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PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

# 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).

Devoted to Evangelism, Missions and Bible Doctrines

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

VOL. 12, No. 1

RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 7, 1943

WHOLE NO. 260



## THE FIRST STEPS ARE HARDEST

The average person walks about 100,000 miles in life—yet the first 100 steps are the hardest.

On February 4, 1939, we launched THE BAPTIST EXAMINER. We've taken a few steps since then. We trust we've taken the hardest ones we'll have to take.

201 Baptist Examiners have gone out since then. Our circulation now nears 7500, with a goal of 10,000 by the end of 1943. All bills are paid. Only God knows what good has been accomplished.

When I wrote my first editorial, I said that THE BAPTIST EXAMINER would be thoroughly Baptist, permanently missionary, militant as to heterodoxy, doctrinal as to orthodoxy, evangelistic to the core, Calvinistic from center to circumference, pre-millennial as to Christ's personal return, uncompromisingly opposed to worldliness, and unalterably against the "isms" of today—Feminism, Unionism, Modernism, and Arminianism.

We have tried to make this independent voice just this. We need your help and prayers now as never before. Can we count on you?

## Making God's Word Practical

Read Luke—Chapters 13-24

1. "Things are sent on people when they do wrong," insisted Mrs. G. What did Jesus teach about this problem?
2. "Do you think God is going to give life to people and then have them all lost?" demanded Mrs. H, who believed in universalism. How does this fit in with Jesus' teaching?
3. Mrs. L was peeved. She had invited certain wealthy people to her party, expecting to be invited in return, but no invitation had come. Will she get any credit for being nice to those people? What did Jesus suggest about invitations to feasts?
4. Harry had been faithful in attending church until he got married. Then he dropped out and only came on Easter or Christmas. He really had too much to do around the house, he said. Will he continue to be well-pleasing to God?
5. Mary's father hated religion, and when she became a Christian he demanded that she give up the church or leave home. She loved her father, but also knew her duty as a Christian. What is Jesus' attitude about a situation of that kind?
6. "All you have to do is to turn to God at any time through eternity and He will receive you," said a certain theological professor. There isn't any such thing as 'lost souls.' How does this square with a certain teaching of Jesus?
7. "Prayer is only a spiritual exercise; it accomplishes nothing; God does not heed our cries," said a professor in a modern school. Was he right?
8. "No one can be saved apart from baptism, church membership, and a good life," said Mr. Works in his sermon last Sunday. Did he tell the truth?

### ANSWERS

Answers: 1. (13:1-5); 2. (13:23-30); 3. (14:12-14); 4. (14:16-24); 5. (14:26-27); 6. (16:19-31); 7. (18:1-7); 8. (23:39-43).

## Was John's Baptism Christian Baptism?

By W. L. Rector,  
Ardmore, Okla.

In this study, we shall deal with our responsibility in "rightly dividing the Word of truth," 2 Tim. 2:15, as it relates to THE LAW ELEMENT of the truth. For us to meet this responsibility faithfully, there are certain cardinals that should be kept in mind. Among these, we name the following:

1. We must remember that God is eternal, almighty, and absolute.
2. We must remember that God's Word is eternal and indestructible.
3. We must remember that THE DIVINE LAW of the Word is the Lord's eternal and changeless will, objectifying His own righteous will and partaking of His own holy nature.
4. We must remember that

## The Lord And "Laws"

THE LAW is eternal, a divine means to an eternal end, or a schoolmaster to lead the sinner to the Saviour whose gift of salvation is everlasting life.

5. We must remember that THE LAW constitutes the Lord's eternal yardsticks by which He measures eternal rewards. Thus by these, the Lord provides divine standards of justice.

6. We must remember that the Bible contains both SUBSTANCE and SHADOW LAWS—the one being changeless and the other passing.

7. We must remember that THE SHADOW is not THE SUBSTANCE and THE SHADOW can be removed without destroying THE SUBSTANCE.

Surely, a recognition of these seven cardinals are foundational in any sane understanding of THE DIVINE LAW of the Word.

These truths must be held inviolate. Accordingly, we approach the following studies of LAWS with the above assumptions in the focal of our vision. These assumptions, kept in mind, should prevent us from turning aside into "cul de sacs"—blind alleys, and steer us along the straight highway of unvarnished truth.

In the Scriptures, we find DIVINE LAW expressed in LAWS, much of which antedates the codification and the giving of THE LAW at Sinai.

### Laws

We now offer the following examples of DIVINE LAW operative before the Sinaitic law was given.

In Genesis 1:28-30, the Lord spoke (not wrote) a law of privilege; in Genesis 2:17; the Lord spoke (not wrote) a law of pro-

## How It Paid Bob To Trust God

By Albert W. Lorimer

One of the severest testings in the life of R. G. LeTourneau came to him during the period in which with the Lord as his Partner, he was laying the foundation of his business. He had been engaged in highway construction work for some time when he says, "I got my eyes on a piece of State highway construction which was a little too big for me to handle with the equipment and men I then had." (Continued on Page Two)

### SOWING AND REAPING

Once when Spurgeon was asked to speak in the immense Crystal Palace in London, he went there one morning to test his voice in the building, and from the platform uttered these words:

"This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners."

Twenty-five years later Spurgeon's brother was called to see a dying artisan who told this story.

"Twenty-five years ago I was working one morning on the dome of the Crystal Palace. I was a rank unbeliever. Suddenly there came a voice, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' From that day till now I have served Christ."

God's Word will fulfill its mission if we are faithful in our testimony.—Alliance Weekly.

## THE FIRST BAPTIST PULPIT

### "The Jew, The Jew, The Hated Jew"

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:11).

I am presuming, beloved, that all are familiar with the Jewish persecutions of the last few years. Of course, this is nothing particularly new; for, for several years in Germany, the Jews

have been undergoing persecution at the hands of the German Government. It is because of this recent outbreak, though, that I bring this message to you this evening.

### I

At the very outset, I want to declare that the Jews are God's chosen people. Long years ago, the prophet Isaiah, speaking for God, spoke of them as "God's glory". "Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my

righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." (Isa. 46:12, 13).

In the early chapters of Genesis, God called Abram to be the head of the Jewish race. He thus chose the entire Jewish family at that time as His people. This Scripture tells of this choice. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, (Continued on Page Three)

John truly baptized with water.

Acts 1:5. The baptism of John, whence was it? From heaven or of men? Matt. 21:25.

He that sent me to baptize with water. John 1:33.

Preaching the baptism of repentance for the remission of sins. Lu. 3:3.

So far as the Editor's knowledge goes Baptists are the only people, who believe and teach that John's baptism was Christian baptism. The average (Continued on Page Four)

### "NOT UP TO THE SAMPLE"

A Chinese came several years ago to visit this country. He had the opportunity while here to learn something in a so-called Christian land. At the close of his visit he made this significant comment concerning our religious life, "It is not up to the sample."

When a commercial traveler takes an order from a merchant he guarantees that the goods when delivered will be as good as the sample, otherwise the purchaser is not obliged to accept the consignment.

This Chinese, while not a professing Christian, had read the New Testament. From it he had learned what ought to be seen in those who profess to follow Him. Then he had come to Christian America and he had made the painful discovery that the majority of the people whom he met here were not living in accord with the life of Jesus.—Exchange.



## The Baptist Examiner

John R. Gilpin—Editor

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE  
Per Year in Advance ..... \$5.00  
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

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

A five-year-old girl was taught to close her evening prayer, during the absence of her traveling father, with, "And please watch over my papa." It sounded very sweet to the mother, but her astonishment may be imagined when one evening the little girl added, "And you had better keep an eye on mamma too."

### HOW IT PAID BOB TO TRUST GOD

(Continued from Page One)

In his church was another man who had had experience in highway construction work, a Christian, whose equipment added to Robert's would be equal to the handling of the contract. He sought this man out and suggested to him that they bid for the work "as partners." They did so and secured the contract.

Shortly after work was undertaken, difficulties revealed themselves. Progress was slow, and it began to look as though they might lose some money on the contract. Robert's associate was one of the worrying kind. He began to find fault with one thing after another and finally said to Robert, "The trouble with this job is that you have too many relatives working for you."

The charge concerning his relatives was true to the extent that he did have a lot of them working for him. But he maintained that they were all "doing their stuff" and he didn't want to lay them off, as skilled labor was not always available when it was needed and he thought he would have work for all of them on future contracts after the present one had been completed.

As was his custom when in doubt about God's will for him in a situation, he went to prayer. He asked God to show him what to do. It is one of Robert's convictions that when a child of God is doing the best he can, he has a right to ask the Lord to help him; but he does not believe in telling the Lord to bring it on a silver platter. Therefore, he prayed and things began to happen.

He got an invitation to bid on another contract from a private concern which never sent out public bids, and was happily surprised to be awarded the contract. He went back to his State highway construction job and transferred every one of his relatives to the new contract, appointing his brother-in-law as superintendent. They went through with it according to schedule and made a nice profit. Not long thereafter, the State highway job was completed, and contrary to expectations, there was a nice profit on that, too. With the profits made on both contracts, all of Robert's obligations to creditors could

have been met. But his human "partner" on the State highway job had a different idea. His idea was that because Robert had made a profit on the second contract, all of the profit on the State highway contract should go to the "partner." That profit was \$40,000, and it was to have been split, \$20,000, to each. Stunned by the stark unreasonableness of such a proposal from a Christian and fellow church member, Robert went to see his lawyer. His lawyer told him, "Don't worry. He hasn't a leg to stand on."

But Robert did worry—for a different reason. It was not because he feared he couldn't collect in court but because the man and he besides being Christians and members of the same church, were both on the official board of that church. Though convinced that the man indeed hadn't "a leg to stand on"—either ethically or legally—Robert still had great cause for concern. What would happen to the church if two of its leading members should engage in a lawsuit? He was familiar with the Scripture which forbade Christians going to law with Christians, but he knew how to work it so that the other man would have to take the initiative and be the one to go to law. Robert often says of himself at this time, "I was not exactly lamblike of disposition, I liked to take the bull by the horns. I said, 'Lord, that money belongs to my creditors. I've got to pay them.'" Then the Lord spoke to his heart:—"How much do you love Me? How much do you love My people? How much do you love My church?"

Robert did what he has confessed was the hardest thing he ever did in his life. He went to that man and said, "Brother, we're not going to have a lawsuit over this thing. If you insist upon having all of the profit, you can have it. He can take it away from you. If He wants me to have my share, He can give it to me." He thought that his saying this might cause the man to change his mind. It didn't. He took the entire profit, and Robert let him have it.

A short time after this incident that man secured another contract. And a short time after, Robert secured another contract. On the contract which the other man took, the entire \$40,000 was lost, while Robert made enough on his contract to make up for the profit he had sacrificed. A favorite expression with Robert is: "Don't obey God because it pays, for then it won't pay. But obey Him because you love Him, and then it will pay."—The King's Business.

### THE LORD AND "LAWS"

(Continued from Page One)

hibition; and in Gen. 9:1-7, the Lord spoke (not wrote) a law of both PRIVILEGE and prohibition, and who will dare affirm that the principles of these laws are not binding today?

Somewhere between Gen. 3:6 and Gen. 4:3, the Lord spoke (not wrote) an ORDINANCE for worship, and this ordinance was honored by Abel and aborted by Cain. All know that cleansing and pardon are not in the blood of bullocks and rams and goats, and all should know that the blood of these speaks of the blood of the "Lamb slain from the foundation of the world," Rev. 13:8. The ORDINANCE the Lord gave for the ministration of worship then was not eternal because the blood in it was but a shadow of the reality of the "blood of Jesus Christ His Son which taketh away the sins of the world," 1 Jno. 1:7. But THE LAW OF BLOOD

ATONEMENT in Christ Jesus is eternal, and who will contend that blood redemption is not an eternal law of salvation?

Somewhere between Gen. 3:6 and Gen. 14:17, the Lord spoke (not wrote) the law of the tithe. Abraham knew THIS LAW and rendered his tithe to Melchizedek. This he did 422 years before the Sinaitic law was given. Jacob pledged the Lord to honor this law of the tithe 269 years before THE LAW was given at Sinai. And at Sinai the tithe was not included in the Decalogue as one of the commandments. The pre-Sinaitic law of the tithe was made a STATUTE for national Israel, and required of them. As a requirement, this law was not instituted as a new law of divine finance to apply to that generation only. He had already applied it to previous generations, even as He does to us today. God is no respecter of persons.

Now, all of us know that a law is binding until it is annulled. While the New Testament at no place annuls the tithe, it does present and confirm the tithe, Matt. 23:23 and Heb. 7:1-10.

Before Sinai, LAW is the Lord's righteous will spoken (not written) and as we shall later see, His spoken will included every law of the Decalogue, and after Sinai, THE LAW, or the TEN COMMANDMENTS, is the Lord's righteous will codified and written. Moreover, the Lord's spoken SUBSTANCE LAWS, whether spoken in the Old or the New Testament, are changeless, even as is also the Decalogue.

Every reader should remember that no writer is so discriminating and so particularizing as the Lord. He speaks with definiteness. If statutes, judgments, ordinances, and testimonies had all been in THE LAW, then the Lord would not have differentiated thus since they would have been included under THE LAW. These terms were used to differentiate and to make us understand their difference. When God had His LAW written for the control of Old Testament worship, He called it an ORDINANCE. When God had His LAW written for the control of the national life of Israel, He called it JUDGMENTS or STATUTES. When He codified His spoken laws in the Decalogue for measuring the race's relationship to Himself and to each other, He called it THE LAW. Frankly, we believe no one is qualified to think clearly through these things until he comes to understand these discriminations.

In Psa. 19:7-8, the Holy Spirit by David says, "THE LAW of the Lord is perfect, converting the soul: the TESTIMONY of the Lord is sure, making wise the simple. The STATUTES of the Lord are right, rejoicing the heart: the COMMANDMENT of the Lord is pure, enlightening the eyes." Here the Lord differentiates and discriminates. The terms are not synonymous.

The Holy Spirit, speaking through John, 1:17, says, "For THE LAW was given by Moses, but grace and truth came by Jesus Christ." Surely no one will contend that THE LAWS spoken (not written) by the Lord antedating Sinai were given by Moses. And surely, none would agree that the words, THE LAW, refer to other than the ten commandments given at Sinai. The words, THE LAW, in Acts 13:39 and Acts 15:24, clearly point toward Sinai. The Holy Spirit, speaking through Paul, Rom. 10:4, says, "For Christ is the end of THE LAW for righteousness to every one that believeth." That is, for the believer, Christ is his righteousness, and not the deeds of

the law manifested in His name.

### The Law

As previously indicated, we believe that THE LAW is the TEN COMMANDMENTS and that these TEN COMMANDMENTS are eternal and are used by the Lord to guide and to measure human conduct and that these laws are changeless as well as righteous.

That THE LAW is abiding is verified by Christ's own testimony. He says, "Think not that I am come to DESTROY THE LAW, or the prophets: I am not come to DESTROY but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from THE LAW till all be fulfilled," Matt. 5:17-18. The Lord here declares that he came not to destroy, or to annul THE LAW, but He came to keep THE LAW that all might know that His Father's will was righteous and that all might know that THE LAW would be annulled. He says further, "Whoever therefore SHALL break one of the least of these commandments, and SHALL teach men so, he SHALL be called the least in the kingdom of heaven: but whosoever SHALL do and teach them, the same SHALL be called great in the kingdom of heaven," Matt. 5:19. Now, please note the 'shalls' in this sentence. All of them point toward future observance. If Christ intended to annul THE LAW by His death, then why should the Master look down into the future and counsel men to observe and teach THE LAW?

A good friend recently said, "The eternal principles of right and wrong are sometimes called 'law' but never 'the Law.' 'The Law' was nailed to the cross. Col. 2:7-14, but 'law' was not nailed to the cross." When reading this statement, we could not keep from inquiring: Are not the ten commandments the Lord's yardsticks for measuring right and wrong? Yes, all admit—Then why exclude them from eternal principles of right and wrong? Can an individual ignore or disobey the first commandment of the Decalogue and do right? Or any other of the commandments and do right? Is not disobedience of any one of these laws wrong? Is not the observance of any or all of these laws right? If THE LAW, or the TEN COMMANDMENTS, are not abiding, then were they not annulled? And if annulled, then would not saints be absolved from any obligation to keep them? And if absolved from the responsibility of keeping the commandments, then would not all saints live without guilt before God and man? All of us could go out and violate every law of the Decalogue and be guiltless, and under such a condition how can we escape accepting sinless perfectionism? If the Lord in His death blotted out His own commandments, then how could we, who profess to love and follow Him, worship the Lord who would leave Himself without any standard of righteousness? Candidly, the assumption that THE LAW was annulled at the crucifixion of Christ carries with it implications that none should accept.

Notice, will you, further testimony by the Scriptures: The Holy Spirit by Paul declares that faith does not void THE LAW but establishes it, Rom. 3:31. Then THE LAW was operative when Paul wrote—30 years after the crucifixion of Christ.

The Holy Spirit by Paul shows that by THE LAW comes the knowledge of sin, Rom. 7:7. Had it been annulled on Calvary, then all hope would have been blacked out. Thank God, it was not annulled.

The Holy Spirit by James

confirms the presence and operation of THE LAW about 30 years after the crucifixion, Jas. 2:8-12.

The Holy Spirit by John affirms the operation of THE LAW about 60 years after Christ's crucifixion. "For sin is the transgression of THE LAW," 1 Jno. 3:4. This truth is further attested by John, 1 Jno. 5:3.

The Master says, "It is easier for heaven and earth to pass, than one tittle of THE LAW to fail," Luke 16:17. Thus tomorrow when the heavens and the earth shall be consumed by fire, 2 Pet. 3:10, THE LAW will still abound.

This friend further says, "If THE LAW is the ten commandments then the Saviour has made a mistake when He told the lawyer that the greatest commandment of the law was to 'love God with all their soul, mind, and strength, and the second is like unto it, thou shalt love thy neighbor as thyself, and on these two commandments hang all the law,' (Mat. 22:37-40). This same truth is set forth in Mark 12:30-31. No, the Lord made no mistake in declaring 'on these two commandments hang all THE LAW', and neither have we made a mistake in affirming THE LAW is the TEN COMMANDMENTS. What does the Master mean when He says, 'On these two commandments hang all of THE LAW?' These two commandments are nothing more nor less than a synthesis of the TEN COMMANDMENTS. The first commandment named by Christ, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment,' Matt. 22:37-38. This Scripture is a synthetic statement of the first four laws of the Decalogue, Exo. 20:3-8. These four laws relate man to God. The second Scripture, 'Thou shalt love thy neighbor as thyself,' Matt. 22:39, is simply a synthetic statement of the last six laws of the Decalogue Exo. 20:12-17. These six laws relate man to man. These synthetic laws state the ten commandments in two laws. Obviously then, there can be no disharmony between these Scriptures and our contention that THE LAW is the Decalogue.

Surely, the spoken laws before Sinai become THE LAW at Sinai. Every law involving divine and human relationships spoken by the Lord before Sinai is characteristic of His eternal nature. The Decalogue was not given at Sinai to make it become THE LAW but because it is THE LAW. THE LAW is eternal, even as blood redemption is eternal.

Now, in conclusion, the Scriptures teach, "God is love," and being love, He gave LAW and then THE LAW to be a schoolmaster to lead men to Christ, and since SHADOW LAWS are not SUBSTANCE LAWS, and SUBSTANCE LAWS are indestructible, then it was shadow laws (ordinances of Old Testament worship), and they only, that were annulled at the cross. Thus, we can but conclude that all SUBSTANCE LAWS and all of the commandments of THE LAW are eternal and binding. The Church of the Living God must so contend.

Finally, we offer another word about love. Love embraces two elements—justice and mercy, and that's God, for God is love, 1 Jno. 4:8. Our just God provides THE LAW to meet justice and our merciful God provides THE BLOOD to meet mercy. So in divine economy THE LAW and THE BLOOD are two sides of the same thing—Love, "God is love." Accordingly, to destroy THE LAW by Christ's death would be to destroy God, and even so THE BLOOD.



THE JEW, THE JEW, THE  
JEW

(Continued from Page One)

from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee and make thy name great: and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:1-3). Some few hundred years later God made clear the fact that the Jews were His chosen people when He was speaking to Moses: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched arm, and with great judgments. And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob: and I will give it you for a heritage: I am the Lord." (Ex. 6:6-8).

As far as that is concerned, though, in all periods of Bible history, the Jews were recognized as God's chosen people. "And thou shalt be holy unto me: for I am holy, and have severed you from other people, that ye should be mine." (Lev. 20:26). "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14:2). "Thou art like thy people, even like Israel: whom God went to redeem for a people to himself, and to make a name, and to do great things and terrible for thy land, before thy people, which thou redeemest to thyself from Egypt, from the nation and their gods? For thou shalt be confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, shalt be their God." (2 Sam. 22:34). "Thus saith the Lord, I have given the sun for a day, and the moon and of the stars by night, which divide the sea when the waves roar; The Lord of hosts is his name: If those ordinances be broken from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me for ever. For I have said the Lord; If heaven can be measured, and the foundations of the earth searched out beneath, I will also cast out the seed of Israel for all they have done, saith the Lord." (Jer. 31:35-37). "Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, and will not take any of the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." (Jer. 33:25, 26).

These verses and countless others which we might produce, clearly show that the Jews were definitely chosen of God to be a peculiar, particular people unto Himself. Realizing that his people were a chosen people, Benjamin Disraeli was seated in the House of Commons because of his Jewish ancestry, he said, "Yes, I am a Jew, and when your Gentile ancestors were naked savages in the forests, my ancestors were

God."

"One day in loved Jerusalem, There rushed a shrieking, mad-dened crowd Upon a lowly, kneeling form Before his God and Savior bowed.

And when with cruel stones they crushed His beautiful and gentle life,

He prayed the Father to forgive Their ignorance and raging strife.

This man was Stephen. Lo, a Jew,

Who died for Christ, Would I? Would you?

See! far upon a lonely isle, An aged man with snowy locks, Exiled to labor in the mines, His only temple wind swept rocks.

Ah! once he leaned on Jesus' breast,

And gazed with fond adoring eyes

Into the face where love divine Still beams upon us from the skies.

This man was John, beloved, a Jew,

Witness for Christ, Am I? Are you?

A Galilean fisher stood Amid a fierce and angry throng, No tremor spoke of hidden fear, His face was peaceful, calm and strong.

And when they nailed him to a cross

As they had nailed his blessed Lord,

He gloried thus to die for Christ, And counted it a rich reward.

This man was Peter. Lo, a Jew Who died for Christ,

Would I? Would you?

A captive bound was brought one day

To Nero's judgment seat at Rome;

For Christ he wore the heavy chain,

For Christ he had no wealth nor home;

The noblest martyr Rome could boast

Of all the thousands whom she slew

The great apostle sent by God To Gentiles with the message true.

This man was Paul, e'en Paul, the Jew

Who died for Christ, Would I? Would you?

And when the great Redeemer came

For guilty man to bleed, He did not take an angel's name,

Born of Abraham's seed— Jesus who gave Himself for you,

The God incarnate was a Jew.

## II

Although the Jews are God's chosen people, they have been sorely persecuted. Many times they have been upon the very brink of destruction and annihilation. They have been subjected to spurning scorn, and have been made the laughing stock of the nations, thus being sorely persecuted for centuries past.

The first attempt at their destruction was under the Pharaohs in 1571 to 1491 B. C. In the days of Joseph, the Jews had settled in the land of Egypt. Their prosperity caused the Egyptians to fear the Jews, with the result that they soon brought them into bondage. Hard labor and severe treatment became their lot. Afflictions and oppressions were heaped upon them for years until God raised up a chosen leader, Moses by name. Pharaoh had even gone so far as to demand the death of all the boy babies born in the land. In spite of the king's command, Moses was born and survived, and eventually he delivered the Jews through the Red Sea while the Egyptians

impetuously following, were drowned.

The second attempt to destroy the Jews was under Nebuchadnezzar in 558 B. C. As Israel became settled in the land of Palestine, God gave them fifteen judges who successively ruled over the land. The fourteenth judge was Eli, who was a priest as well as a judge, while the fifteenth Samuel, was a judge and a prophet combined. Under his despotic power, Israel changed from a theocracy to a monarchy with Saul, David, and Solomon as its first kings. Shortly after these three, degeneration set in; and, as a result of their idolatry, Israel declined and fell. The northern kingdom of ten tribes was captured by Assyria in 721 B. C., and were deported into other lands. The southern kingdom of Judah was captured by Nebuchadnezzar in 538 B. C., who burned the temple, stole its treasures, and carried the Jews into Babylon. Here they were in exile for 70 years. Various attempts were made for their destruction when in Babylon; especially in that Daniel was cast into the lion's den, and others of his friends were cast into the fiery furnace. At the end of this 70 years captivity, part of the Jews who had been deported to Babylon, returned to Palestine. It was under Ezra and Nehemiah that the temple and the city walls were rebuilt. Thus this second attempt to destroy them ended in failure.

The third attempt to destroy the Jews was under Ahasuerus in 510 B. C. Haman, a descendant of Agag, offered to pay a fabulous sum to the king of Persia for the privilege of annihilating the Jews. Yet God did not allow the enemies of the Jews to prevail. The wickedness of Haman was thwarted and he himself was hanged upon the gallows which he had prepared for Mordecai.

The fourth attempt to destroy the Jews was under Antiochus Epiphanes in 170 B. C. By skillful plotting, Antiochus involved the people in civil and religious disputes among themselves. Led by their high priest, the Jews eventually revolted. Antiochus, in retaliation, destroyed Jerusalem, plundered the temple, and even offered the sacrifice of a sow on the Jewish altar. The Jewish nation and the worship of the one true God nearly perished altogether at this time. God met the crisis, however, by raising up the Maccabees who opposed Antiochus. It was through the efforts of the Maccabees that Jerusalem was entered in triumph, the temple cleansed, and the whole country from Judah to Galilee was regained for the Jews.

The fifth attempt to destroy the Jews was made by the Roman Conquest of 70 A. D. When the Jews regained their independence from Antiochus Epiphanes, they entered into a voluntary alliance with Rome. This, beloved, proved to be their undoing. In 66 A. D. the Jews at Jerusalem revolted, and Titus, a Roman general, besieged the city. There were nearly 3,000,000 people living in Jerusalem at that time; 1,300,000 of them died as a result of the siege; 97,000 of them were carried captive into Egypt. It was the greatest catastrophe that had ever fallen upon the Jewish nation.

Even in more modern days, the Jews have been sorely persecuted. Not so many years ago, the Russian Government expelled all Jews from the country of Poland. 200,000 of them were hurriedly deported from the land. This included aged men, little children, mothers with newborn babes, the insane from the asylums, those who were

sick unto death, and even soldiers with bleeding wounds yet unhealed; all of them were expelled. On three occasions England has driven the Jews from Great Britain; and eight times, France has purged herself of all Jews. The only civilized nation of the word which has not stained its statute books with laws against the Jews, is our own country. How we ought to thank God that this land has always stood for religious freedom!

## III

A question logically arises: Why is it the Jews cannot be destroyed? The Pharaoh who attempted in Egypt to drown all the boy babies, was himself drowned in the Red Sea; Babylon and Persia, are nations long since forgotten; Antiochus Epiphanes is very rarely known, other than among profound students of history; even the iron legions of Rome and the government of the Caesars has long since been forgotten. Yet the Jews remain with us.

Since they have been thus bitterly persecuted, we logically ask, "Why is it they have not been destroyed?" "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. 30:11).

When God first chose Abraham to be the father of the Jewish race, He gave them a promise; that is still being kept by God to this day. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12:1-3). Other nations have perished completely, but not so with the Jews; they have continued and have not been destroyed, all because of the promises of God. "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation." (Joel 3:19, 20). "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54:17).

## IV

Since the Jews are God's chosen people, and in view of the fact that they have been sorely persecuted but not completely destroyed, a question logically rises as to why the Jews have been thus punished. It isn't, beloved, because the Jew is not charitable, for charity is the very foundation stone of Judaism. Practically all of my audience will remember that Henry Morgenthau gave millions for Armenian relief. Rothchild and Nathan Strauss have laid fortunes on humanity's altar to relieve the suffering of the world. In fact, even today some of my best Jewish friends around Ashland, have spent the day in Columbus relative to their Jewish charitable organizations which cares for the widows, and orphans, and others in distress. Through all ages the Jew has been charitable. It was Luis de Santangel, a Spanish Jew, who contributed 17,000 ducats to

equip a fleet for the epochal voyage of Christopher Columbus.

Why are the Jews punished? Well, it isn't because they are not honest. I never knew a Jew to owe a debt but that he paid it: if there were a ghost of a chance for him to do so. I would remind my audience that the dead beats of the world, in the main, are not Jews, but Gentiles.

Why are the Jews punished? Well, it isn't because they are not industrious. Practically everyone knows that our town is a railroad town. I see literally hundreds of hobos come in and out of town every year. I have never yet, in ten years pastorate here, seen Jewish hobos. I mean to say, beloved, that the Jewish people are industrious as a race. He may be a ragman, a dealer in junk, a pawn broker, a clothing merchant, an ambassador, a prime minister, or a chief justice of the Supreme Court, regardless of what his work may be, from the lowest social position to the highest, the Jew is always industrious.

Why are the Jews punished? Well, it isn't because they are immoral. Every once in a while, I hear someone refer to the immoralities of the Jew. May I remind you that we Gentiles have nothing to boast of in this respect. For the first 2000 years of earth's history, there were no Jews, yet the world became so corrupt that God destroyed it by a flood.

Why are the Jews punished? Well, it isn't because they are intolerant and hate others. The Jew has always been foremost in the promotion of religious liberty. I think, perhaps, the most glorious achievement of our democracy is the total separation of church and state. It was on the insistence of Baptists and Jews that this has been achieved. The first of the 13 colonies to adopt the principle of universal religious liberty was Maryland. This was brought about entirely by the activity of her Jewish citizens. All historians know that the passage of the acts of religious freedom in Virginia and, subsequently, in the United States came through the efforts of the Jewish element settling in Virginia.

Why are the Jews punished? It isn't because they are disloyal. Germany needs to be reminded today that 100,000 Jews fought for the Kaiser during the World War. At the same time, 500,000 fought under the Russian flag. The nations which were involved in the World War gave 4 per cent of their sons to the agonizing throes of that bloody contest. Yet, beloved, the Jews gave almost 8 per cent of their sons. The poppies that grow in Flanders Field today, in many respects, are fertilized with the patriotic blood that flowed from Jewish veins.

I ask again, why then are the Jews being punished? From God's standpoint, it could be said that it is because of sin. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that

(Continued on Page Four)



**"THE JEW, THE JEW, THE HATED JEW"**

(Continued from Page Three)

all these curses shall come upon thee, and overtake thee. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life." (Deut. 28:1, 13, 15, 43, 44, 64-66).

In the day when the Jews clamored for the blood of Jesus. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, his blood be on us, and on our children." (Mt. 27:24, 25). Wherever you see a Jew today, you see one with the responsibility of the blood of Jesus Christ resting upon him. The Apostle Paul tells us why the Jew suffered and why he is not now enjoying the favor of God as he once did. "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." (Rom. 11:20-23).

## V

To use a figure of speech, we might say that the Jews have been set on the side-track and we Gentiles are now on the main line. Yet, beloved, Israel shall eventually be saved. Listen to these Scriptures: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord, Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live; And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise and behold a shaking, and the bones came together, bone to his bone. And then I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the

four winds, O breathe, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves. O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezk. 37:1-14). "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, saying, And so all Israel shall be saved." (Rom. 11:1, 2, 26). A question then arises: What should be our attitude today toward these 20,000,000 Jews of earth's population? My attitude is expressed in the words of the Apostle Paul: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:18). Note the expression, "To the Jew first." My attitude is that of preaching to the hated Jew—the Jew that has been hated by practically all nations—the Gospel of the Lord Jesus Christ.

Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thought of pity for the Jew.

Yet listen, Gentiles, do you love  
The Bible's precious page?  
Then let your hearts with kindness move  
To Israel's heritage;  
Who traced those lines of love  
For you?

Each sacred writer was a Jew.  
And then as years and ages passed,  
And nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel,  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty men to bleed,  
He did not take an angel's name  
No—born of Abraham's seed  
Jesus, who gave His life for you,  
That gentle Saviour was a Jew.

And though he received Him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No, God in pity turned to you,  
Have you not pity for the Jew?

Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.  
Go, for a debt of love is due

From Christian Gentiles to the Jew.

In closing, may I urge those of my audience whether Jew or Gentile, to receive the Lord Jesus Christ who sweat drops of blood in Gethsemane; who died at Calvary; who was buried in Joseph of Arimathea's tomb; who arose from the grave, and who is now with the Father—may I urge you to receive Him tonight as your personal Savior. "But as many as received him, to them gave he power to become sons of God, even to them that believe on his name." — (John 1:12).

**WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?**

(Continued from Page One)

preacher in other denominations and most of the commentaries are as ignorant of the mission and message of John the Baptist and the purport and design of his baptism as they are of what a New Testament church is or of the plan of salvation. To answer the question as to whether John's baptism was Christian baptism necessitates the answering of the question as to what is Christian baptism. If, as some say, any baptism by immersion is Christian baptism, then John's baptism was Christian baptism; for he certainly baptized by immersion. Jno. 3:23, Mk. 1:10. If, as others say, Christian baptism requires the right kind of subjects, saved people, as well as an immersion in water; then John's baptism was certainly Christian baptism, for he was more strict at that point than any modern preacher or church that we know. He refused to baptize many who came to him, because they brought forth no evidence of repentance. He not only demanded a profession of conversion but demanded fruit to prove its genuineness before he would baptize those who came to him. Matt. 3:7-9, Lu. 3:7-14. He baptized no infants, no seekers, no probationers, no sinners to save them, none on the faith of their parents, none because they were descended from believing parents, no conscripts, no unbelieving proselytes, none who wanted baptism for pay or popularity. He stopped every comer and demanded evidence of him that he was a truly penitent believer, a disciple, a good tree that was bringing forth fruit. He baptized none but fruit-bearing disciples. That was his God-given commission. He carried it out to the letter. If, as others say, in addition to immersion in water of a proper subject, the right design is essential to Christian baptism, then John's baptism was Christian baptism.

1. It "fulfilled all righteousness." Matt. 3:15. Christian baptism could do no more.
2. It declared or "made manifest" Christ to those who saw it. John 1:31. That is the chief design of Christian baptism. John's had that design.
3. It was a test of loyalty and obedience. Lu. 7:30. To reject it was to be guilty of rejecting the counsel of God against one's self. Its rejection today is an almost infallible mark of heresy in the rejector, either on the church question or on baptism.
4. It was for believers only. Acts 19:4. Those who argue otherwise are as ignorant of the design of John's baptism as were those unconverted disciples addressed by Paul.
5. It declared remission of sins. Mark 1:4. The baptism which John preached and practiced was a baptism by which the subject declared that in his repentance the axe had been laid to the root of the tree of his old life (Matt. 3:10) or in

other words that he had died to sin; and that when he believed on "the Lamb of God that taketh away the sin of the world" he had received newness of life or the remission of sins. John had but two texts: "Repent for the kingdom of heaven is at hand;" and "Behold the Lamb of God that taketh away the sin of the world." One of these wrought conviction and repentance; the other led to faith in Christ and remission of sins. Then John baptized them. That has been the good old Baptist way always.

Surely John's baptism was Christian in its design. If, as New Testament Baptists say (not those who began in 1641 or 1520), in addition to an immersion in water of a saved person for the proper design, Christian baptism demands proper authority, then John's baptism was Christian, for it was from heaven. Matt. 21:25. John 1:33.

There is no middle ground to take as to John's baptism; it was either from heaven or of men. John said it was of God. If so, it has the authority of God the Father behind it. It had the ratification of God the Son in submitting to it. It had the approval of the Father spoken in audible voice and of the Holy Spirit descending in visible form at the baptism of Jesus by John. Outside of the resurrection the best authenticated and best ratified fact of the early life of our Lord was John's baptism.

But in Lu. 3:16 and Acts 1:5, once by John and once by the Lord Jesus, John's baptism was declared true baptism. Note the language "John truly baptized in water." So far as water baptism is concerned John's baptism was as good as Christ's; but Christ baptized in the Spirit and John did not. The New Testament makes no distinction between John's baptism and any other water baptism; the contrast is always between water baptism and the baptism of the Holy Spirit. The secret of all the opposition to John's baptism is that it was Baptist baptism. If the enemies of the Baptists admit that it was Christian then the question immediately comes as it did to the Jews, if they admitted that it was of God, why do ye not submit to it then?

John's baptism was Christian as to act—immersion in water; as to subject—a saved man or woman; as to design—declaring the faith in the Lamb of God and remission of sins of the one submitting to it; and as to authority—it was from heaven not of men.

These additional facts are to be said concerning it.

1. John preached the gospel and those baptized by him had heard and accepted the gospel. Mk. 1:14.
2. If John's baptism was not Christian then the Lord Jesus was mistaken; for He went to John to be baptized with the idea that He was thus fulfilling all righteousness.
3. No man could be one of the 12 apostles unless baptized by John. Acts 1:22. If John's baptism was not Christian, then since Christ and His apostles had no other kind, and they were the foundation of the first church of Christ (Eph. 2:20), there was a church of Christ without Christian baptism. And since all other churches in New Testament times sprang from that first church and through the labors of the apostles, there was no Christian baptism in New Testament days, if John's baptism was not Christian.
4. But some one says that John did not baptize in the name of the Trinity. How does he know? The Book is silent as to that. If He didn't, he did

no more than others. Peter told them on the day of Pentecost to be baptized in the name of Christ; and years afterwards the household of Cornelius were baptized in the name of the Lord.

5. If John's baptism is Christian baptism then what?

(1) Then those who reject it are in the same boat with the Pharisees, "rejecting the counsel of God against themselves."

(2) Those who do not preach it, do not preach the whole counsel of God; for John's baptism was a part of God's counsel. Lu. 7:30.

(3) Just to the extent that any baptism differs from John's just that much it lacks of being Christian baptism.

(4) If John's gospel fruit in John's baptism, then if your gospel doesn't fruit in Baptist baptism, you don't preach the same gospel John did. John preached the gospel of Jesus Christ. Mark 1:1.

(5) If John's baptism was Christian baptism, then Baptists only have Christian baptism for they only baptize as John did.

(6) If Christian baptism means being baptized as Christ was, you have not had Christian baptism, unless, like the Lord Jesus, you have been baptized by a Baptist preacher.

(7) If John's baptism was Christian baptism, then other but Baptist baptism is not Christian, for no other from heaven. All other are men.

**AS THE WORLD LOOKS ON**

Did it ever occur to you that a man's life is full of crosses and temptations? He comes into this world without his conscience and goes out of it against his will; and the trip between the two is exceedingly rocky. The rule of contraries is one of the features of the trip. When he is little, the big girls kiss him; when he is grown, the little girls kiss him. If he is poor, he is a bad manager; if he is rich, he is dishonest. If he needs credit, he can't get it; if he is prosperous, everyone wants to do him a favor. If he is in politics, you can't find a place for him and he is no good to his country. If he doesn't give charity, he's a stingy cuss; if he does, it's for show. If he is religiously religious, he is a hypocrite; if he takes no interest in religion, he is a hardened sinner. If he gives affection, he is a soft specimen; if he cares for no one, he is cold blooded. If he dies young, there was a great future before him; if he lives an old age, he has missed his calling. The road is rocky, men love to travel, and after all there is a great deal of satisfaction, especially if we love God.

J. E. Stoen  
Livermore, Ky.

Williams Memorial Baptist Church

Ravenna, Kentucky  
January 14, 1947

Editor J. R. Gilpin,  
Russell, Ky.

Dear Bro. Gilpin:  
I do not see why any Baptist after reading your paper, would not seek to contend more earnestly and more strongly for "the faith once delivered to the saints."

Yours in His service,  
Raymond K.

**REMEMBER MISSIONS**

It is not what you'd do with a million  
If riches should ere be yours  
But what are you doing at present,  
With the dollar and a quarter  
you've got?