

READ, "IF I HAD BUT ONE SERMON TO PREACH." THEN RENEW AND WE'LL SEND YOU NINETEEN OTHERS SIMILIAR TO IT.

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. 210

RUSSELL, KENTUCKY SATURDAY, FEBRUARY 7, 1942

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Christian Science Fails When Examined In The Light Of God's Word

Christian Science flatly contradicts the Bible at the following points.

That matter is not real. "Nothing we can say or believe regarding matter is true, except that matter is unreal." (Science and Health, page 173, 1896 edition). "Matter seemeth to be but is not." (Science and Health, page 17). But the Bible says: "In the beginning God created the heavens and the earth." (Gen. 1:1). Mrs. Eddy did not mind telling us that her Science contradicted the Bible. Hear her: "The second chapter of Genesis contains a statement of this material view of God and the Universe which is the exact opposite of scientific truth." (Science and Health, page 514). We need no further testimony when the woman herself plainly declares her science contradicts the statements of the Bible.

Of Genesis 2:7, "And God formed man out of the dust of the ground, and breathed in his nostrils the breath of life; and man became a living soul," she says: "Is this real or unreal? Is it the truth or is it a lie, concerning man and God? It must be the latter." (Science and Health, page 517). To give the Bible the lie is plain and pat and those who try to hold to both the Bible and Christian Science will see their folly.

That sin is not real. "Sin exists only so long as the material illusion remains. It is the sense of sin and not the sinful soul, which must be lost." (Science and Health, page 207). When therefore she speaks of sin in her science she means an error of the mind and not actual wickedness. But what saith the scriptures? "All have sinned and come short of the glory of God."

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Theories Of Salvation

There are three theories of salvation and they include about all that people believe concerning the matter. The first is that God has unrestrained mercy, and that because of His mercy every human being will be saved. This view appeals to a great many unthinking people. They fail to realize that if mercy would prevent the future punishment of sinners it would also prevent the present punishment of violators of the laws of God. If mercy will prevent God from punishing violators of His moral law, it would also prevent Him from

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"WHAT THEN?"

(John 3:16, Malachi 4:1)

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk,
And dismissed the last tired clerk;
When our banks have raked in their last dollar,
And paid the last dividend;
When the judge of the earth says, "Close for the night,"
And asks for the balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out in the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
When each one stands facing his record
And the great Book is opened—WHAT THEN?

When the actors have played in their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,

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SINS ON A DRUM

By W. C. TAYLOR

OFTEN I STOP on a street corner where the Salvation Army is preaching and sing the songs with them through the service. One day in one of our cities in the Southland I did so. A young officer spoke for a while. Then he turned the great drum over flat and invited people to come and kneel by it and seek salvation. "Just come right along and kneel here," he said, "and lay your sins on this drum. It will be our altar today."

I thought of Hebrews 13:10—"We have an altar." And it is not a drum. It is Calvary. We sing:

"I lay my sins on Jesus, the blessed Lamb of God." We do not lay them on a drum. That is just as bad an altar as Romanism raises for its bloodless, but endless, repetitions of Calvary's sacrifice. No sinner has any need of either drum or masses to make him right with God.

The Salvation Army does a lot of good, but there is a lot of Romanism in its steely militarism, in the way of its organization. It is a rival to true New Testament churches just as Romanism is, for many people. And in Romanist countries it is very tender toward Romanism.

A Salvation Army officer was joining in the unionist chorus of criticism against Baptists one day, in one of our South American cities. The missionary replied to the accusations which alleged that the "Baptists don't cooperate", saying: "We gladly cooperate in spheres where the convictions we hold are not compromised or trampled upon. And to prove it, I'll preach the Gospel with you on any street corner in this city. You name the day, place and hour." It was "put up or shut up." The Army man was sorely embarrassed. He said: "You understand"

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The Proper Attitude Of Each Christian When His Country Is At War

(By Wm. L. Pettingill)

Civil government had its beginning immediately after the flood. When Noah came forth out of the ark, he received at God's hand a new commission—including the institution, for the first time, of human government—the rule of man by man. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed" (Genesis 9:5, 6). Here is the magna charta of civil government. Capital punishment was here authorized and commanded by God Himself, and this authority and commandment have never been withdrawn or modified. They are in full force today. And as Dr. C. I. Scofield, in his reference Bible, points out, "The highest function of government is the judicial taking of life. All other governmental powers are implied in that."

We have seen that the principle of conduct for the church is grace. In civil government the ruling principle is not grace, but justice. Mercy is always to be exercised by the church—and also by the individual Christian so far as his personal interests are concerned; but righteousness is the basic principle of government. This is seen in the judicial system. Our courts are established, not to show mercy but to administer justice. If a judge on the bench should forget this and should freely forgive every prisoner arraigned before him for trial, he would be impeached and removed from office, and rightly so.

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Eating Their Relations

Speaking of evolution, Dr. Talmadge says: "It is an old heathen corpse set up in a morgue. Charles Darwin and Herbert Spencer are trying to galvanize it. They drag this old putrefaction of three thousand years around the earth, boasting that it is their originality, and so wonderful is the infatuation that at the Delmonico dinner given in honor of Herbert Spencer there were those who ascribed to him this great originality of evolution. There the banqueters sat around the table in honor of Herbert Spencer, chewing beef and turkey

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"IF I HAD BUT ONE SERMON TO PREACH—"

"WHY JESUS CAME TO EARTH"

By L. W. Arnold, Ashland, Ky.

1 Tim. 1:15

If I had but one sermon to preach and if it were my last; if I could stand high above the earth on some lofty mountain peak with the blue canopy of the sky above; if I could have the world for my auditorium and the earth's teeming millions for my audience, I would take for my text these words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

This is God's message for a sin-filled hell-bound earth. This is a personal message to each individual that walks God's footstool. It is so simple

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L. W. ARNOLD

The message in this issue under the heading, "If I Had But One Sermon To Preach," was delivered over radio station W. C. M. I. on Sunday morning, January 25, by Elder L. W. Arnold who is pastor of the Central Baptist Church of Ashland, Kentucky.

At the time the message was delivered, Brother Arnold was engaged in a revival meeting with the First Baptist Church of Russell, of which church the editor is pastor. It is a joy to us today to share with our readers this message.

Brother Arnold is one of the finest young men of the editor's acquaintances. He is an excellent, earnest, faithful gospel preacher. His recent meeting with the church at Russell brought much joy to the saints of God. We commend him most highly in view of his faithfulness to the Word of God.

CHRISTIAN SCIENCE FAILS WHEN EXAMINED IN THE LIGHT OF GOD'S WORD

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(Rom. 3:23). "Death passed upon all men for that all have sinned." (Rom. 5:12).

That sickness is not real. "Man is never sick—a false belief is both tempter and tempted, the sin and the sinner, the disease and its cause." (Science and Health, page 392). But Matt. 4:24 says, "They brought unto Him sick people that were taken with diverse diseases and torments and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Whom shall we believe, Mrs. Eddy of the New Testament?

Do you say that all this is contrary to the evidence of our senses? Exactly, and Mrs. Eddy so concedes,

"WHAT THEN?"

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And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again;
When the trumpet of ages is sounded—WHAT THEN?

When the bugle's call sinks into silence,
And the long marching column stands still;
When the captain repeats his last orders,
And they've captured the last fort and hill;
And the flag has been hauled from the mast head,
And the wounded afield checked in,
And the world that rejected its Saviour
Is asked for a reason—WHAT THEN?

but says: "The evidence of the senses is not to be accepted in case of sickness, any more than in the case of sin." There you have it bald and plain, that ordinary means of knowing facts are to be discarded and Mrs. Eddy's blank word taken instead.

"And I Daniel fainted and was sick certain days," (Dan. 8:27). Not true, says Christian Science, for there is no sickness.

That there is no death. His disciples believed Jesus dead while He was hidden in the sepulchre whereas He was alive" (Science and Health, page 349). Again: "Jesus' students saw Him after His crucifixion and learned that He had not died." (Science and Health, page 350-351). But the Bible says: "Christ died for our sins, according to the scriptures: and He was buried and arose again the third day." (1st Cor. 15:3-4). Mrs. Eddy just contradicts the Bible is all there is to this. Certain you can't hold to Mrs. Eddy and the Bible both.

That God is not a person. "God as a principle, not a person, saves man." (Science and Health, page 616). But the Bible says: "Who (that is Jesus) being the brightness of His glory, and the express image of His person." (Heb. 1:3). Thus the Bible teaches the personality of God and Mrs. Eddy denies it. Whom shall we believe.

That men were not created. "Man is co-existent and eternal with God." (Science and Health, page 509.) She teaches that man is a reflection of God as we see our reflection in a mirror and hence man always was with God as His image or reflection. In that sense only is God His maker; Because man is the reflection of his maker he is not subject to birth, maturity, decay." (Science and Health, page 201). So the natural birth is denied and man is co-existent with God. Man does not mature and he does not decay. Such is Christian Science doctrine as set forth by its founder. But what saith the scriptures? "God formed man out of the dust of the ground and breathed into his nostrils the breath of life." (Gen. 2:7).

That there is no devil. Mrs. Eddy says that the devil is "Another illusive personification, named satan." (Science and Health, page 81). A personification means illusive, false, unreal. (Webster). So the devil is unreal. But the Bible speaks of the devil in the terms that can not be misunderstood. "And the dragon was cast out, that old serpent, called the

devil, and satan, which deceiveth the whole world." (Rev. 12:9). "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2nd Tim. 2:26). Just another contradiction of the Bible is all.

That Mrs. Eddy was inspired. She claimed that God is the author of Christian Science and that God wrote the book, Science and Health (Page 43 of her Biography). In 1901 she wrote: "I should blush to write of Science and Health were it of human origin, and apart from God its author." But Paul said that inspiration would cease when the perfect Bible came into existence. "We know in part and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away" (1st Cor. 13). When John finished the book of Revelation he declared that revelation from God was at an end and pronounced a curse upon any one who would add to God's word. (See last chapter in the Bible). Mrs. Eddy claimed to be equal to Jesus Christ. In Christian Science Journal of April, 1889, we read: "Mrs. Eddy has distinctly authorized the claims in her behalf that she herself was the chosen successor to and equal of Jesus." Such a statement is equal to the blasphemy of the Pope of Rome, and has far less to back it up.

That the Bible is no more important than history. "The material record of the Bible is no more important to our well-being than the history of Europe and America." But the Bible says of itself: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2nd Tim. 3:16-17).

Contradiction again.

The sufficiency of Christ's death. One sacrifice, however great is insufficient to pay the debt of sin." (Science and Health, page 328). But the Bible says: "By one offering he hath perfected forever them that are sanctified." (Heb. 10:14). What did Mrs. Eddy care for contradicting the Bible.

The Bible warns us against Christian Science in the following plain words: "O Timothy, keep that which I have committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called which some professing have erred concerning the faith." (1st Tim. 6:21).

A study of Mrs. Eddy's writings

will convince any intelligent, unbiased reader that her writings are vain babblings and science falsely so-called. We should avoid Christian Science as we would any other false way. That some have been benefited in health by it is saying no more for it than can be said for vicious Mormonism and wild Holy Rollerism for all who have investigated know that mental and nervous trouble may be cured by mental suggestion, come at it how you may. The method of suggestion is immaterial, just so the idea gets to the mind that all is well and nervous and mental trouble will be gone in many cases. But the devil can use suggestion as well as the rest of us and he no doubt has taken advantage of many cults to use his power over men. He would make them well if by that means he could get a stronger hold on them.

We are happy in having a more sure word of prophecy, an infallible word, by which we can put to the test all systems and practices of men. By that rule Christian Science fails.

Copied from the Orthodox Baptist Searchlight.

SINS ON A DRUM

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that we can't preach the Gospel with you. We have definite instructions to that effect from our headquarters. Most of the money that comes for the support of our work comes from Catholics. You might say something that would offend them. We never do." So he refused the proffered cooperation once and for all, for the Salvation Army always seeks cooperation but it seldom gives it. He seemed to have no instructions, however, against offending Baptists.

Let them sing on: "There's power in the blood." I shall sing on with them. But no sinner ever managed the task of dumping sins on a drum. There is another altar that is better, and forever stands alone on Golgotha.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath its flood
Lose all their guilty stains."

"IF I HAD BUT ONE SERMON TO PREACH"

Beginning with this issue, we are omitting the editor's message under the heading, "The First Baptist Church Pulpit," and are substituting, as you will notice, "If I Had But One Sermon To Preach." In this issue, the message is by Elder L. W. Arnold, pastor of the Central Baptist Church of Ashland. Nineteen others of the editor's friends whom I believe in most strongly, and who stand faithfully for the Word of God, have been asked to submit a manuscript of like nature which will appear during the next few weeks.

We are not sure as yet, but if the Lord tarries, and if it is His will, we will later reprint all of these sermons in book form.

We urge you today to send in your renewal so that you will not miss a single one of these sermons. Furthermore, why not subscribe for a friend.

"WHY JESUS CAME TO EARTH"

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that the most humble may appropriate it. It is so profound that the wise and scholarly can appreciate it. It is so inclusive that no race or color or social set is excluded from it. It is so exclusive that only believers in the Lord Jesus benefit from it. It is God's only plan for the redemption of the soul, but it is sufficient to take care of every soul that will ever come in simple trusting faith. It is the message needed by the young as they begin life. It is the message of peace to the old who are slipping from life into eternity. It is God's message to you. Note again the words of our text, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Now let us consider the coming, the cause, or purpose, and the condition.

I The Coming

The coming of Jesus was prophesied centuries before He came. In Isa. 7:14 we find this definite prophecy. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." 700 years later the virgin Mary brought forth her first born son and wrapped him in swaddling clothes and laid Him in the manger. Matthew declares in the first chapter and the twenty second verse that "—this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel, which being interpreted is, God with us."

However, the promise of the coming of Jesus into the world was made at a far earlier date than this prophecy in Isaiah. Late in the life of Abraham God gave to him special blessings and promised that in his seed all the nations of the earth should be blessed. (Genesis 22:18). This was a prophecy of the Christ who would one day be born of a Jewish family to become a blessing to all the nations of the earth.

The coming of Jesus was typified. At the very outset of the Bible we find that the first man, Adam, was a type of Christ. We learn that this is so from the fourteenth verse of the fifth chapter of Romans. "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression who is the figure of Him that was to come." The first Adam was formed by a direct act of creation without human father or mother. The second Adam was formed by an act of creation without human father.

Down through the pages of the Old Testament we find again and again the promise, the prophecy, and the types of the Lord Jesus who came into the world to save sinners. From the call of Abraham to the preaching of John the Baptist in the wilderness, the coming of Jesus was the hope of every Jewish heart and home.

The coming of Jesus satisfied the demands of God's justice. It provided a way of escape for the sinner, from the penalty of sin. God's law

had been broken. "The wages of sin is death." Jesus became sin and suffered death in the sinner's place thus He satisfied the demands of God's righteous judgment.

In the beginning of the war that is now raging a retreating army left the battlefield mined. Terrific explosives were left concealed under bits of armament, under rocks and stumps. The general of the attacking army anticipating this turned a flock of sheep into the mined field. As the innocent victims went browsing through the field there was a terrific explosion. This stampeded the flock and as they ran back and forth across the field one innocent victim after another was blown to bits. At length the field was cleared, and the victorious army marched triumphantly on without fear of harm. From the beginning of human history the devil had this old world mined. But Jesus the Lamb of God became the innocent victim and cleared the field for us. "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. 53:5).

II The Purpose

Jesus came to seek the lost. He was God's ambassador to a lost and sinning world. A number of years ago the Prince of Wales made a visit to this hemisphere. He received a royal welcome, tarried for a short while then departed without ever stating why he came. More than nineteen hundred years ago the Prince of Glory came to this earth. There was no royal reception for Him, but He tarried some thirty odd years. He announced His purpose for coming and was faithful unto death in carrying out that purpose. In Luke 19:10 Jesus said "For the Son of man is come to seek and to save that which was lost." Man should have taken the place of the seeker but instead from the days of Adam until now man has turned his back upon God and has been hiding from His presence. "All we like sheep have gone astray; we have turned everyone into his own way, and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6). Jesus is pictured as the seeking Saviour in the parable of the lost sheep. He would leave the ninety and nine and go after the lost until He find it. Then laying it upon His shoulders would return home rejoicing.

Jesus came to save the lost. The law could seek them out and condemn but only Jesus can save. We as individuals can behold the wreck and ruin of humanity. We can seek the lost in the byways and hedges, but when we have found them we are powerless to lift them out of sin. When a heavy locomotive leaves the rails and plunges down an embankment, men can go to the wreck and hook on their cables but that is as far as they can go. They are powerless to lift the wreck. They must look to the powerful steam derrick stationed at the top of the grade to do the lifting. Even so we can throw our arms around the fallen wreck

of humanity but we must look to the power of God to lift them up and make them new creatures in Christ Jesus. "Jesus came to seek AND to SAVE that which was lost."

Jesus came to secure the lost. Those who have trusted Jesus as their personal Saviour, "Have an anchor of the soul both sure and steadfast." (Heb. 6:19).

The soul that on Jesus hath leaned
for repose
He will not, He will not desert to
His foes
That soul though all hell should
endeavor to shake
He'll never no never, no never forsake.

When through fiery trials thy pathway shall lie
His grace all sufficient shall be
my supply
The flame shall not hurt me, it is
His design
My dross to consume, and my gold
to refine.

In John 10:28 Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jesus came to seek, to save, and to make secure those who come to Him.

A little girl walking along with her daddy said, "Daddy, I want to hold your finger." As she went on holding Daddy's finger, she stumped her toe and fell. Daddy picked her up, dried her tears, and brushed away the dirt. Then she said, "Daddy I want you to hold my hand." The big hand of the Dad closed over the little hand of the little girl and ever after when she stumbled Daddy lifted her up. It is comforting to know that the believer is in the hand of the Lord. "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). It is glorious to know that if we stumble God will lift us up with His hand. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." (Psa. 37:23, 24).

III The Condition

The condition for receiving the blessings that Jesus came and purchased with His own blood is simple trusting faith in Him. Let us note the words of John 3:36 "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on Him."

Faith in the Lord Jesus brings salvation. Hear the words of John 5:24 "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." When the Jews were bitten by the serpents in the wilderness, God had Moses to place a brazen serpent upon a pole. The afflicted one had only to look to the brazen serpent in order to be healed of his bite. Even so was the Son of God lifted up. We have only to look in faith to Calvary's Cross and His blood that was shed for the remission of sins. There is

no other plan but to look to Jesus and live. Any religion that leaves out the blood of Christ is a false religion and those who are trying to be saved by any other plan are deceived, "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Faith in the Lord Jesus brings salvation.

Then faith in Jesus brings saintliness. Outward purity of life is an evidence of an inward work. No one will ever become a saint without that inward work. Jesus declared at the very outset of His ministry that "Ye must be born again." Paul tells us in 2 Cor. 5:17 "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." When one is born again he will naturally live a different life. Saintliness is the outgrowth of the new birth. The high priestly prayer of Jesus was to the effect that God would keep His children from evil. John 17:15 "I pray not that thou shouldest take them out of the world but that thou shouldest keep them from evil." The children of God are kept by the power of God. They are not kept to live in sin, but they are kept to glorify Him.

Then faith in Jesus brings satisfaction. The world with all its charm can never satisfy the demands of the human soul. The lost are continually seeking satisfaction. They chase the butterfly, try to borrow the tints of the rainbow, and the fragrance of the rose, but even when they feel that they have succeeded it does not bring satisfaction. They must chase the whirlwind in their pursuit of happiness and the whirlwind brings confusion. They must play with the lightning and the lightning brings death. Things do not satisfy the hunger of the human heart. David said, "As the hart (deer) panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psa. 42:1, 2). Jesus does satisfy. Go to the person who has just been saved and ask "Does Jesus satisfy?" He will tell you that he is abundantly satisfied. Ask the faithful Christian in the hour of trial, in the head of battle, "Does Christ satisfy?" He will answer, "His peace passes understanding." Go to the dying saint of God who has walked with Jesus through the years and ask of him "Does He satisfy?" And he will answer "All is well. The peace of God is sweet. His blessings have been upon me all the days of my life."

Jesus will give you peace and satisfaction if you will but come to Him. Hear His invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 11:28, 29). God help you to come to Jesus and trust Him as your personal Saviour.

The fire of the Lord will never consume a sacrifice that is not on the altar.

Twice-born men never die.

THE PROPER ATTITUDE OF EACH CHRISTIAN WHEN HIS COUNTRY IS AT WAR

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To forgive a murderer is gracious, but to execute him is righteous. Forgiveness is a church function, justice is a state function. Forgiveness is Christian; righteousness is governmental.

"God forbid," said a Christian recently, "that I should ever stain my hands with the blood of my fellow man." Yet it might become that same Christian's duty, in simple obedience to God's Word, to act as sheriff in hanging a murderer. It surely is somebody's duty, and the man who performs that duty should not be stigmatized as a wrong-doer, but rather honored for faithfulness in office.

Another important contrast between church and state is that, while the church is forbidden to use force in the performance of its mission, the government is divinely authorized to compel obedience to its decrees. During the Middle Ages the church forgot or ignored this distinction, and the bloody scenes of the Inquisitions, as well as the unscriptural exploits of the crusades resulted. In modern days the state forgets or ignores this distinction whenever she moves to abolish capital punishment. Men need to have a care lest they seem to set themselves up as being more merciful, if not wiser, than God.

The New Testament Scriptures do not set aside these distinctions between the Christian church and civil government. It is still true that "the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation (judgment)... For he is the minister of God to thee for good... He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil... For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." (Romans 13:1-6).

Every government official, then, is an ordained minister of God. He himself may forget it, but that does not alter the fact. He may be an unfaithful and unworthy official, but for that he must in the last analysis answer to God. From the king, or president, or ruler of whatever name or title to the policeman on your beat—every public servant is a minister of state in the service of God. And in his hand God has placed not an olive branch but a sword. This word, "He beareth not the sword in vain," is God's warrant for the policeman's club or revolver, the soldier's bayonet or rifle, the army's big siege gun, the modern equipment of an efficient navy, and indeed anything that is necessary for the full performance of the work assigned to the government by God Himself. The government is set in the world to maintain itself in righteousness. It is to be not "a terror to good works, but to the evil... a revenger to execute wrath (that

is, the wrath of God) upon him that doeth evil." (Romans 13:3, 4).

The Christian Citizenship

But now someone objects. "What you have said," he remarks, "is all true, but it has nothing to do with the Christian's relation to war. The Christian is a citizen of heaven, and he therefore ought to have nothing to do with civil government at all. Human government is a thing of the world, and Satan is the prince of the world. The Christian is a stranger and pilgrim here. He ought to detach himself from all governmental affairs. He ought not to hold office, and he ought not even to vote."

There are many who take this position, and it is an unscriptural position. True it is that Satan is the prince of this world, and that the Christian is called to a life of separation from everything under Satan's control. But it does not follow that the Christian is therefore to separate himself from all participation in civil government. Civil government is not a satanic institution. We have already seen that it is divine; it is from God, it is His gift. And a wonderful gift it is. Any government at all is better than no government, or anarchy. The thirteenth chapter of the Epistle of the Romans, from which we have quoted, was written when Paul, who wrote it, was under the government of Nero, yet he even then declared that the power was of God.

According to the reasoning of our objector, no Christian ought to accept public office of any kind, or even vote. And if it should happen—as, thank God! it often does—that a public official should become a Christian, he ought straightaway to resign. If a soldier in the trenches should turn to God, he ought immediately to desert. There were Christian soldiers in the apostolic churches, why were they not commanded to leave the army? Why did not the Apostle Peter tell Cornelius the centurion to resign his commission? It is true that John the Baptist told soldiers to "do violence to no man;" but that he was referring to their personal dealings with men rather than to their acts as soldiers is clearly shown by the words he immediately added, "and be content with your wages."

Christians In Government Positions

According to our objector, no Christian ought to be a public school teacher, for the public school is a government institution, and the teacher therefore is a minister of the state. Following out this logic, no Christian should become President of the United States, and if while in office the President should become a Christian, he should immediately resign, giving way to an enemy of the cross of Christ. And, of course, this reasoning would apply to the Vice President, the Cabinet members, Senators, Congressmen, and public officials all down the line.

The objector would likely shrink from this conclusion, for he is himself probably thankful if he is able to send his children to a Christian teacher, and that this Nation, in the present time of crisis, is, at least

nominally, a Christian nation.

"Do you believe in war?" asked one man of another.

"What do you mean?" asked the person addressed. "Are you asking me whether war is ever necessary or right?"

"Yes," said the first questioner; "that is what I mean."

"Well," said the other, "I will answer your question by asking you one. If you were walking down the street with your wife and children, and a gang of thugs were suddenly to rush out of an alley and begin beating your wife and children, would you do anything to stop it?"

"Why, certainly, I should."

"Would you employ force or would you confine yourself to moral suasion?"

"I shouldn't stop for 'moral suasion.' I should use a club if I had one."

"Would you use a gun?"

"Certainly, if I could get one."

"Well, then, you believe in war, for that would be war on a small scale. If a policeman were near, he would, as he should, help you in your effort to protect your dear ones from death or injury, and also in arresting the thugs and seeing that they were punished. You have only to multiply the number of thugs to make the affair a riot or an insurrection or civil war or international war."

Every prison or jail, every brass button on a policeman's uniform, every courthouse or judge or constable or bailiff—all these are the insignia of war—the necessary and legitimate occupation of civil government in the protection of its people in their rights. That is the ruler's job.

Let it be remembered that it was not to an unbeliever that God first committed the authority to govern his fellow men. Noah was a man of faith. He was as much a citizen of heaven as is the New Testament Christian, but that did not prevent him from being also a citizen of earthly government, nor did it deliver him from the responsibilities connected therewith.

The United States is in the midst of war. Through no fault of our own, we have been thrust into conflict with a malicious and dangerous foe. The Government at Washington is obligated by the authority derived from God himself to protect its citizens from the dangers which threaten them.

And Christians ought to help. It is inconsistent and unscriptural to have enjoyed the blessings of peace under the Stars and Stripes, and then refuse to help in lifting the common burden pressing upon the Nation in time of war. To be perfectly consistent, the Christian who thus refuses to do his share ought to live on a desert island, where there would be no government to assist him should he need assistance or protection.

The Government is acting under the sanction of divine authority, and it will surely be repudiated and destroyed by divine power. It need not, and it ought not, to wait for its subjects to "volunteer" to come to its help. It would be just as reasonable

to expect the Government to wait for its citizens to "volunteer" to pay their taxes. Universal service is the righteous method, for under it every man must "do his bit."

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THEORIES OF SALVATION

(Continued from Page One)

punishing violators of His physical laws. The doctrine of universalism would rob God of the attribute of justice. The second theory of salvation is that only those who obey the commandments of God are saved. God has given to mankind in the Bible a number of commandments and requires that they be obeyed. He who disobeys them is guilty and will be punished. As long as he continues in disobedience he will continue to receive punishment. The obedient man, or woman, is approved of God according to this theory, and will enjoy a home in heaven with God and the heavenly inhabitants. Those who believe this fail to realize that according to their theory no human being who ever lived on earth was saved, or can go to heaven. The plan of salvation taught in the Bible is explained at length by the Apostle Paul in the Book of Romans. It recognizes God's infinite mercy, and at the same time, His infinite justice. Christ kept that law perfectly. He suffered the penalty of disobedience on behalf of man, and fully satisfied the demands of God's law and justice. Salvation is obtained by one thing, and one thing only—it is pardon. Sins are forgiven. Full and complete pardon is given the sinner, because of Christ's perfect obedience and his sufferings as full punishment for sin. Every penitent transgressor who asks for pardon because of the obedience and punishment of Jesus Christ will receive it.

Baptist Standard

EATING THEIR RELATIONS

(Continued from Page One)

and roast pig, while according to their doctrine of evolution, made them eating their own relations!"

SOME FRIENDLY ADVICE

Weekly we receive inquiries from our subscribers concerning the letters which they in turn have received from Campbellite "hindquarters" in Kenova, West Virginia. Our advice to the one who sends those letters through the mail:

"Unto those who talk and talk,
This proverb should appeal;
The steam that blows the whistle
Will never turn the wheel."

Take your eyes off the mud and look up toward heaven once in a while.

Take your eyes off the mud and look up toward heaven once in a while.

In all your anxiety just remember the sunrise has never yet failed.