

The Baptist Examiner

The Paper With a National Circulation

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

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WHOLE NO. 252

Making God's Word Practical

Matthew—Chapters—8-14

1. "I really don't think that woman should be allowed to come to class," said Mrs. J. "Everybody knows that she has a past." Find the chapter and verse for this problem.
2. Mrs. L went with a set who sneered at religion, and, although she attended church occasionally, no one could get her to take a stand for Christ. She thought she could get by if she believed in secret. What did Jesus say about such?
3. Miss M was a fine singer and had been asked to lead the singing in the Primary Department. "Oh, let some one else do it," she said. "I want to be with the young people on Sunday mornings."
4. Mrs. N was decidedly unhappy. The beauty of former years was gone, her health was poor and the children were hardly a credit to the family. Suggest a verse for Mrs. N.
5. Mr. O was sound in the faith. He believed the Book from cover to cover, but his mean disposition spoiled all the good things for which he stood. What did Jesus advise?

ANSWERS

- 1.—(9:12); 2.—(10:32,33); 3.—(10:37); 4.—(11:28); 5.—(12:33).

A Campbellite Goes Back Home

On Sunday, November 15, 1942, Henry Noble Sherwood united with the Central Campbellite Church of Lexington, Ky. Ordinarily, this would not be news—at least not news to print in THE BAPTIST EXAMINER. Yet, in this particular instance, it is news of utmost importance. Years ago Mr. Sherwood was a member of a Campbellite church, and on his Campbellite immersion was received into the fellowship of a so-called Baptist church affiliated with the Northern Baptist Convention. Later, Mr. Sherwood became president of Georgetown College at Georgetown, Kentucky. For eight years the rank and file of Kentucky Baptists protested his presidency of Kentucky Baptist's only senior college. Finally Mr. Sherwood resigned and moved to Lexington. It has been rather interesting to many to watch what he would do relative to his church membership. Now he has answered it by uniting with the Central Campbellite Church of that city. Mr. Sherwood has gone back home. That was where he belonged in the first place. He never was a Baptist. He had no business ever being a member. (Continued On Page Two)

★
"Let Your
Light So
Shine before
Men, That
They May See
Your Good
Works, and
Glorify Your
Father, Which
Is in Heaven."
★



A Father's Plea When Daughter Dies

Recently in this city, a girl of 18, automobile riding with three other young people, was killed when the car collided with another. Before the coroner's jury, the father of the girl, Jack Carr, widely-known advertising man, of Lutz, made a plea for leniency for the surviving driver of the death car. He said: "It must strike you strange that I, who have just lost my most cherished possession, should plead for leniency to the one who has unintentionally been the cause of this tragic affair. But, punishing him would not bring back my girl to me. The blame for such tragedies goes further back than on the shoulders of the young people" (Continued On Page Two)

An Old Letter Concerning Sherwood's Baptism

On December 19, 1937, the Ashland Daily Independent carried a picture of Henry Noble Sherwood accompanied by the following comment: "A Baptist minister should be immersed at least twice to be properly baptized, conservatives of the church told Mr. Henry Noble Sherwood, above, in threatening to dismiss him from presidency of Georgetown College, Ky. Although he baptized hundreds as pastor of three Baptist churches, Dr. Sherwood neglected to go through a second immersion himself, which the conservative element considers necessary to insure good faith in its ministers." The Baptist Ministerial Association asked W. C. Pierce, L.

H. Tipton, G. L. Youman, and the editor to reply as a committee. The editor drafted the following letter which was adopted by the other members of the committee, and which was later courteously published by the Ashland Daily Independent. The letter follows: My dear Mr. Forgey: In your Sunday issue of the Ashland Daily Independent, dated December 19, 1937, you carried a picture and statement relative to Henry Noble Sherwood, the president of Georgetown College. The article accompanying the picture stated that Baptists require two immersions for their ministers, and that since Mr. Sherwood had only been immersed once that he was not in good standing with the

Baptists of Kentucky. All of this is entirely beside the point. Mr. Sherwood was a member of a church in the Christian denomination in Indiana. Later he identified himself with a Baptist church in Indiana, and in some manner was received as a member of the Baptist church without being baptized. When he came to Georgetown, Ky., to the presidency of Georgetown College, the question of his baptism was raised and for the past four years, this matter has been in controversy. We feel that since you have published the statement of last Sunday, that a further statement declaring our Baptist position on the question of baptism (Continued On Page Four)

Andrew's Last Night On This Earth

It was evening. The house-doctor accompanying the surgeon had paid an unusually late visit to the male ward of the hospital; and the surgeon was now preparing to leave when he met the nurse at the door: "It is a pity, sister," he said, "but that fine young fellow at the top of the ward will be DEAD BY MORNING. It's a pity, but we've done our very best." Startled out of her usual calm she answered: "Oh! is that possible, doctor? But you told him he was doing fine. And he is quite expecting to live." "Well, he has put up a grand fight for life, and there was no use in depressing him. He will probably be unconscious in a few hours and never know he is" (Continued On Page Two)

THE FIRST BAPTIST PULPIT

"The First Commandment"

"Thou shalt have no other gods before me." (Ex. 20:3). I am beginning tonight a series of sermons on the Ten Commandments. Some weeks ago, the following letter was sent to a very modern preacher. It was addressed to Dr. Preston Bradley, Pastor of the Peoples Church, 941 Lawrence Avenue, Chicago, Ill.: "My dear Sir: We had a discussion in our office the other day regarding some religious issues, and since the average layman depends upon a minister of the Gospel who

has studied matters which are essential to salvation, I am wondering if you would be kind enough to give me some help on some of the questions which were argued pro and con in this discussion. It might also interest you to know that your name was brought into the discussion, and since you take the stand as being a liberal preacher, you should be in a good position to answer these questions with an opened mind, since you are not bound to any denomination. These are the questions I

- would like to get some help on, and have you answer:
1. Does a person have to accept Jesus Christ as his Saviour in order to be saved?
 2. Does one have to be a member of a certain denomination to get into heaven?
 3. Is there such an experience that can come into one's life today as being "born again"? If so, how can one be born again, and does one have to be born again to get into heaven?
 4. Does one have to believe in the virgin birth of Jesus
- (Continued On Page Three)

ALL FOR AN AUTOMOBILE

When you go to the dealer to buy an automobile, you are acquiring the product of innumerable industries. If it is one of the lower-priced cars of popular make, it contains approximately the following items: A ton and a third of steel; 33 pounds of copper and brass; 2 pounds of tin; 27 pounds of lead; 144 pounds of cast pig iron; 110 pounds of rubber; one-tenth of a bale of cotton; 13 square yards of upholstery fabric; 2½ gallons of spraying lacquer; 37 pounds of paper and fiber board; 18 square feet of glass. When God makes the simple statement which He asks you to believe: "He that heareth My" (Continued On Page Two)

NO TIME FOR DOCTRINE A city picks up a man Monday morning, drives him like a slave through the week, throws him into Sunday jaded and wrecked. If he can get away from his work at night he goes to some banquet and listens to speeches facetious and witty. On Sunday he is so jaded and fagged that he says, "Give me a little good music, and for heaven's sake, make the sermon snappy." In many cases the good-natured preacher obeys, and the believers of our large cities are not getting spiritual instruction. The children often grow up to be ignorant of the creed of the church, and when they go to college, are found to be as ignorant as the children. (Continued On Page Two)

The Baptist Examiner

John R. Gilpin—Editor

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ANDREW'S LAST NIGHT ON THIS EARTH

(Continued From Page One)
dying." With these words the great surgeon went down the corridor.

The nurse stood for a moment hesitating; then she said to the house-doctor: "Will you not tell him, doctor? His friends are all far away, and he may have SOMETHING TO SETTLE, or some message to send. It is hard that he should not know. Do tell him."

"No, no, I shall not tell him. It is easier for him not to know," said the doctor. Then he added, "You can tell him if you like, sister."

"Then I must," she said; but within herself she thought, "How can I? Will he believe me in face of the doctor's cheering words? Is it of any use after all to upset him?"

Still her first thought returned. "He may have SOMETHING TO SETTLE, some message to send." She finished her evening duties then with slow steps made her way up the ward, pondering how she was to impart her dread tidings.

The night nurse was already at her post, and the lights turned down in the ward, when she took her seat by the side of the one who, she now knew, WAS DYING.

"This is kind of you to come and pay me another visit, sister," he said. "The doctor said I am 'doing fine'. Does he think it will be long before I can be moved? You will write to my mother, won't you, sister, and make the best of it to her?"

She was silent a moment, then she said gently, "I'm afraid the doctor made you think what is not true, Andrew. You are very gravely hurt. There is more danger than any of us thought at first."

It was Andrew's turn to be silent; then, as a look of dismay came into his eyes, he said, "You do not mean I am going to die, sister?"

Her grave look and the tear that rolled down her cheek answered him.

Again there was a pause. He had been a strong man, had FACED DEATH over and over again on the battlefield, but this was different; it was night in a hospital ward, all was quiet, with nothing to distract or take off the solemnity of knowing he had GOD AND ETERNITY to face. Presently, with quivering lips, he spoke only three words: "How long, sister?"

She dared not hide from him the stern truth; and then came a low despairing cry, "But I can't die, sister, can't die! I am not ready TO DIE." The momentous question engaged his mind, and he asked, "What must I do to be saved?"

She had said to the doctor,

"He might have something to settle," but she had thought of earthly things—the things of time. He had indeed SOMETHING TO SETTLE, but it meant for ETERNITY. And all she could answer was, "I don't know; I am not saved."

Then with pleading voice, he said, "Won't you pray for me? Do pray." But the sad answer came, "I can't; I don't know how."

What a moment for both of these souls! Both LOST—both just finding it out. In the case of one the last grains of sand in life's hour-glass were fast running out, with the question unsettled, "What must I do to be saved?"

The nurse was scarcely less agitated than the dying man. Then, a Spirit-given thought, surely came to her, as she said, "If it will be any comfort to you, I will sit up and read the Bible to you."

Andrew caught at the suggestion as a drowning man might catch at a rope thrown out to him. "Do, do!" he eagerly said.

She turned up the light above his bed, enough to enable her to read, and took a Bible that was lying near. She hardly knew where to begin, but the Bible fell open at the Gospel of John, and in a low clear voice she read of one who came to Jesus by night. She read of that man's need and of God's love. She read slowly, distinctly, and he listened eagerly, trying to grasp something to answer the absorbing anxiety of his soul.

Pausing a moment, she continued to read of the woman who had her thirst quenched and her heart satisfied. Still there was no word from the suffering man, and his eyes besought her to go on. Finally she came to 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." She looked up as she finished reading this, and saw a change in his face—the haggard look of agony was disappearing, and he said, "Stop there sister—light is coming in. I see—I see. Leave me alone, but come back soon. Thank you. Oh! thank you."

Alone with God he remained for half an hour; and when she returned his face was radiant: "I have heard His Word," he said, "I believe the Lord Jesus Christ bore my sins when He was lifted up, and He has received me—all guilty as I was. It is not death for me now, sister; it is everlasting life; He has given it to me."

After a minute's rest he spoke again: "Sister, will you meet me in heaven? You can never say again you do not know the way."

"It isn't clear to me. I can't grasp it as you have," she answered.

"He knew I had NO TIME LEFT, and so He let the light in quickly," the dying man said, "but He will make it clear to you. Tell my mother, Christ saved me at the eleventh hour. Peace! Peace!"

These were his last conscious words. The grey look deepened on his face, and very soon, as the surgeon had said, he had a slight convulsion, and then sank into profound unconsciousness only to awaken with the Good Shepherd who had sought and found His lost sheep.

And what of the sister, do you ask?

The enemy plied her with doubts and difficulties of all kinds. She wondered how Andrew had got such assurance, and could meet death so calmly, without a doubt that his sins were forgiven, while she was

tossed with doubts and fears. She did not recognize that he had looked to the Lord Jesus Christ—got a sight of His dying upon the cross for his sins; and that had changed everything for him in a moment; but she was looking at herself, and found nothing there but SIN AND MISERY.

In this state, four years rolled away—four deary years; a ray of hope coming in sometimes, but quickly followed by darkness and despair. Then she became acquainted with a visitor to the hospital to whom she opened her heart. This friend invited her to meet a servant of God, and to hear him preach—one that was much used in showing the way of peace to troubled souls.

The preaching was good, but it did not meet her case. They had some conversations, but nothing seemed to touch her. Finally the preacher turned to 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."

Suddenly the light broke in, and like Andrew, she too said, "I see!"—and peace entered her soul. The same words that had met the dying man four years before, now calmed every doubt and fear in her heart, and she could thank God that for her also all was settled.

—The Biblical Echo

A FATHER'S PLEA WHEN DAUGHTER DIES

(Continued From Page One)

them today.
"We, the parents, are so much involved in our own selfish seeking for pleasure that the young people are left pretty much to themselves. We permit them, at 16 or 18, to drive high-powered motor cars over miles of dark roads at night. Our roads are lined with dance halls and gin joints catering to the young boys and girls. Our movies give them an unnatural, unhealthy conception of life. We give them everything that tends to their detriment and fail to find them honest jobs when they complete college.

"The blame belongs to a generation of parents, side-stepping their responsibility. The blame, gentlemen of the jury, is mine . . . and yours!"

That is a powerful sermon in a few words—to which nothing need be added. It should convey a lesson and a warning to all parents.

—Tampa Tribune

A CAMPBELLITE GOES BACK HOME

(Continued From Page One)

of a Baptist church, and certainly never should have been president of a Baptist college.

His action reminds us of I John 2:19:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

Thus, the last chapter of the Sherwood story has been written. Kentucky Baptists ought to be convinced now more than ever that the fight waged against him was a just one. Those who sought to retain him ought to be convinced that they were wrong in their attempts, and they ought to publicly apologize to those who sought to oust him. Let Baptists everywhere gird themselves for the battle and stand firm for God's Word.

"I Should Like to Know" . . .

1. Explain 2-Pet. 2:20-22.

Verse 22 shows that this refers to a man who is a false professor and has not been born again. The fact that the Holy Spirit represents him as a filthy dog or an old sow, both of which love their vomit and mire, shows they still have the same old nature. When a man is born anew he has a heart and a new spirit and cannot continue in a course of sin.

2. Where did Baptists get their hand-shaking in church worship?

In Gal. 2:9 you have an account of Peter, James and John giving Paul and Barnabas the right hand of fellowship.

3. What recreation should children be allowed to take part in?

Florence Nightingale, when asked why she gave up her musical career and the stage, gave three tests. All pleasures or recreations can be tested by them. Her tests were these: The stage made her think less of the Bible, as she laid her hand on her Bible. It made her think less of heaven, as she pointed upward. It made her think less of her heart life, as she laid her hand upon her heart. I do not know any questionable recreation that can not be settled by those three tests.

4. Is a church scriptural that was organized by one man without a presbytery?

We suppose a church could be organized by one man; but it isn't very orderly.

5. Is a deacon a deacon without ordination by a presbytery?

No, not a scriptural deacon. Acts 6:1-7.

6. Who is to judge the orderliness of church members?

The church itself. I. Cor. 5:12, 13.

NO TIME FOR DOCTRINE

(Continued From Page One)

norant of the Scriptures as though they were Hottentots. Men and women nourished in orthodox households are willing to be swept along with Dowism, esoteric Buddhism, Christian Science, Theosophy, or any other insanity or delusion of the hour.

False Christs of our day get their devotees, not from the world, but from the churches of evangelical Christendom. Possibly there never has been a time of so many and such subtle temptation to reduce Christian faith to an ethical code. The cry of the pew is, Give us the surface facts! Give us a quick lunch! And the pulpit obeys with alacrity.

Through a larger part of the Christian world there is a spiritual deadness which is appalling. Our English brethren go home from America and talk about us. They say that American preachers are bright and learned, intensely intellectual, and know a lot of things, but have no spirituality—we lack spiritual passion. Certainly our churches are lacking in enthusiasm and fervor.

There is a decadence in doctrinal preaching. The dogmas of the church are not presented to the people with anything like the clearness or passion with which they were presented fifty years ago. In many a Christian pulpit the doctrines are slowly disappearing. The preacher who substitutes ethical homilies gets into the papers, creates a commotion and shoots up like a rocket—though he, of course, comes down like a stick. The real heretic of our day is the man who drops doctrine out of

7. Is it scriptural for a church to receive excluders from another church?

There is no Scripture on that, that I know of, treating a sister church unless it is done with the sent.

8. Does a preacher who recommends a church receive excluded members of other church, when he is the other church objects?

No. He is as disordered they are.

9. Is it right for a man to vote to exclude his own and grandchild for dancing and other disorderliness?

Yes. It is not only right he ought not only to make the motion that excluded, if no one else make it.

10. If only the blood of Christ could atone for sin, could any one be saved if the blood was shed?

The Bible speaks of Christ slain from the foundation of the world. In God's purpose was, though not actually until His death upon Calvary, says in Rom. 3:23-25 the sins of Old Testament were passed over in the grace of God until the Christ atoned for them. matter of fact, Old Testament saints did not go to heaven until after the death and resurrection of Christ. That Paul means in Eph. 4:8 when he talks of Christ "giving captive a multitude of slaves." He took the Old Testament saints to heaven with him after He had carried His blood into the Holy of Holies and made expiation for their sins. Now the saved heaven at death.

ALL FOR AN AUTO

(Continued From Page One)

Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." It is the greatest love, the greatest gift, the greatest possession, the greatest deliverance, the greatest sacrifice, and the greatest blessing in all the universe. Have you believed the promise of God, and have you entered into life eternal that He promised all those who believe in Christ?

his preaching.—Charles E. Person, in "The Minister as Prophet."

The above witness was borne by Dr. Jefferson in a series of years ago in a series of years before a Northern Seminary. What he deplored as running its tendencies has since deepened its hold upon the can Christendom. What he probated has in it the death of Christianity. It means actual apostasy of the people of God turn their backs on Him?

—Western Recorder

The Bible was written by lists, for Baptists, about lists, and to make Baptists

Give every Christian a heart and an open Bible result will be a Baptist nation.

He who sows courtesy, friendship, and he who kindness, gathers love.—ard Brooks.

"THE FIRST COMMANDMENT"
(Continued From Page One)

Christ to be saved?

5. Will there be such an event as the coming of Jesus Christ back to this earth, and if so, when may we expect Him?

6. Are we to take the Bible as the Word of God to man as our only authority in issues pertaining to God?

7. If one keeps the Golden Rule, is not that all that is necessary to get into heaven, outside of any faith in Jesus Christ?

8. Was Jesus Christ born without sin?

9. Will the so-called "wicked" be sent to an eternal Hell?

10. Did Jesus Christ ever say that a person had to believe in Him in order to be saved?

If you can find time to answer these questions and give me your comments on them, I would appreciate it very much.

Respectfully yours,
GEORGE F. QUILTY.

In reply to this letter, the following was received:

Dear Mr. Quilty:

I thank you for your letter, but all of your questions do not disturb me nor my religion in the least, as I discarded them all long ago (the mumps and measles of religion).

I believe that the
Fatherhood of God
Brotherhood of man
Leadership of Jesus
Salvation by character
Onward and upward forever,
all the religion one needs in this world or any other. No creed, no virgin births, no denomination — just helping humanity to make this a better world.

With every good wish, I am,

Sincerely yours,
PRESTON BRADLEY.

In view of the fact that such teachings are abroad in the world and that we have such fallacious heresies preached all over the land, I think it is time that we get back to the first principles of the Bible. With this thought in mind, I begin this series of sermons relative to the Ten Commandments. Tonight, I use the first of these laws, "Thou shalt have no other gods before me."

There is in the heart of man, a feeling after God. It is as natural for man to feel after God as for ivy to feel after a support. Thus, each of the most primitive races of mankind have had some kind of a superior being whom they worshiped. This will explain the visit of the Apostle Paul to Athens. The people there were overly-religious, having there an altar "to the unknown god." They had gods, and idols to these gods erected on every hand. Yet, they were so religious that fearing they might have left out some one, they erected this one "to the unknown god." Though the life and religions of mankind may differ widely, I am sure that latently, all men believe in some form of god, whom they worship. I am sure, in view of these statements, that many of my audience will immediately say, "I'm no idolater, I have never broken this first commandment; the God of the Bible is my God." Now be honest, are you perfectly sure of that? What is a God? Simply and briefly, a god is **WHATEVER A MAN THINKS THE MOST OF**. With this definition in mind, I am sure that there are many idolaters listening to this broadcast tonight.

I

THERE ARE MANY FALSE GODS IN AMERICA TODAY. Perhaps first among these, **IS THE GOD OF MONEY**, for many a man sacrifices his health, his conscience, his honor, and his manhood for money. Some people spell God with four

letters **G O L D**, and they worship at its altars until their measly souls are so shrivelled that they rattle like a mustard seed. Some worship the almighty dollar just the same as though they hung it up in their bedroom and prayed to it night and morning. Many a person can't see God today because his eyes are blinded with a silver dollar in front of each of them which shuts off his view of the God of the Heavens. When old Job was passing through his period of troubles, we hear him praying, "If I have made gold my hope, or have said to the find gold, Thou art my confidence; If I rejoiced because my wealth was great and because mine hand had gotten much; If I beheld the sun when it shined, or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This were an iniquity to be punished by the judge: for I should have denied the God that is above." (Job 31:24-28). What words of truth are these. The man who makes money his god has denied the God above. As a special warning to the Christians at Colosse, Paul urged them to beware of covetousness. Listen: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. 3:5). Surely this warning is badly needed today.

Besides the god of money, **THERE IS ALSO THE FALSE GOD OF PLEASURE WHICH IS WORSHIPPED TODAY**. The old Roman goddess of pleasure, Venus, has many worshippers in America tonight. Many have trodden under foot the Lord Jesus Christ of Calvary simply because to confess and serve Him would mean the forsaking of some worldly pleasure. If I speak to such a one tonight, may the words of the Apostle Paul stir up your conscience, for in this respect Paul says: "But she that liveth in pleasure is dead while she liveth." (I Tim. 5:6).

THEN THERE ARE OTHERS WHO WORSHIP THE GOD OF ALCOHOLIC STIMULANTS. In order to serve this god, you sacrifice your physical strength, your manhood, your business ability, the affections of your wife, the respect of your children, and your home in Heaven. What a monster god this is which thousands in America tonight are worshipping; caring more for alcoholic stimulants than for the God who reigns above, even though He has said, "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32).

Likewise, **THERE ARE THOSE WHO WORSHIP THE GOD OF FASHION**. I remember when I was pastor in Cincinnati, one of the ladies of our church invited an unsaved friend to attend our church services, which the latter promised to do. In the meantime, before the next Sunday's service, this lady who was a member of our church, bought a new coat. When she arrived at the home of her unsaved friend on the next Sunday morning, the latter refused to attend the services because she didn't have a coat as new as the one her friend was wearing. How often I have closed my eyes and thought of this woman worshipping the god

of fashion. I imagine that if she were asked whether she be an idolater or not, she would doubtless have vehemently denied that she was. Yet beloved, if she were to get down on her knees to pray, she would be looking toward a new coat as her god rather than looking toward Almighty God, the Maker of the universe. How foolish is this god of fashion! And how foolishly men and women follow his decrees. When summer comes, Christian women will go bathing attired with a very scant amount of clothing. It couldn't even be truthfully said that she is clothed with good intentions, for I am persuaded that the majority who go in for mixed bathing with modern bathing suits decreed by the god of fashion, do so realizing that it does not produce good intentions. I realize that what I am saying in this respect will cause many to contemptuously apply to me the epithet of "old fogey." I confess beloved, that although I am not old in years, I am old fashioned. I am so old fashioned that I try to distinguish between morality and immorality, between decency and indecency, between virtue and vice. To those who are worshipping the god of fashion, may I remind you that your adornment should always be that which should glorify God. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (I Tim. 2:9, 10).

There are **ALSO THOSE WHO WORSHIP THE GOD OF SOCIAL POSITION**. Major Whittle was once in the city of Washington, and went to call upon a friend with whom, in by-gone days, he had been intimately associated in Christian work, but who was now high in the government offices in the United States. The old friend welcomed the Major very cordially and entertained him at his home. As he showed him about his home in Washington, and took him from room to room, they entered a very large and beautifully decorated one, larger and more beautiful than the rest. Major Whittle looked around and said, "What's this room for?" The friend looked down and tried to avoid answering the question. When Major Whittle repeated the question, the man replied, "Well, Major, if you must know, this is the ballroom." The Major turned his eyes on his old-time associate and friend in Christian work, and with deep feeling said, "Do you mean to tell me that you have fallen so low in the moral scale that you have a ballroom in your home?" The man dropped his eyes and said, "Major, I never thought I would come to this, but here we are in Washington society, and my wife and daughter say that this is necessary to maintaining our social position, and I have yielded." Don't you see beloved, social position was his god. He isn't the only one in Washington who is serving this same god. There are likewise multiplied thousands, many of whom are listening to this broadcast tonight, who are worshipping the same god—the god of social position.

II

The KIND OF GOD YOU WORSHIP WILL DETERMINE YOUR LIVING; that is, IT WILL DETERMINE HOW YOU LIVE. Read Paul's statement to the church at Rome: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is mani-

fest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools." (Rom. 1:18-22). Paul declares that though the universe had a revelation of the power and the deity of God, they had made images and idols of false gods to the extent that even their imaginations became warped and twisted, and their hearts became darkened. Don't you see beloved, the kind of god they worshipped determined the way they lived.

A good illustration of this is found in the city of Corinth. In that city, they worshipped Aphrodite, who was a god of whoredom or harlotry. Accordingly, in the city of Corinth, in the days of the Apostle Paul, was located a temple to Aphrodite, and in this temple 1000 priestess-courtesans, by their acts of harlotry and adultery supposedly worshipped their god.

III

In view of the fact that the kind of god one has determines the way in which he lives, I am compelled to ask, "What kind of a God is Jehovah?" First of all, the God who spoke our text, the God who declares that we shall have no other gods beside Him, is a God of **INFINITE GREATNESS**. "Great is our Lord, and of great power: His understanding is infinite." (Ps. 147:5). "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing and vanity. It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. To whom then will ye like Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." (Isa. 40:10, 15-17, 22, 25, 26).

Job realized that Jehovah was infinitely great, for he said: "I know that thou canst do every thing, and that no thought can be withholden from thee." (Job 42:2). How I would to God tonight that I might be able to impress upon you this truth of the infinite majesty and greatness of God. How I wish that tonight I might magnify God and minify man.

And who is man? Who are you? Who am I? Just one of 1,500,000,000 like you that inhabit the globe today. Not very big are you? Just one out of 1,500,000,000. And what is this globe? Just a small part of the universe and so small at that, that if the sun were hollowed out, you could pour 1,200,000 earths like ours into it and there would still be room to rattle around. And what is the sun? Just one of 350,000,000 known suns and stars. And God made

them all. Do you wish your size stated with mathematical accuracy? Divide one by 1,500,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that's you; And how great is God? Multiply one by 1,500,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that's God! Oh, how mighty is God and how puny is man!

I found myself a few days ago observing the snow flakes as they fell. Not only were they countless, but all of them were different in shape and appearance, and yet our God made them all. Surely, He is a God of infinite greatness.

Jehovah, the God who says that we shall no other gods before Him, is also a God of **INFINITE HOLINESS**. "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:1-5). Isaiah was perhaps the best man of his day. He doubtless did not realize that there was anything wrong with him until he had this transforming vision. In this vision, he saw God upon the throne. Before him stood the seraphim—the highest order of celestial beings. The word "seraphim" means literally, "a burning one." They were so holy that they burned in their own holiness. Yet, these who were thus holy, covered their faces, and their feet when they stood in the presence of a thrice holy God, and cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3). Is it any wonder then that Isaiah cried, "Woe is me! for I am undone." He had seen the infinite holiness of God.

This beloved, is the vision which each of us need of Him. The God of the Bible is a God of holiness. What is the meaning of the judgments which we read of in the Old Testament? You read of the destruction of Sodom and Gomorrah by fire and brimstone. You read how the nations of Caanan were destroyed by the Jews when they entered it under Joshua, and seemingly at the express command and direction, and with the help of Jehovah. What is the meaning of these judgments if God is not a holy God? What is the meaning of that great river of blood which began at Eden when the sacrifice was offered for guilty Adam and his wife, which grew wider by the sacrifice of an innumerable multitude of bullocks, sheep, turtle doves, and pigeons throughout the centuries? I say it means nothing unless God be an holy God. What is the meaning of the supreme tragedy of all times—the crucifixion of Jesus Christ? Look at the wounds in His hands, His side riven through with a spear, and His head mangled with a crown of thorns. I tell you beloved, it is meaningless if God be not an holy God. This beloved, is my contention that He is not only infinite in His greatness, but He is infinite in His holiness, thus

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"THE FIRST COMMANDMENT"

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demanding holiness on the part of His creatures.

Jehovah, the God who said that we should have no other God before Him, is likewise a God of infinite mercy. Throughout the Scriptures, the mercy and the grace of God is paramount. We read: "But God, who is rich in mercy, for his great love wherewith he loved us." (Eph. 2:4). "Mercy and truth are met together." (Psa. 85:10). "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17). "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner." (Lu. 18:13).

A few years ago, I read a sermon preached by a great preacher cut west. In the beginning of his message, he prayed ere he preached. In his prayer, he said in substance, "Lord, deal with us in justice." When I read this, I said immediately, "Oh, God, don't answer that prayer on me." Beloved, I don't want the justice of God; I want His mercy. How I rejoice tonight that He is infinite in mercy. It is because of this that we sing:

"Amazing grace; how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yea when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Shall be forever mine."

Jehovah, the God who declares that we shall have no other gods before Him, is a God who is also INFINITELY ABLE TO SAVE. Hear His Son as He says: "For the Son of man is come to seek and to save that which was lost." (Lu. 19:10). The Apostle Paul found this to be true in his own experience. Hear him as he tells how that he himself was saved because of God's infinite ability to save the chief of sinners: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to

them which should hereafter believe on him to life everlasting." (I Tim. 1:15,16). Then listen again as the Apostle Paul would exalt and magnify this ability on the part of Christ in salvation: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). Beloved, we are on shouting ground; we have a God who is infinitely able to save even unto the uttermost. No sinner can be too vile, and none can be too wicked, for our God is infinitely able to save them all.

If it be interesting beloved to you to know that the God who declares that we shall have no other gods before him, is a God of infinite greatness, infinite holiness, infinite mercy, and is infinitely able to save, how much more interesting ought it be to you now when I declare that He is likewise infinitely ABLE TO KEEP THAT WHICH HE HAS SAVED. But in this respect, may you receive His words and not mine. "His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psa. 89:29-34).

The Lord Jesus, His Son, declared the same truth: "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). Isn't it wonderful to know that the God of the Bible is such a One—infininitely able to keep all those to whom He has shown His infinite mercy and has saved.

IV

NO OTHER GOD CAN SATISFY THE HUMAN HEART BUT THE GOD OF THE BIBLE—the God who said, "Thou shalt have no other gods before me." When old Moses came to the end of his way and gave to us the swan song ere his departure, he spoke of God in nine times as a "rock." Hear him: "For their rock is not as our Rock, even our enemies themselves being judges." (Deut. 32:31). Yes, there is no rock like our "Rock"—no god like our God. Regardless of how many false gods you may be worshipping tonight, there is no god that can satisfy the human heart but the God of the Bible.

I visited a dear Christian some months ago who had just undergone an operation. In the three days she was waiting in the hospital prior to the operation, she read the New Testament through. She said that God spoke a message of peace to her heart as she read. The God of the Bible had satisfied her.

I remember several years ago being in a hospital when a young wife and mother had died. The little daughter eight years of age wept hysterically; and when all other expedients had been tried to quiet her, the aged grandmother who had lost a father, a mother, a brother, a sister, and three of her children, said to me, "Brother Gilpin, tell her of Jesus; that will comfort her." Yes, it is true no other god can satisfy the human heart.

When Bob Ingersoll came to the end of the way, it is reported that he said to his daughter, "For God sake, believe as your

AN OLD LETTER CONCERNING SHERWOOD'S BAPTISM

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tism is in order.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church has the authority to administer this ordinance, and very much surprised they often ask, "does it make any difference as to the administrator of baptism?" Christ must have thought it made a great difference or else he never would have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance it is void and is not binding upon us.

Now Christ in giving the command to baptize designated the one to perform this ordinance. That authority rests upon the church and on the church alone. When Jesus gave the Great Commission, (Mt. 28:18-20), it is certain that the eleven disciples were present, and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

B. H. Carroll used to tell of a Welshman, who, desiring to be naturalized, went to an Irish friend, for information. The Irishman wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate

mother does". Even then, though late in life, he learned that the only God that could satisfy, was the God he had denied—the God of the Bible.

When D. L. Moody approached death, he said, "I see earth receding; Heaven is opening; God is calling me." The God of the Bible had satisfied him throughout his earthly course, and was now bringing abundant pleasure and satisfaction in death.

I shall never forget the time when I stood by the bedside of a father who had been ill for months, suffering with a terrible disease. So intense was his misery and pain that for weeks he had not known what it was to smile. As I stood beside him to see the death angel relieve his sufferings, I shall never forget the sweet smile of peace and happiness that played over his face, when he saw that which I with mortal eyes, could not see. What happiness, what pleasure was his. I am sure that while he was yet in this life as the soul was departing, he saw Heaven, he saw the angels of God, he saw my blessed Lord Jesus. The only god that can satisfy in life or in death, is the God of the Bible.

May I ask you a simple question: Which god will you have tonight? Will you continue with the valueless ones which you have been serving, or will you tonight turn to Jehovah? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezk. 33:11). And how can you turn to Him? There is only one way: "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5). May you receive God's dear Son as your Saviour now.

which was rejected. He remonstrated, "but I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribes the administrator of that ordinance. That administrator is the New Testament church.

But someone asks, "Why all this ado about the administrator?" Our answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit that the Y. M. C. A., the B. Y. P. U., the Christian Endeavor, the Epworth League, and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist church for heresy. Luther was excommunicated from the Catholic fold. Wesley didn't even call his organization a church, but rather, the Methodist Society. Christ had given the command to baptize to the church; Luther, Wesley, Campbell and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain a wrong before it becomes a right?

"But", says the objector, "are you sure the Baptist churches have the power to administer this ordinance?" If we did not believe that Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of Hades shall not prevail against it" (Mt. 16:18), we would at once leave our Baptist churches and search for the New Testament church, for we know that it is somewhere in the world since Jesus pledged to it perpetuity.

Kind sir, permit us, the Baptist ministers of the Greenup Association to say that we confidently believe, categorically aver, and unconditionally assert that the Baptist churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament. With Jesus as their founder and the Bible as their textbook, Baptist churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hades shall not prevail against it." (Mt. 16:18).

Ypeij and Dermout, eminent historians of the Dutch Reformed church, in their "Account of the Origin of the Dutch Baptists" say: "...the Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell in his debate with Mr. Macalla said, "I would engage to show that baptism as viewed and practiced by the Baptists had its advocates in every century up to the Christian era." The sentiment of Baptists and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in

every century can be produced. A few years ago "Crossing the Centuries", was edited by ex Presidents Roosevelt and Wilson, Cardinal Gibbons, Bishop Vincent, and others. In it they say, "Of the Baptists, it may be said, they are not reformers. These people known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity of existence 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 their New Testament faith, doctrine and adherence."

John Clark Ridpath, possibly the greatest historian ever known, and a member of the Methodist church, wrote a letter to Dr. W. A. Jerrell as follows: "I would not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptist churches then as all Christians then were Baptists." (Baptist Church Perpetuity, Page 39).

Kind sir, you will notice that the histories quoted are all written by men other than Baptists. These non-Baptist historians declare that Baptists have been in existence throughout the centuries from the days of Jesus.

It is not our desire to quarrel contentiously over the question of the baptism of Henry Wood Sherwood. However, we have been doing our baptizing for nineteen centuries and it is our desire to continue unmolested through the future. If you were to attend the General Association of Baptists (our state organization) in its annual meeting, you would find that for the greater part, the Baptists of Kentucky are wholly agreed in their stand on this matter.

The perpetuity of any organization is at stake when the administration of its laws is turned to aliens. So with baptism, the north particularly. Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist churches by all the North, while hoped for by many, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving no help coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity in the future as we have known it for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

In view of your publication last Sunday, we ask your courtesy that you print this letter full in the Sunday issue of December 26, in order that those who have last Sunday's paper might have an opportunity to see our position on this question.

We want, to thank you for your many courtesies to us preachers and to our churches in the past. We wish you the best of success in the future. May 1938, be the best year you have ever known, and yet the poorest that you shall know throughout the future.

Most sincerely yours,
LETCHER TIPTON
W. C. PIERCE,
G. L. YOUMAN,
JOHN R. GILPIN,
Committee

What is meant by redemption time? It is to fill the hour of the rightest freight of them with the life of their feeling, action, as they pass. Clarke.