who heard it appraised it by saying, "Never man spake like this man." (Jn. 7:46). I would not take from Solomon one bit of his mental greatness. I revel in the study of the Scriptures which show him to be an intellectual giant. Yet, beloved, Solomon in all of his exceeding wisdom, could not begin to compare in mental ability to the Lord Jesus. Jesus knows the past, He understands all present problems, and He is fully cognizant of the future. Thus, the one that we love today, knows the past, the present, and that which is to come so that we declare that Jesus is greater than Solomon in His wisdom.

III

Not only is Jesus greater than Solomon in name and in mental ability, but He is also greater than Solomon in His accomplishments.

It is true that Solomon's accomplishments were wonderful. In all probability, no earthly being has ever accomplished that which was accomplished by Solomon. Listen: "And King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover, the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." (I Kings 10:16-20).

Notice also his wonderful accomplishments as given in the book of Ecclesiastes: "I made me pools of water, to water therewith the wood that bringeth forth trees: I got my servants and maidens and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour." (Eccl. 2:6-10).

No man can read these Scriptures without standing amazed at the work and the accomplishments of King Solomon.

However these fade into insignificance

when compared to the works of Jesus. Jesus wrote no book, poem, drama, nor philosophy. He invented no tool nor instrument. He fashioned no law. He discovered no medicine nor remedy. He contributed nothing to science. He did not even leave a reputable picture of Himself. Yet the world acknowledges His birth. Even infidels acknowledge Him every time they write a date. His teachings have permeated all literature, songs, statutes, and pens. Science have dedicated their books and discoveries to Him. He took an instrument of torture, the cross, and so glorified it that the most beautiful of women seek to enhance their loveliness by wearing a cross about their neck. Churches by the thousands exist in memory of Him who said, "I will build my church." If time might permit, we could enumerate multiplied thousands of accomplishments which might be credited to Jesus. I say, therefore, that though no human being has ever exceeded Solomon in the wonder of his works, yet he was far superseded by the Lord of glory—the Lord Jesus Christ.

IV

This also leads me to declare that Jesus is greater than Solomon in His moral character. It is true that Solomon began exceedingly well. When he first became king, he uttered a remarkable prayer in which he asked for wisdom whereby he might govern his people. However, it wasn't long until he fell away from his early consecration. In describing his fall from his early experience with the Lord, he himself declared that pleasure ends in emptiness. Listen: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life." (Eccl. 2:1-3). Solomon literally became a "thirty-third" degree sport. He let his sensuous appetites gain power. Furthermore, he countenanced idolatry, and finally became an arbitrary tyrant in Jerusalem.

This was not so with Jesus. There was no falling away from the high ideals in His life. There was no black streak in that flawless white character of the Son of God. The writer of the book of Hebrews described him as "Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26). The Apostle Paul spoke of Him as one "Who knew no sin." (2 Cor. 5:21). Then if you would see the beauty of holiness within His character in its fullest, notice the words of the Apostle Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversion received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1:18, 19).

Certainly in moral character Jesus was far greater than Solomon.

V

Still again we notice that Jesus was greater than Solomon in drawing and affecting the lives of others. In this Solomon was a genius among men. His wisdom and his glory drew a Gentile inquirer from the ends of the earth. I speak of

the Queen of Sheba. Of her visit to Solomon, God has this to say: "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." (I Kings 10:1-7).

I say thus, beloved, that Solomon was a master among men in drawing and affecting the lives of others. And yet, he was far exceeded in this respect by Jesus. Even in the days of His flesh, Jesus began, to attract the Gentiles. Listen: "And there were certain Greeks among them, that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." (Jn. 12:20, 21). Then after His death, burial, and resurrection, Cornelius, a Gentile, was saved. We read of this in Acts 10, 11. Since that day when Jesus began to attract and affect the lives of Gentiles, there are now multiplied thousands who are His followers and who have been drawn by the effectual workings of His own might and power unto Himself. Furthermore, their lives have been spiritually affected by Him. Truly the song expresses it when it declares:

"Jesus shall reign where'er the sun,
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word.

To Him shall endless prayer be made,
And endless praises crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their earthly blessings on His name."

VI

In like measure, Jesus is greater than Solomon in His death. Solomon died a natural death. When he was buried, he remained in the tomb in which his body was placed. Listen: "And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead." (2 Chron. 9:31).

In contrast, when Jesus came to the end of life's day for Him, He did not die naturally, but supernaturally. Listen: "Jesus, when he had cried again with a loud voice, yielded up the spirit." (Matt. 27:50). The expression "yielded up the spirit" literally means that He dismissed His spirit. The Greek language implies an act of His will. This showed that Jesus died by His own

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"GREATER THAN SOLOMON"

(Continued from Page Three)

volition and that He could truly say, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (Jn. 10:18).

Yet, not only was Jesus' death greater than the death of Solomon, there was one great event connected with His death the like of which found no connection in the death of Solomon. When Jesus died and was buried in the tomb of Joseph of Arimathea, He did not remain there. Rather, He arose, and forty days later, ascended unto the Father. Listen to this truth: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:3, 4).

Thus in His death and the events which surrounded His death, Jesus was far greater than Solomon.

VII

And finally, Jesus is greater than Solomon in royal majesty in that He reigns forever. Solomon reigned for forty years. This is just as other monarchs reign. Leopold used to be king in Belgium. Wilhelmina used to be queen of the Netherlands. Haakon used to be king of Norway. Each of these reigned for a brief period of time, but no one of them continued to reign indefinitely.

What a contrast when we come to the life of Jesus, for Jesus' throne does not perish. It is forever. Listen: Thy throne, O God, is for ever and ever." (Psa. 45:6). Therefore, in view of this truth, would I say today:

"All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Now in closing may I recapitulate by saying that Jesus is greater than Solomon in name, in mental ability, in accomplishments, in moral character, in drawing and affecting the lives of others, in His death and resurrection, and in that He reigns forever. In view of His greatness, may you believe on the Lord Jesus Christ and receive Him as your 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).

RECIPE FOR DEVIL'S FOOD

Take one fine boy of tender years, Remove the ties of love; Mix with parental neglect and bad company in equal parts; Sift in a few foul stories; Add a dash of devilry, and a measure of mischief; Allow to soak in, then beat into a fury; Add a pinch of hate, then crush with brute force, putting in a pound of parental cussing; Shake well, then turn into the street to harden; Garnish with ungodliness. Serve with six months in the work house.—C. H. Williamson, D. D.

The prayer closets of God's people are where the roots of the church grow.

What a man is depends largely on what he does when he has nothing to do.

A BAPTIST CHURCH IS THE CHURCH THAT JESUS BUILT

(Continued from Page One)

origin as distinct communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age were in doctrine, polity and ordinances the exact counterparts of Baptist churches today.

Cardinal Hosius (Catholic, 1554), President of the Council of Trent:

Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers.

The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

Sir Isaac Newton:

The Baptists are the only body of known Christians that have never symbolized with Rome.

Mosheim (Lutheran):

Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists.

Edinburgh Cyclopaedia (Presbyterian):

It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principles from the time of Tertullian to the present time.

Tertullian was born just fifty years after the death of the apostle John.

John Clark Ridpath (Methodist):

I should not readily admit that there were Baptist churches as far back as A. D. 100, although without doubt there were Baptists then, as all Christians were Baptists.

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived; yea, long before the Catholic Church itself was known, Baptists and Baptist churches flourished in Europe, Asia and Africa.

Zwingli, the Swiss Reformer, Contemporary with Luther and Calvin (1500):

The institution of the Anabaptists is no novelty, but for thirteen hundred years have caused great trouble to the church.

By "the church" Zwingli means the Roman Catholic Church.

Robert Barclay (Quaker):

There are also reasons for believing that on the continent of Europe small hidden societies, who have the opinions of the Anabaptists, have existed from the time of the apostles.

W. C. King, in "Crossing the Centuries":

Of the Baptists it may be said that they are not Reformers. These people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from the New Testament faith, doctrine and practice.

It is well to remember just here that Baptists are not Protestants, no more than they are Catholics, they originated 1500 years before the Protestant Reformation under Luther.

Alexander Campbell, Head and Founder of the So-called Christian or Disciples Church, including the Church of Christ:

From the apostolic age to the present time the sentiments of Baptists have a chain of advocates, and public monu-

ments of their existence in every century can be produced (McCalla-Campbell Debate).

He also said that the church at Jerusalem was a Baptist Church and also the church at Samaria.

Thus we have the historical perpetuity of the Baptist Church.

Now we turn to

Other Denominations

Of these we know their head and founder, also the date of their origin, and we give them as follows:

The Roman Catholic Church had its actual beginning in the fourth century with Boniface as its first papal head. This institution had its germinal beginning in Constantine, the Christian Emperor of Rome, who united Christianity and paganism in the third century.

The Lutheran Church (1525), Martin Luther, Reformer, Founder.

The Church of England (1532), founded by Henry VIII, who broke with the Roman Catholic State Church over the matter of divorce, refusing to bow to papal edict when he himself was most involved.

The Presbyterian Church (1541), John Calvin, Founder.

The Congregational Church (1560), John Brown, Founder.

The Methodist Church (1783), John Wesley, Founder.

The Christian or Disciples Church (1809), Alexander Campbell, Founder. Mr. Campbell was once a Baptist, and published a paper called The Christian Baptist.

The Mormon Church (1833), Joseph Smith, Founder.

The Christian Science Church (1866), Mary Baker Eddy, Founder.

Thus we have the origin of all the leading denominations posing as churches, dates and founders about which there can be no question, all of which came into existence far too late to be designated "The Church That Jesus Built."

There are three things that serve to identify a modern New Testament Church:

- (1) Historical perpetuity.
- (2) Doctrinal conformity.
- (3) Spiritual affinity.

The first has been discussed, and the fact of Baptist perpetuity established.

On the second point there are three cardinal points of identification:

- (1) The plan of salvation.
- (2) The mode and design of baptism.
- (3) The eternal security of a saved soul.

As to the plan of salvation, Baptists believe in salvation by grace and grace alone, to which the New Testament agrees:

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; for we are his workmanship, created in Christ Jesus unto good works (Eph. 2:8-10).

This statement of scripture is conclusive and eternal in its nature.

As to the mode and design of baptism, Baptists contend that it is the immersion of a believer in Christ in water, not to be saved, but because one is already saved, having died to the old life and resurrected to a new life, and so agrees the New Testament:

Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:4).

We bury people because they are

already dead—"dead to sin"—and not to kill them. Baptism is a "burial."

In other places where baptism is referred to, the procedure is "going down into the water, and coming up out of the water," as in Matt. 3:16 and Acts 8:38. No other mode is mentioned in the New Testament.

As to the eternal security of the saved soul, Baptists believe that a person once saved can never be lost, and so agrees the New Testament:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into CONDEMNATION, but is passed FROM DEATH UNTO LIFE (John 5:24).

"Hath" means a present possession of "eternal" or never-ending life.

And I give unto them eternal life, and they shall NEVER PERISH, neither shall any man pluck them out of my hand (John 10:28).

These scriptures coupled with Romans 8:28ff make secure the saved soul.

In the matter of

Church Government

Baptists believe in pure democracy (Acts 1:21-22) with no graduation in the ministry, such as modern Bishops, Priests, Cardinals and Popes. These were unknown in New Testament churches, and are the inventions of modern ecclesiastical minds.

It is said that Thomas Jefferson in drafting the American Constitution used as a model of democracy the governmental polity of a Baptist church.

Spiritual Ties

Baptists are tied together, not by ecclesiastical cohesion, but by spiritual ties of fellowship and doctrinal unity. Each Baptist is independent of every other Baptist, and each Baptist Church independent of every other Baptist Church, except through the process of voluntary cooperation and doctrinal agreement. Each local church is an individual unit, governed alone by its own decrees and spiritual concepts. This is the New Testament order, churches being designated as:

The Church at Rome; the Church at Corinth; the Churches of Galatia, etc.

The message of Jesus in Revelation was addressed to:

The Seven Churches of Galatia.

Ecclesiastical authority and denominational overlordship was unknown in New Testament times, and is today an unwarranted invasion of local church rights.

New Testament churches were autonomous bodies, self-governing in every detail.

Baptists and Religious Liberty

Baptists have ever been the world's chief exponents of religious liberty. They have always contended that each man had the inalienable right of free and voluntary choice in all matters pertaining to religious thought and worship.

Baptists have never persecuted others for their beliefs, but have been persecuted by others, including both Catholics and Protestants; even in America since the founding of the American government. Baptists have suffered, bled and died for principles dear to every American heart, and particularly for doctrines cherished by every orthodox, Fundamentalist Baptist.

Ours is a glorious heritage, a sublime past and a bright future.