

A Methodist Pays For This Issue....See Below

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Devoted to Evangelism, 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)

WHOLE NO. 196

RUSSELL, KENTUCKY SATURDAY, OCTOBER 25, 1941

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Why I Am A Baptist And Not A Roman Catholic

Profanity Dressed Up In Sunday Clothes

Fred Beck, Dover, New Jersey

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26).

More than seventy-five per cent of Christians I know, and I try to make friends with the best, use one or more of the following expressions: "What the deuce," "dickens," "darn it," "gosh," "golly," "heavens," or "for heaven's sake," "for goodness sake," "goodness," "goodness gracious," and "gee." There are many more which could be mentioned, but these will suffice to justify our subject.

"The deuce" is the lowest throw of dice in gambling, hence the expression "what the deuce," is the language of the gambling den. In later use it means "devil." Therefore when you say "What the deuce" you are really saying "What the devil." (See Webster's International Dictionary.) Any Christian using this word after reading this message is surely gambling with his soul.

"Dickens" is another euphemism for the devil. A euphemism as described by Webster is "a way of describing an offensive thing by an in-offensive expression." In other words it becomes in this treatise, 'profanity Dressed Up in Sunday Clothes.'

"Darn" according to Funk and Wagnall's Practical Dictionary means "to damn." "Dern" often substituted for "darn," is the Scotch form and means "hidden, dark, dread, something concealed." Why use it?

(Continued on Page Four)

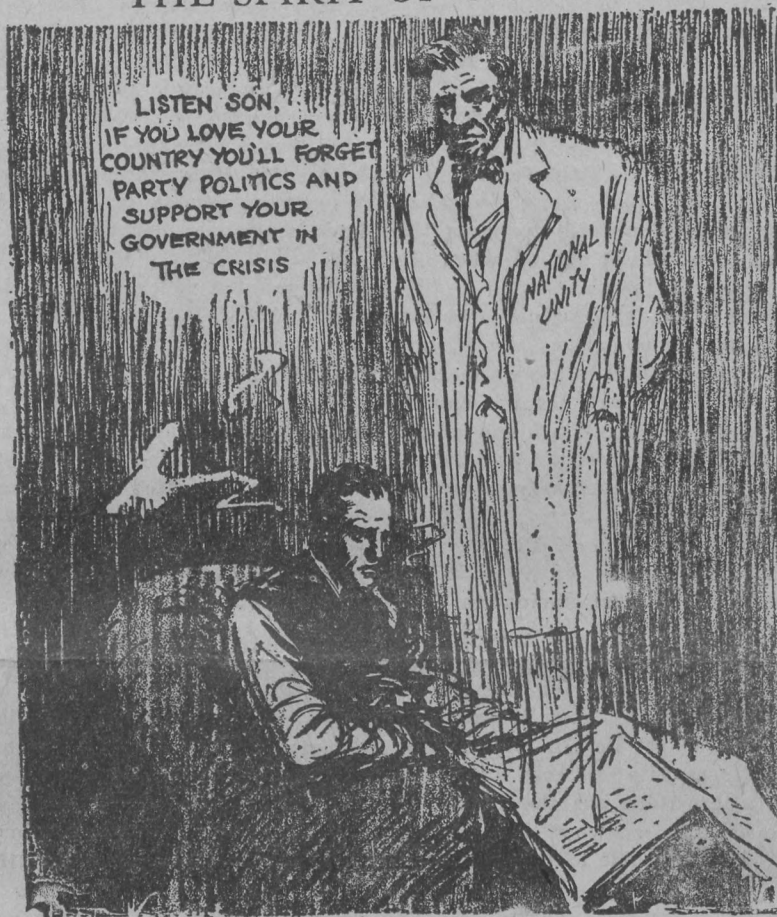
Golden Nuggets

Many years ago a traveler was being driven along a winding road in the Sierra Nevada Mountains. Suddenly the driver drew his team to a halt and pointed out a cave, which he told the tourist was an abandoned mine. The traveler was not greatly interested, until he was told that out of that mine had come the largest nugget of gold ever seen in the world, which was valued at \$250,000.

As we travel along the highways, or even in the unfrequented by-paths,

(Continued on Page Two)

THE SPIRIT OF OLD ABE



A METHODIST PAYS FOR THIS ISSUE

Wonder of wonders! Who would have thought it! That a Methodist Sunday School teacher would ever pay for a whole issue of THE BAPTIST EXAMINER!

Yet, this has happened! R. M. (Mid) Bagby, of Grayson, Kentucky, who has been a personal friend of the editor for many months, and who is a paid subscriber and reader of THE BAPTIST EXAMINER, pays for this issue himself.

The editor hadn't seen Mr. Bagby for several weeks and knew nothing about this contribution until he read it in last week's issue of THE BAPTIST EXAMINER. In other words, Mr. Bagby handed this contribution to his nephew, Bill Bagby, who is our printer, and the latter, in printing a list of contributors in last week's issue, just added the name and amount to the list entitled, "Who

(Continued on Page Four)

A Challenge To Both Catholics And Protestants

By Wm. M. Nevins, Lexington, Ky.

The answer to this question hangs upon two or three propositions which I shall proceed to state.

FIRST PROPOSITION

When Christ was upon earth, He set up a visible church, organized, officered, with authority to receive and exclude members.

"Upon this rock I will build my church."—Matt. 16:18.

"If thy brother shall neglect to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18:17.

Many make the mistake of confusing the church and the kingdom. The Saints, as they call themselves, or Church of God, have no church roll and no organization. The followers of Alexander Campbell insist that when a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church, and a person can be in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth he set up a visible church with officers, organization and the power to receive and exclude members.

SECOND PROPOSITION.

Christ gave to His visible church the ordinances to administer and to keep till He comes again.

Notice, there are two things the
(Continued on Page Two)

Education Vs Crime

One of the most startling bits of information is an announcement from the National Educational Association. That organization did some figuring and found out that while it costs \$3,000 a year to keep a man in prison, it costs only \$100 a year to keep a child in school. The nation spends about one and a half billion dollars annually on its 500,000 prisoners: It spends two and a half million to educate its 26,000 school children. Since only a small percentage of criminals

(Continued on Page Two)

The First Baptist Pulpit

"THE TRINITY AND SALVATION"

"For through him we both have access by one Spirit, unto the Father"—Eph. 2:18

At least twelve years ago, as a boy preacher without any library and with but very few books at my disposal, on seeing an advertisement of free Bible literature in the Literary Digest, I sent in my name and received by return mail the literature which was sent me. It proved to be Unitarian doctrine, denying entirely the personality of the Son of God and the Holy Spirit. It was my first acquaintance with the teachings of Unitarianism. However, I decided at once that I would not make any kind of a Unitarian.

(Continued on Page Three)

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JOHN R. GILPIN EDITOR

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GOLDEN NUGGETS

(Continued from Page One)

of God's Word, we can find numerous mines which contain nuggets of truth worth more than all the gold in the universe. The precious metal in that gold mine in the Sierra Nevada Mountains had been exhausted and the mine abandoned; but the mine of God's truth in His Holy Word, is inexhaustible. Only one person or at most only a few, became rich through finding the nugget of gold in the mountain; but every devout reader of the Blessed Book may become rich in spirit through its wonderful truths and promises.

The golden nuggets in God's Word await our patient search. Through prayer and faith our eyes may see the gold in its shining beauty; through trustful meditation we may appropriate these golden truths and promises; and thus may we become rich, and yet richer, as the years go by. —Alabama Christian Advocate.

Christian Action

EDUCATION VS. CRIME

(Continued from Page One)

are educated, it goes without saying that \$100 a year per child invested now can save us \$3,000 a year per criminal a little later on. If you also consider the savings in broken lives and heart aches to say nothing of destruction of property and morals one can readily see that an additional appropriation in taxation for the education of our children is another way of eliminating taxation and depopulating our penal institutions. Let's stand by our children by standing by our schools.

— Copied

A CHALLENGE TO BOTH CATHOLICS AND PROTESTANTS

(Continued from Page One)

church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordinances as I delivered them unto you." —1 Cor. 11:2. The church is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to administer them and preserve them.

THIRD PROPOSITION.

This visible church that Christ es-

tablished has come on down through the ages, is in the world today, and will continue till Jesus comes.

Look again at Matt. 16:18. "On this rock I will build My church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

Now, then, we have the three propositions before us:

I. Christ set up a visible church.

II. He gave to this church the ordinances to administer and keep.

III. This church is in the world today.

The question is, therefore:

Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

First Method of Proof.

The first method of proof is the method of historical elimination. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of them, showing their human origin and the date of their birth:

Name	Author	Date
Christian Science—Mrs. Eddy	1879
Mormons—Joe Smith	1830
Christians—Alexander Campbell	1827
Methodists—The Wesleys	1730
Episcopalians—Henry VIII	1538
Presbyterians—John Calvin	1532
Lutherans—Martin Luther	1521

These are the principal ones, and thus we could do with the others if we took time and space.

Now, by this method of historical elimination, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are lost in the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Catholics were quarreling over baptism. It was not the mode of baptism that was the point of controversy. The Roman Catholic church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid Roman Catholic baptism, saying they had no authority to baptize, and insisting on baptizing all that came to them from the Catholics. Whereupon

the Catholics were made angry, dubbed them Anabaptists (rebaptizers) and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful without the bishop (pastor) either to baptize or celebrate a love feast, but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and valid." —Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, because it is not the same: a baptism which, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not bad." —Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, is speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one." —Neander, Vol. 1, p. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to whom has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these Christian bodies go back, and are lost in the dark period of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the process of identity.

Second Method of Proof.

The second method of proof, therefore, is the process of identity. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances.

Let us take the church at Jer-

usalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

Characteristics of the Jerusalem Church:

1. A Holy Spirit Church.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. . . Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls." —Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in infancy, and confirmed when they have reached the age of accountability.

II. A Church Where Believers Only Are Baptized.

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized." —Acts 2:41.

There is no record here, nor anywhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Philip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

III. Baptism Was Administered by Immersion Only.

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "The Faith of Our Fathers," pp. 316 and 317, which is Catholic authority:

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into the church. Hence baptism is as essential for the infant as for the full grown man. Unbaptized infant are excluded from the kingdom of heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ."

John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

(Continued on Page Four)

"THE TRINITY AND SALVATION"

I believe God to be Trium — Father, Son, and Holy Spirit. There are so many Scriptural statements which would necessitate such a belief on my part. In the early chapters of Genesis when God would create the world, He said, "Let us make man in our image" (Gen. 1:26). This indicates a plurality of persons in the Godhead. A little later when man had sinned, God spoke saying, "Behold, the man is become as one of us." (Gen. 3:22). Still again when the Tower of Babel was built, we find Him saying, "Let us go down, and there confound their language." (Gen. 11:7). At a still later date, we find Him saying, "Whom shall I send, and who will go for us." (Isa. 6:8). All of these verses indicate more than one person in the God-head.

In giving the Great Commission, we have a reference to the Father, Son and Holy Spirit. "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mt. 28:19). As Paul closed his second letter to the church at Corinth, his conclusion was a reminder to the Corinthian Christians of the Trinity. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." (2 Cor. 13:14).

In our text which we read at the beginning, you find that all three—Father, Son, and Holy Spirit cooperate together in our salvation. "For through Him (Jesus) both have access by one Spirit unto the Father" (Eph. 2:18). When the Lord Jesus Christ was offering a message to His broken-hearted disciples, on the eve of His arrest, He said, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Jn. 14:26). In this verse, you have the Son speaking about the Holy Spirit and the Father. Thus all three persons of the God-head are mentioned in this verse.

I do not mean that I can fully explain the Trinity, but I do believe it. Francis Bacon is his "Christian Paradoxes" says, "A Christian believes one to be three, and three to be one. . . A Christian believes many things which he can not prove." When Patrick went as an apostle to the Irish, his chiefest difficulty was that of teaching them of the Trinity. One day it came to him that he might illustrate it with the Shamrock, and stooping down he plucked this little three leaf flower, and thus pictured to his audience the Trinity.

The Trinity — meaning the Father, Son, and Holy Spirit, are three as to person, and yet but one as to substance. Each of the three are the same in essence, being, and nature. Choose any three men and you have three persons, but they are not one as to nature; they do not think the same; nor act in conjunction one with the other. God the Father, Son and Holy Spirit are distinct as to person, and yet in action, deed, being, and nature

they are identical.

All three are interested in, and work in conjunction with the other in the realm of salvation.

I

Let us notice first of all the work of the Holy Spirit in salvation. Perhaps no Scripture illustrates it as well as the following. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." (Lk. 15:8, 9).

The woman of the parable represents the Holy Spirit. This is apparent when you remember that a woman's work is inside the house. That is, she works within. The work of the Holy Spirit is internal work; He works within also.

You will notice the Scripture declares the woman lights a candle. The first work of the Holy Spirit is to illuminate the world, which is aptly figured by the woman lighting the candle. "That was the true Light, which lighteth every man that cometh into the world." (Jn. 1:9).

The Scripture also declares that she swept the house. This represents the Holy Spirit's work of conviction. This He does day by day as He works in the lives of sinners. "For the word of God is quick, and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the heart." (Heb. 4:12). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged." (Jn. 16:7-11). Listen to Paul's experience as he tells how the Holy Spirit brought conviction to him. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (Rom. 7:7-13).

It appears to us that the woman also sought diligently for the coin which was lost. Since she represents

the Holy Spirit, this would teach us of the patience and perseverance of the Holy Spirit in dealing with the lost.

Ultimately the woman triumphed. Thus it is with the Holy Spirit. When He begins a good work, He finishes it. He keeps at the task until that one whom He has begun to woo to God is ultimately saved. "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." (Phil. 1:6). In the realm of nature, a child may be conceived in the mother's womb, and yet never come to birth. However, this is not true in the Spiritual world, for there is no such thing as a mis-carriage with the Holy Spirit. That which is conceived of Him will eventually come to birth. The Holy Spirit will ultimately triumph.

Please notice likewise the woman's joy. She called in her friends and neighbors to rejoice with her over the coin that was found. The Holy Spirit likewise rejoices over the soul that has been saved. The friends represent the redeemed ones now in Heaven. Jesus said, "Ye are my friends, if ye do whatsoever I command you." (Jn. 15:14). The neighbors represent the angels. This then would teach us that the Holy Spirit, in conjunction with the redeemed now living in Heaven, and the angels of God rejoice over each sinner who comes to salvation.

II

In this chapter we likewise have the work of the Son of God in redemption presented to us. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Lk. 15:4-7).

This shepherd represents the Lord Jesus Christ. "The Lord is my shepherd." (Ps. 23:1). "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Is. 40:11). "I am the good shepherd, and know my sheep, and am known of mine." (Jn. 10:14). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4).

It is interesting to notice that the shepherd which represents Jesus seeks the sheep. This is quite unlike modern theology, for most modern preachers declare that the lost are to seek after Jesus. Nothing could be further from the truth. "There is none that understandeth, there is none that seeketh after God." (Rom. 3:11). In fact, if the shepherd did not seek the sheep, would never be saved. "For the Son of man is come to seek and to save that which was lost." (Lk.

19:10). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 Jn. 4:10). "For when we were yet without strength, in due time Christ died for the ungodly." (Rom 5:6).

Look at Abraham as a good example. When he was saved, he wasn't seeking after the Lord. Yet in spite of his idolatry and his sin, God sought him. "And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee." (Acts 7:2, 3). Jacob wasn't seeking after God, but rather was seeking to flee not only from his father and from his brother, but from God as well. Yet, note how God, seeking him called him to Him. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac." (Gen. 28:13).

In the parable, the shepherd went all the way where the sheep was. Verse 4 says that He went after it "until He find it." Then beloved, Jesus goes all the way where the lost are. He does not ask the sinner to come half way to Him. Neither does He say to the sinner, "I will come nine-tenths of the way and you come the other one-tenth. Rather, He goes all the way to the place where the sheep is. This would mean to say that there is nothing for the sinner to do to be saved, since Christ has done it all. We have His own words in this respect. "It is finished." (Jn. 19:30). We do not sing,

"Jesus paid a part
And I a part you know,
Sin had left a crimson stain
We washed it white as snow."
but rather,
"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Surely when we remember that Jesus does everything that is necessary for the sinner's salvation, we can turn to Him to say with the poet,

"In my hand no price I bring,
Simply to Thy cross I cling."

Just as the shepherd met the present need of the sheep, so Jesus meets the need of each of His wandering sheep the very moment He picks one up. When Christ picks up a sinner and makes him a new creature in Christ, that sinner's present needs are thus completely met.

The shepherd provided for the sheep's further needs in placing it upon his shoulder. It is thus that Christ provides for our future needs the day He saves us. How interesting are the shoulders of Jesus. One shoulder is sufficient for the government of the world. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." (Is. 9:6). However, both shoulders are used when He finds one of His sheep. How marvelously this speaks to us of our security in Him. "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).

Just as the Holy Spirit rejoiced, so the Son rejoices too. He likewise calls His friends and neighbors — the redeemed of God now in Heaven, and the angels — and they rejoice with Him. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross." (Heb. 12:2). "He shall see of the travail of his soul, and shall be satisfied." (Is. 53:11).

However, the shepherd's work is not yet fully done. He not only seeks and finds, but he conducts the sheep safely home. How true this is of Jesus, for when He puts a sheep on His shoulders, He never puts it down until He gets completely home. Is it not glorious that we are thus secure in the shepherd.

III

The third part of this parable presents to us the picture of the work of the Father, and gives to us a picture of what God the Father does in redemption. It is that portion of Scripture which is usually spoken of as the parable of the Prodigal Son, which as you recall presents a father's reaction to the return of a wayward son.

In eternity past, God the Father chose us, or elected us unto salvation. "According as he hath chosen us in him before the foundation of the world." (Eph. 1:4). "God hath from the beginning chosen you to salvation." (2 Thess. 2:13). Not one will ever be saved except those who were thus chosen of Him before the world was.

In the parable, the father kept watching for the prodigal. I can imagine him walking out to the hill-top and shading his eyes as he looked off into the distance, day by day. This we know to be true for when the prodigal would return home, the father saw him when he was yet a great way off. That is just the way God the Father is dealing with sinners today. We are always beneath His eye; He sees us constantly. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:7-10). We watches daily to behold the prodigal's return home.

As the prodigal would return home, the old father had compassion on him and ran toward him. The only time that God is ever presented in the Bible as getting in a hurry is when He sees a prodigal returning home.

How full of human interest is that picture of the old father falling on the neck of the son and kissing him. He did not wait for him to change his garments, he did not chasten him; instead he kissed him. Whenever a sinner turns from sin, God the Father does not rebuke nor chasten for the sin, but in compassion, love, and mer-

cy receives the prodigal home again.

Look at the prodigal in his new clothing. His old rags were taken away and the best robe was placed on his back, shoes were placed on his feet, a ring was placed on his hand. Every sinner needs to be re-clothed. His clothing of self-righteousness is exceedingly filthy and nauseating to God. Even the best that the sinner does God calls filthy rags. "All our righteousnesses are as filthy rags." (Is. 64:6). As the father clothed the prodigal, so God the Father clothes each sinner who turns from sin to the Lord Jesus Christ. Our sins are laid on Jesus, and Jesus' righteousness is given to us. "For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21).

Likewise notice the feast of joy which the father provided for the son. "And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (Lk. 15:23, 24). As the Holy Spirit and the Son called together the redeemed now in Heaven and the angels to rejoice with them, so the Father inaugurates a feast of joy which never comes to an end. The only thing which causes joy and excitement in the Father's house is the return of the prodigal. Gold, jewels, airplanes, and radios bring no joy but when a sinner is redeemed, God provides a feast of joy that never ends.

To sum it up: The Father predestinates, the Son propitiates, the Holy Spirit regenerates. The Father chose us, the Son died for us, the Holy Spirit quickens us. The Father was concerned about us, the Son shed His blood for us, the Holy Spirit works within us. The Father's work was eternal, the Son's work was external, the Holy Spirit's work is internal.

In view of this three-fold interest on the part of the Trinity, then heed this closing Scriptural exhortation. "All things are ready: come unto the marriage." (Mt. 23:4).

PROFANITY DRESSED UP IN SUNDAY CLOTHES

(Continued from Page One)

Webster defines "gosh" as a substitute for God used in oaths. Therefore if we use this word we transgress the second commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain" (Ex. 20:7). I have heard Christians put the two together, saying, "gosh darn it" — Whereas they are actually saying, "God damn it."

"Golly" is another euphemism for the profane use of God and is recognized by language authorities as meaning God.

Many who throw up their hands in horror when they hear the word "hell" in an oath, repeatedly say, "Oh heavens" or "for heaven's sake," which is much worse, for it gets closer to God and His throne. "And

he that shall swear by heaven, swear-eth by the throne of God, and by him that sitteth thereon" (Matt. 23:32).

A CHALLENGE TO BOTH CATHOLICS AND PROTESTANTS

(Continued from Page Two)

IV. Only Baptized Believers Came to the Lord's Table.

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's table.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the . . . breaking of bread from house to house." This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. A chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's table. For Christ's sake they have stood by this scriptural truth, although to do so meant to be misunderstood, and be called selfish and narrow by other denominations.

V. The Jerusalem Church was a Pure Democracy.

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. 1 Peter 2:25: Titus 1:7. 1 Tim. 3:1-2. Phil. 1:1. The Jerusalem Church elected their own officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is not in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and to it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith has as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With them has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's table. We affirm that this question of authority must be settled before we can have a clear definition of baptism and the Lord's Supper. The immersion of a believer in water, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before

it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptist who is continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show, these facts are attested by the facts of history, that Christ set up a visible church; committed to it the ordinances; that this church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the life-giving water, imperfect though it is, so this imperfect organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist Church, and receive Baptist baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

"My Lord, I find that nothing else will do,
But follow where Thou leadest, sit at thy feet,
And when I find Thee not, still run to meet.
Roses are scentless, hopeless are the morns,
Rest is but labor, laughter crackling thorns,
If Thop the truth do not make them the true.
Thou are my life, O Christ, and nothing else will do."

A METHODIST PAYS FOR THIS ISSUE

(Continued from Page One)

Supports The Baptist Examiner?" All this sounds like a real compliment which we appreciate. It is another of those things which make us know that the Lord is blessing this work of the printed page after all. How it causes us to thank God and take courage.

We want to offer a suggestion to Mr. Bagby, namely, that he read particularly the article in this issue by Mr. Nevins, on "Why I Am A Baptist And Not A Roman Catholic," and then following his convictions, come over to Russell and I'll baptize him into our church. Or better still, I'll meet him half-way — yes, half-way in the middle of Sandy or Tygart Rivers (both flowing between Russell and Grayson), and I'll pull him under water the rest of the way to shore.

Well, whether God ever makes a Baptist out of Mid Bagby or not, I'll always say, "Thank God for Brother Bagby, his gift, his friendship, and his courtesy to us." And the editor imagines he can hear about 5800 subscribers say, "Amen and amen."