

He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."---Heb. 13;5,6. Amen! We rest on this!

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

The Baptist Examiner

The Paper With A National Circulation

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

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

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WHOLE NO. 273

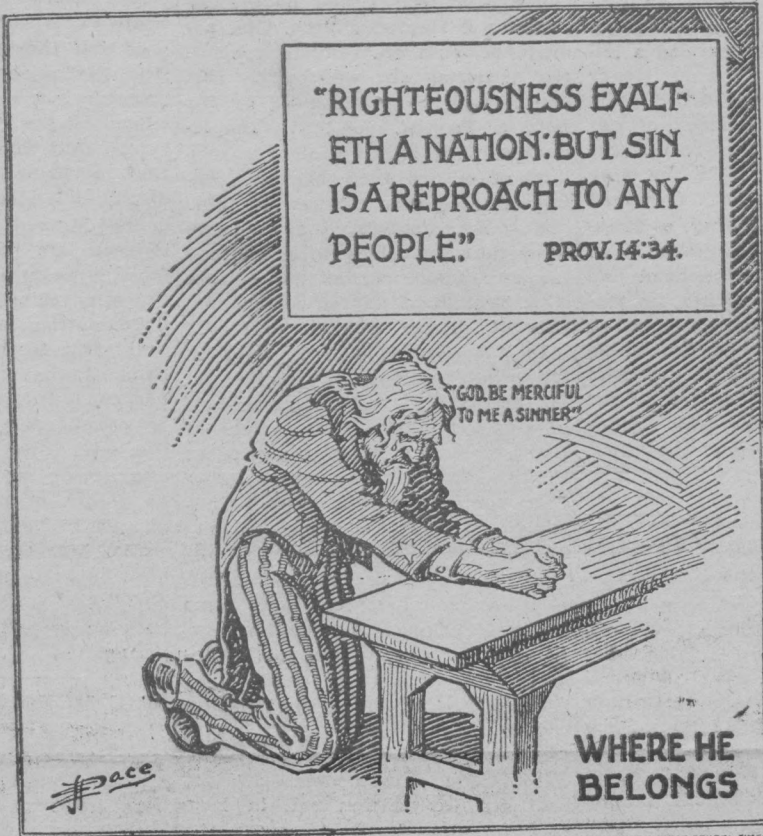
The Modern Heresy Of Baptism The Holy Spirit

L. Scofield, Campbell Morgan, Editor of the Sunday School, some sects of the Holiness and many Pedo-Baptists to make the baptism of the Holy Spirit the act by which a sinner is united to Christ or united with Christ, or in other words they the baptism of the Holy Spirit essential to salvation. We teach that to be dangerous and dangerous heresy as to God's way of salvation through Christ. John tells us: "As we have received Him, to them He gave the power to become the sons of God, even to them that believe in His name."

In the passage and many others clearly teach that men are saved through faith in Jesus Christ. To make the baptism of the Holy Spirit essential to salvation is to teach the worst kind of heresy. It is to teach that God's one and only way of saving sinners. As a matter of fact there never were but two in the world of baptism of the Holy Spirit, even in New Testament times and none since. Those two were the day of Pentecost and the household of Cornelius. The only reason for its repetition at the household of Cornelius was to silence the Judaizers, who taught that Gentiles were not entitled to all the privileges of the Gospel. But let us note some reasons for saying that men who teach the baptism of the Holy Spirit are heretics as to the one wherein God saves sinners. If the baptism of the Holy Spirit is essential to salvation, no one was ever saved until the day of Pentecost, for no one was ever baptized in the Holy Spirit until that day. Campbell is frank enough to accept the logic of his contention and says that Peter and the apostles were not saved until the day of Pentecost. The New Testament says that Christ and the apostles were one and for that reason He was not ashamed to call them brethren. Heb. 2:11. In John 15:14 He calls them friends. He told them that He had prayed for them. (Continued on page four)

Attached Baptists

Many people with saved souls are losing their lives. And nothing illustrates this condition more than divorced church membership. When we approach such Christians they are usually ready to give some old objection, such as: "The old church is weak, and I want to keep it alive." He wants the churches to keep you alive. Churches were made for men, and men for churches. "I am not sure how long I will be here." No one is sure how long he will be living, but a church is easier to move than a man. (Continued on page four)



"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chron. 7:14.

"The Memorial Supper"

J. H. Thurman, Murray, Ky.
"This do in remembrance of me" (I Cor. 11: 23-29).

The night before our Lord was crucified at Jerusalem, in that upper room in the presence of the Twelve, Jesus kept the Passover the last time with His disciples. At the close of the Passover and in the presence of the Eleven (Judas having gone out, Jn. 13:30) Jesus instituted what is known as "The Memorial Supper." And though instituted at the close of the passover it is not a passover.

The night before the crucifixion the passover was kept the last time by divine authority. Since the death of Christ the Passover for Christians has not been observed

for it was fulfilled in His death. Only thing He did say as to the frequency of it, was "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The emphasis here is not upon the frequency of its observance, but that it be observed in memory of Him. Each and every time we observe the Supper, it reminds us of His death for our sins, and at the same time looks forward to His second coming.

I. Time of Observance
Many people, including a few Baptist, observe the Memorial Supper only once a year, because the Passover was observed only once a year. But Jesus said nothing about observing the ordinance annually, monthly or weekly. The

II. Memorial Supper not a Love Feast

Nowhere in all the New Testament is it intimated that this Supper is to show love, respect or adoration. (Continued on page two)

A Solemn Challenge By A Campbellite Preacher

This is the title of a leaflet gotten out by a Campbellite evangelist. We are glad to give his challenge a little airing. He is right liberal with his challenges. There are 12 of them. We first give his challenges and then our reply.

1. "We challenge anyone to point out one doctrine we teach that is not taught by Christ for all to believe."

That is easy. Your baptism in order to the remission of sins, your church salvation, your universal church composed of all the saved, your one man reception of members, your weekly communion and other like heresies came from the Catholics, not from Christ. Your ruling eldership, your Presbyterian form of government, your idea of children being born pure and holy and other like heresies were brought by the Campbells over with them from the Presbyterians. Your salvation by works, your apostasy, your denial of election and of the other doctrines of grace are a mixture of Catholicism and Arminianism. These are a few of the many things, that you teach that Christ did not teach anybody to believe.

2. "We challenge anyone to produce any doctrine of Christ in the New Covenant that is not taught by us."

There is not a single doctrine in the New Covenant that is taught by you. Total depravity, once for all redemption by blood, justification by grace, sanctification by faith in the blood, the substitutionary death of Christ, a full and complete atonement for all sins of all the elect, the eternal security of all the redeemed, God's Providential care of His own, and all the other doctrines of the New Covenant you deny in total. And then all the doctrines as to the origin, perpetuity, membership and practices peculiar to New Testament churches, you deny every one of them.

3. "We challenge anyone to prove that we belong to any church other than that revealed in the New Testament."

(Continued on page two)

The First Baptist Pulpit

"Jesus, The Carpenter"

"Is not this the Carpenter?" — Mark 6:3.

On the twelve parapets of a bridge in Austria are twelve images of Christ, in which He is represented as being occupied in various vocations, such as, Jesus the farmer, Jesus the physician, Jesus the carpenter, and others. In entering the city, men bow in worship before the image which represents their craft. It is my desire that we may bow tonight before

Jesus the Carpenter. A big lump—supposedly of stone—lay for centuries in a shallow brook in North Carolina. People in passing, saw only an ugly lump, and passed on. A poor man saw a heavy lump, — something good to hold his door ajar, and took it home. A geologist saw it and found a lump of gold, the largest ever found east of the Rockies. Many

look upon Jesus in such a way; some see a Galilean peasant; some, a beautiful life; others see only a man; while a few, with eyes that are lighted with Divine light, behold Him as the Divine architect, carpenter, and builder of all things Jesus' work before He came to this world and since His departure, was and is, a work of building. In order (Continued on page three)

Dying Words

"All my possessions for a moment of time!" — Queen Elizabeth
"I am suffering the pangs of the damned." — Tallyrand Perigord.
"Give me laudanum that I may not think of eternity." — Mirabeau
"The devil is ready to seduce us and I have been seduced." — Cromwell.

"I am abandoned by God, and man! I shall go to hell! O Christ! Oh Jesus Christ!" — Voltaire.

"What blood, what murders, what evil counsels have I followed! I am lost! I see it well!" — Charles IX, King of France.

(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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CHURCH UNION

The past few months have disclosed a rapid development in the church-union idea. Its progress is becoming most alarming. It has risen like a forest fire fanned by March winds. From the radio and printed page we see and hear this malignant error. On every hand, I hear strangers and even a neighbor occasionally say, "I am in favor of a union of churches as we are all working for the same place, Heaven, and we should forget we are Baptists, Presbyterians and Methodists and only remember we are Christians." We meet with aged people who soon shall see life's setting sun, working their way to Heaven, yet subverting youth, by advocating such heresies.

Recently three prominent Clergymen, representing the Catholic, Jewish and Protestant faiths, toured the Southwest, promulgating brotherhood, admonishing numerous Army chaplains and officers and speaking to multitudes of soldiers. It has been proclaimed that nine out of every ten of the signs on the ecclesiastical horizon are pointing toward unity of churches in the near future. People are saying religious conflict is only a trick to weaken a nation and bring certain destruction. Many, no doubt, were pleased to read of three important churches in New Jersey, a Baptist (so-called), Presbyterian and a Congregational church considering a merger in December.

Oh! Baptist brethren and sisters, are we praying as often, long and earnest as we should? Will we be swept away by the trend toward unity in Protestantism into a place where the things we esteem highest will be lost? The only, The True Churches, Baptist Churches, shall stand and stand alone, though other denominations may die one by one before the pagan's furious assault.

War times have ever been busy times. Many are taking advantage of the opportunity afforded by the great war effort to learn a more gainful occupation and at the same time help win the war, which of course is our duty. Others may be buying another farm or laying out treasures while wages are good. But will we forget that God is due some of our time and money, and He is able to prosper with more abundance in a short time than we could gain without His help during our entire life? Matt. 6:33.

Ellen Sanders Pinkerton
Stilwell, Oklahoma

A SOLEMN CHALLENGE TO A CAMPBELLITE PREACHER

(Continued from page one)

Pshaw, you must have been in the backwoods all your days, Neighbor, not to have heard of your own people observing the 100th anniversary of the birth of your church back in 1909. And then they were several years ahead of time.

4. "We challenge anyone to show from any authentic source that A. Campbell ever founded any church or that we belong to any church founded by him or any other man."

Did you ever read the Memoirs of A. Campbell? If you will turn to pages 367-373 in Vol. 1 of Campbell's Memoirs you will find the account of the origin of the first Campbellite church, concerning which is said: "Thus there was formally established a distinct religious community" etc. That took place May 4, 1811 — nearly 1800 years too late to be in any way kin to a church of Christ. In 1847 Mr. Campbell made a visit to England. On that trip he carried a letter of introduction from Henry Clay. That letter introduced him as "the head and founder of one of the most important respectable religious communities in the United States." Did Mr. Campbell take a letter containing a falsehood with him to England and palm himself off as the head and founder of a church when he was not? Is our challenger ignorant of that letter and is he knowingly trying to fool the folk, to get them into a church, which he knows that both Campbell and Henry Clay said Campbell was the "head and founder of?"

5. "We challenge anyone to name one difference between the church we belong to and that church revealed in the New Testament."

They differ in origin, founder, head, doctrine, practice, age, character, membership, polity, mission, methods, means, and everything else that goes to make up a New Testament church.

6. "We challenge anyone to name one 'dangerous doctrine' taught by us and not taught by Christ."

Baptism for the remission of sins, church salvation, salvation by works, apostasy and many others.

7. "We challenge anyone to name one doctrine taught by us that was first taught by A. Campbell or any other man."

In 1831 in the Millennial Harbinger, Vol. 2, page 300, Mr. Campbell said: "The cause which we plead was not plead by Stone or anyone else 20 years ago."

Your "Pa" says that everything included in your cause or plea was begun by him and that no other man ever plead the thing before him. Now will you be good?

8. "We challenge anyone to criticize or oppose any part of the church we represent, without there by criticizing or opposing the church for which Christ shed His blood."

Your church, as such, has no connection with Christ. Some of your proselytes, who have joined you for the sake of peace, may know Christ because they heard some gospel preacher and believed in Him as their personal Saviour; but your gospel never saved them. It never saved anybody. It isn't the gospel of Christ. It is Campbell's gospel. Campbell himself said he began it and that no one preached it before 1811. We rejoice to believe that some of your members are saved people; but they were saved under other preachers, who preached the gospel of grace and not by Campbell's gospel, which is the "gospel in water."

9. "We challenge anyone to contradict our contention that the church of Christ as revealed in the New Testament is the only church in which men have any divine right."

The trouble with your contention is that the thing you are contending for never saw the light until 1811. The New Testament knows nothing about it except in so far as it prophesies about the

heresies of the last days. No saved man has a "divine right" in any church except a New Testament church. Many of them exercise their human rights and stay in churches like yours that were started by men like Campbell or Wesley or Luther or Calvin or some other; but they have no "divine right" to stay in them if they are God's children. God's call to all His children is for them to come out of all human institutions that they be not partaker of their sins. The only divine institutions in the world are Baptist churches. The man God sent to prepare the material out of which the Lord Jesus was to organize His own church was called a Baptist by God Himself. The only church that Christ ever established or organized was a Baptist church. God named the man He sent to prepare the material out of which this church was to be organized by His Son, a Baptist, so that simple-minded folk could know just the kind of church their heavenly Father wanted His children to join.

10. "We challenge anyone to show that we belong to or contend for any other church than that New Testament church which consists of all the children of God."

In the language of another, "there ain't no such church as that in the world." A larger per cent of God's children are members of Baptist churches than of any other because they are the only ones that conform to the New Testament pattern and contend for only regenerated church members; but there are many of God's children in other churches. The Lord Jesus Himself in Revelation, as He looked down the centuries, saw there that there would be children of God in the Catholic church and her daughters and grand daughters, one of the latter being the Campbellite church, and so He sent out the clarion call in Rev. 18:4 for His people to come out of her that they be not partaker of her sins and her plagues. If that means anything at all, it means that some of God's children are members of the Catholic church with all her sins and corruption. So with all her daughters and grand daughters.

11. "We challenge the claim that all denominations, other than Baptists, came from the Roman Catholic church as the mother of harlots and abominations of the earth."

The founder of the Campbellite church was Alexander Campbell. He was first a member of the Presbyterian church, which is a daughter of the Catholic. From the Presbyterian and Catholic churches he brought over baptism for the remission of sins, church salvation, one man reception of members, ruling elders, weekly communion and many other heresies. The Campbellite church is thus a grand daughter of the Catholic church and retains many of the family traits and characteristics of the old grandmother. The head and founder of the Campbellite church said in his debate with Walker: "Baptists can trace their origin to the apostolic times and produce unequivocal testimony of their existence in every century down to the present time." Campbell-Walker Debate, p. 262.

Mr. Campbell said "the church at Jerusalem was a Baptist church" and "the church at Samaria was a Baptist church." In his debate with Mr. McCalla, after he was no longer a Baptist, Mr. Campbell said: "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced" Campbell-McCalla Debate, p. 378.

Sir Isaac Newton said of the Baptists: "The Baptists are the

only body of Christians that has not symbolized with the church of Rome."

Ypeij and Dermout, Dutch reformed church historians, said of the Baptists: "The Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society has preserved pure the doctrines of the gospel through all ages."

Baptists, not Campbellites, are the only folk that have none of the tinsel or toggery or old rags of Catholicism about them.

12. "We challenge anyone to be a Christian, and serve the Lord by faith, without being one of our brethren and a member of the only church to which we belong."

Now there it is in black and white. This Campbellite "sputer" says that they are the only Christians. My! won't there be lots of room to spare in heaven? Wonder where all the folk went who died before that thing was ever born in 1811 or Campbell was ever heard of? That is straight out "be dipped or be damned" Campbellism. Most of them are ashamed of it now a days. 40 years ago lots of them said the same thing. But most of them have gotten ashamed and quit that. But if the gentleman really believed that nobody is going to heaven but Campbellites, he is to be commended for coming out in the open over his own signature and saying so. But won't heaven be thinly populated if he should happen to be right? But, have no worry, beloved, he is as near right here as the average Campbellite is on all the Scriptures, which means that he is just about 110 percent wrong.

"THE MEMORIAL SUPPER"

(Continued from page one)

miration one for another. Had this been its purpose, their host no doubt would have been present. Surely Jesus would have had His mother present and the Apostles would have had their friends there. But this was not its purpose. Its only purpose was to keep in memory His death for our sins and to remind us that in due time He will come back to this earth again.

III. The Gospel in Symbol

Jesus gave His church two pictures of the gospel, Baptism and the Memorial Supper. Neither of them is essential to salvation, but they picture everything that is essential. Baptism pictures the death, burial and resurrection of Christ. The Memorial Supper pictures the broken body and shed blood of our Lord, which is the death of Christ for our sins. This is the very heart of the Gospel. These two pictures preserve the gospel.

This Supper is not a sacrament as many believe; it bestows no grace. The sacramental views of the ordinances is, through them grace is bestowed; even "the grace of salvation" is bound up in them. No ordinance, no salvation is their theory. The Bible view of the ordinances is symbolic. The emblems used in the Supper are symbols and along with baptism symbolize the deep meaning of Christianity. Bread and wine symbolize nourishment which is so vital to the proper growth and development of spiritual life. The "one bread" which symbolizes the broken body of our Lord was made from wheat whose life had been crushed out. The wine, which symbolizes the blood of Christ was made from grapes whose life also had been crushed out. So the life of Christ was crushed out of His body. This bread and wine are what they are because of what they have undergone. So Christ is what He is to us because of what He has under-

gone and endured. "He endured the cross and despised the shame. He poured out his soul unto death. — All for our sins."

IV. Taking it Worthily

Many people refuse to take the Memorial Supper because of what is said in V. 29. "He that eateth and drinketh unworthily, and drinketh damnation to himself, not discerning the Lord's body." In the humble judgment of this writer there is no passage of scripture more generally understood than this one. In the first place, according to scripture, "damnation" here should be "judgment." In the second place, many fail to note, that "Unworthily" here is not an adjective describing the condition of the communicants, but is an adverbial manner describing the manner in which the ordinance was observed. "Not worthy or not deserving" but "unworthily" does not occur in this passage.

The Corinthians had seemed to be making an ordinary feast of the ordinance, and had not strictly in mind the Lord's body for their sins. They had not "discerned the Lord's body." Paul had not seen in the bread the broken body of our Lord, nor the cup His shed blood for their sins. Paul writes to correct their "unworthily" celebrating the ordinance. He said to them, "What? have ye not houses to eat and drink in or despite ye the church of God? What shall I unto you? shall I praise you this? I praise you not. And man hunger, let him eat at home that ye come not together to our condemnation." Paul's words clearly show that they had celebrated the Lord's Supper in a very unworthy manner.

Paul further said, "Let a man examine himself, and so let him eat etc. Now what is the purpose of this self-examination? It is to discern one's own worthiness that were the test, we would weigh and found wanting. Of course, if one was drunk yesterday, he should not approach the Supper today, as some advocate yet, if such a person in eating the Supper sees in it the representation of the dying Christ for his sins, he is in a much more serious frame of mind for taking the Supper than one who examines himself and eats because he feels himself worthy.

The most consciously unworthy who see Christ as their substitute dying in their stead for their sins, are rightly eating the Lord's body." One who feels worthy sees his self-conceit, instead of his own unworthiness, and therefore, does not see in the emblems Christ dying for him, a ruined and condemned sinner.

If I eat the Supper with a frame of mind for the proper service of the Memorial Supper, though I fall short of what I should be so far as fitness is concerned, (Continued on page four)

THE CARPENTER

continued from page one)
His 33 years of earthly minis-
try harmonize with His Pre-
incarnate and Post-incarnate work,
and of necessity be a carpen-
ter in the flesh. If He had
anything else, God's plan
would not have been fulfilled com-
pletely.

I
as a carpenter built the
world. "All things were made by
him and without him was not any
made that was made." (John
1:3). In the beginning God created
heaven and the earth." (Gen.
1:1). You will notice that this verse
refers to the creative acts of God.
Remember the words of Je-
sus: "I and my Father are One."
(John 10:30). The God of the Old
Testament is the Christ of the New
Testament. Even though the name
Christ does not occur in Gen-
esis, His creative acts that are
described. "For by him (Jesus)
all things created, that are in
heaven, and that are in earth, vis-
ible and invisible, whether they be
thrones, or dominions, or prin-
cipalities, or powers; all things were
created by him, and for him." (Col.
1:16). "God . . . hath in these last
days spoken unto us by his Son,
whom he hath appointed heir of
all things, by whom also he made
the worlds." (Heb. 1:1, 2).
Believe that this world was
created and all things therein by
Jesus Christ. Evolution
never explain the riddle of the
universe. A lad came rushing home
from school. "Now I know where horses
come from; Mr. Shultz, the black-
smith makes them." When his fa-
ther remonstrated, the boy said, "I
don't make one." The father
said, "Did you see him make a
horse?" To which the boy replied,
"I did not see him make a
horse; I saw him finishing one
when he was just nailing the shoes
on when I passed by." That is just
evolution. At best it is but a
series of guesses.

be discouraged, poor little
chipmunk, by and by
years after, I can see
will be a full grown chimpan-
zee.
I see with prophet's ken
I'll take your place in the
ranks of men
In the great sweet by and by,
I'll be angels, you and I.
Should I swat you, poor little
chipmunk?

phetic chum of my home on
high.
"What Darwin says, not I."
Look about for Jesus' work
as carpenter. View the world as
a creation. He built every spring
ripples in the sunlight; every
great and small; every
that mirrors the glory of the
swelling moon; the swelling
caps of all the oceans and
lakes. He built every mountain
adds its grandeur to the
world. He made the rock-ribbed
peaks of the west, the peaceful
slopes of the east. The hand that
built the hardy redwoods of Cali-
fornia is the hand that built the
maples of Ohio. The mes-
quite of Mexico, the cactus
of Arizona, the blue grass of Ken-
tucky and the date-palm of the
Sahara are all built
of the same carpenter. The
common limestone as well as
the expensive marble and granite.
The rose that sheds its perfume
in the desert air, each slender vio-
let that peeps from beneath the
sand and each hardy, golden sun-
flower Jesus built them all.

Behold the gentle moon
at night as it placidly beam-
s across the earth and water below. No-

tice each tiny star, the golden sen-
tinals of the night. Note with Job
the sweet influences of the Pleiades
and Orion. View the sun as a
great ball of fire in its travels
from the eastern to the western
horizon daily, and then turn away
to say with the Psalmist, "The hea-
vens declare the glory of God; and
the firmament sheweth his handy-
work." (Psa. 19:1). Surely David
must have been thinking of Jesus
as a carpenter when he said, "When
I consider thy heavens, the work
of thy fingers, the moon and the
stars, which thou hast ordained;
what is man, that thou art mind-
ful of him?" (Psa. 8:3, 4). Every
ray of sunlight, every color of the
rainbow, and every tint of the sun-
kissed sky tells us of Jesus the de-
signer of the universe.

Turn your telescope toward the
interior of the earth. See there the
gold, silver, iron, coal, diamonds,
platinum, and quartz. Sometimes it
occurs in pockets; sometimes as
dust; again, it is in nuggets; and at
other times it occurs in strata, but
always the handiwork of God is
seen.

Look at the life of the waters,
with its hundreds of specie of fish.
Some beautiful, others hideous,
some game, some timid; some mon-
strous in size, while others are so
small they must be magnified 400
to 500 times to be seen; some with
fins, others fin-less; some useful
for food, some the rankest of poi-
son. Yet each bears the marks of
having come from the hand of
God.

Even in the animal world we
behold Jesus' work as carpenter.
Compare the slow-footed tortoise
with the swift-footed hare; the
shrieks of the noisy jackass with
the musical "baa" of the sheep;
the agility of the monkey with the
clumsiness of the elephant; the
usefulness of the cow with the use-
fulness of the warthog; the fero-
city of the lion with the gentleness
of the lamb. Each is built exactly
as Jesus drew the design.

The birds that fly in the Hea-
vens show many marked differ-
ences. The crimson breast of the
robin, the sweet songs of the oriole,
the chipping of the chick-a-dee,
the destructiveness of the cat-bird,
and the singing of the canary was
all alike planned by the hand of an
all-wise Creator.

Then, study the capstone of crea-
tion — man himself. Five colors,
hundreds of languages, thousands
of diversities, and millions of hab-
its differentiate the 1,500,000,000
of the human family and Jesus Christ
made us all. There are those who
have been troubled believing that
God created the world and all that
is therein. Not so with me. When
I see the beauty and homogeneity
of it all I would have trouble be-
lieving that it came otherwise.
Sir Isaac Newton, the Christian
scientist, had a friend, an av-
owed infidel. Newton had a me-
chanic make a replica of the solar
system in miniature. The central,
large gilded ball represented the
sun; Mercury, Earth, Venus, Uran-
us, Saturn, and other planets were
arranged so that by turning a
crank, the sun would revolve and
the planets revolve about it. The
infidel friend began to admire it
and said to Newton, "Who made
it?" Newton said, "Nobody." The
infidel quickly turned and said,
"Evidently you did not understand
me; I said, Who made it?" Newton
said, "Nobody." The man said, "I
am no fool; I know that someone
had to make it." Newton said,
"This is but a poor imitation of
the grander system which we
know; you will not believe but that
this had a maker, yet you are will-
ing to say that the original came
into being without either designer
or maker."

II
Jesus as carpenter built the
Bible. 2600 times the Old Testa-

ment prophets and 525 times the
New Testament writers assert that
their words are the words of God.
Numerous statements occur such
as "The Lord spoke unto Moses,"
"Thus saith the Lord," or "Now
the word of the Lord came unto
Jonah." "For the prophecy came
not in old time by the will of man;
but holy men of God spake as they
were moved by the Holy Spirit."
(II Peter 1:21). "All scripture is
given by inspiration of God, and is
profitable for doctrine, for reproof,
for correction, for instruction in
righteousness." (II Tim. 3:16).
"And Moses . . . said unto them,
These are the words which the
Lord hath commanded." (Ex. 33:
1).

When Columbus discovered the
Orinoco River, someone said that
he had discovered an island. He
replied, "No such river flows from
an island. That mighty torrent
must drain a continent." It is
thus with the Bible. No man could
have written it if he would and
no man would have written it if
he could. It must have come from
Jesus.

The Bible was written on two
continents and was printed in
three languages; its composition
extended through 16 centuries. It
was written by forty men at dif-
ferent times and places under the
most varying circumstances. It was
written in tents, deserts, cities, pal-
aces, and dungeons. It was written
by kings, judges, priests, prophets,
physicians, patriarchs, prime min-
isters, herdsmen, scribes, soldiers,
and fishermen. Yet in spite of all
these differences, it is one Book,
with one system of doctrine, one
code of ethics and one plan of sal-
vation. Suppose we were to select
forty men of different walks of life
today to write a book on theology
or church government, and were to
put them in different rooms. Their
completed book would be so
diverse that it would take steel
binding to hold it together. The
differences of the writers would
be even far greater if they were
separated by centuries as were the
Bible writers. Yet in the case of
the Bible, there is unity and har-
mony. It is a volume of 66 books
written with such perfect accord
and unison that we know that it
must have been Jesus Himself who
placed the words in the mouths
of the prophets. Many human
mouths and hands spoke and pen-
ned the words of the Bible, but
behind all was Jesus' guiding, over-
ruling and controlling.

Shall we suppose that there is
a man upon the earth who has
lived for 6,000 years and that he
has been thrown into the sea to
be drowned; he has been com-
pelled to drink every deadly poison;
he has been locked in prisons and
dungeons and has been bound in
iron chains; he has been crucified
until his friends thought him dead;
hundreds of times he has been
burned at the stake, yet he lives.
Such a person would be a super-
man. This is precisely the treat-
ment which the Bible has received.
Does this not prove that the Bible
is superman? The fact that it lives
despite all opposition, unmis-
takeably proves that it is not of man
but of God and that Jesus the car-
penter built the Bible.

You can find evidences of Jesus
as the builder of the Bible in the
entire Book.

In Genesis, He is Shiloh and seed
of woman.

In Exodus, He is the Passover
Lamb.

In Leviticus, He is the High
Priest.

In Numbers, He is the Star out
of Jacob.

In Deuteronomy, He is prophet
like unto Moses.

In Joshua, He is captain of the
Lord's hosts.

In Judges, He is the messenger of
Jehovah.

In Ruth, He is our Kinsman.
In Samuel, He is the Lord and
seed of David.

In Kings and Chronicles, He is
the Lord of lords and King of
kings.

In Ezra and Nehemiah, He is
Lord of Heaven and earth.

In Esther, He is the mighty
God, who cares for His people.

In Job, He is our risen Redeem-
er.

In Psalms, He is the perfect all-
in-all.

In Proverbs, He is the wisdom of
God.

In Ecclesiastes, He is the preach-
er.

In Songs of Songs, He is fairest
among ten thousand.

In Isaiah, He is the suffering
servant.

In Jeremiah, He is the Lord our
Righteousness.

In Lamentations, He is the Man
of Sorrows.

In Ezekiel, He is high priest of
God on earth.

In Daniel, He is the ancient of
days.

In Hosea, He is the risen son of
God.

In Haggai (and other minor pro-
phets), He is the desire of the na-
tions.

In Malachi, He is the Sun, our
Righteousness.

In Matthew, He is the King of
the Jews.

In Mark, He is the perfect ser-
vant.

In Luke, He is the man whose
name is the Branch.

In John, He is the Son of God.

In Acts, He is the ascended Lord
and Christ.

In Romans, He is the Lord of our
Righteousness.

In Corinthians, He is first-fruits
from dead.

In Galatians, He is author of
Paul's apostleship.

In Ephesians, He is the head of
the church.

In Philippians, He is the believ-
er's pattern.

In Colossians, He is the fulness
of the godhead bodily, or the
All-in-all.

In Thessalonians, He is the Com-
ing One.

In Timothy, Titus, and Phile-
mon, He is the sovereign of His
servants; the Head of His church-
es.

In Hebrews, He is our great
High Priest.

In James, He is the Lord of
Glory.

In Peter, He is the chief corner-
stone and the example of suffer-
ing.

In John, He is the Advocate for
His little children.

In Jude, He is the keeper from
Apostasy.

In Revelation, He is the coming
One.

S. D. Gordon tells of a Christ-
ian lady whose age began to tell
on her memory. Though she had
been a great Bible student, even-
tually all of it went from her
memory save only, "I know whom
I have believed, and am persuaded
that he is able to keep that which
I have committed unto him again-
st that day." (II Tim. 1:12). As her
last days continued all she could
remember of this passage was,
"That which I have committed un-
to Him." And on her death bed
all she could recall was "Him" and
she kept saying this to herself—
"Him, Him, Him." She had lost the
whole Bible but one word, but she
had the whole Bible in that one
word.

III
Jesus as carpenter built the
church. "And Jesus answered and
said unto him, Blessed art thou,
Simon Barjona: for flesh and
blood hath not revealed it unto
thee, but my Father which is in
heaven. And I say also unto thee
that thou art Peter and upon

this rock I will build my church;
and the gates of hell shall not
prevail against it." (Matt. 16:17,
18). In spite of these words of Je-
sus, there are many heretical and
heterodox souls who say that
the church was founded on the day
of Pentecost. I do not think that
it can be too strongly argued that
Jesus built the church in the days
of His flesh. On the day of Pente-
cost 3,000 souls were added to the
church. "Then they that gladly re-
ceived His word were baptized;
and the same day there were added
unto them about three thous-
and souls." (Acts 2:41). If one says
that he is going to add \$100 to his
bank account, it argues and im-
plies that he now has a bank ac-
count. Accordingly since 3,000 souls
were added on the day of Pente-
cost, then surely the church was
in existence before that memorable
day.

Shortly after Jesus mentioned
the church, He gave to it a rule
of discipline. "Moreover if thy bro-
ther shall trespass against thee,
go and tell him his fault between
thee and him alone; if he shall
hear thee thou hast gained thy
brother. But if he will not hear
thee, then take with thee one or
two more, that in the mouth of
two or three witnesses every word
may be established. And if he shall
neglect to hear them, tell it unto
the church; but if he neglect to
hear the church, let him be unto
thee as an heathen man and a pub-
lican." (Matt. 18:15-17). He does
not say that this was the rule of
discipline for the future church
nor for the church that was to be
organized at Pentecost. Rather He
said, "Tell it unto the church," as
if to imply emphatically that the
church already existed.

In prophecy it is stated of Je-
sus, "In the midst of the church
will I sing praise unto thee." (Heb.
2:12). The only time that Jesus
ever sang in the church was when
He instituted the Lord's Supper,
at which time it was said, "And
when they had sung a hymn they
went unto the Mount of Oli-
ves." (Mark 14:26). Please remem-
ber that this was not only prior to
the day of Pentecost; but it even
antedated His death.

Do not the Scriptures likewise
tell us that the Apostles were in
the church before Pentecost. In
fact the first members of His church
were the Apostles. "And God
hath set some in the church, first
apostles." (I Cor. 12:28). These
were chosen in the beginning of
Jesus' ministry which would em-
phatically say to us that Jesus
built His church in the days of His
personal ministry.

IV
Jesus as carpenter built the in-
ter-world bridge. I mean by this,
the bridge which spans the chasm
between Heaven and earth. Note
these scriptures, "For I delivered
unto you first of all that which
I also received, how that Christ
died for our sins according to the
scriptures." (I Cor. 15:3). "... And
without shedding of blood is no
remission." (Heb. 9:22). "For he
hath made him who knew no sin;
to be sin for us, that we might be
made the righteousness of God in
him." (II Cor. 5:21). "Who his own
self bare our sins in his own body
on the tree, that we, being dead
to sins, should live unto righteous-
ness: by whose stripes ye were
healed." (I Pet. 2:24). "For Christ
also hath once suffered for sins,
the just for the unjust, that he
might bring us to God." (I Pet. 3:
18). Such a bridge spanning earth
and heaven had been prophesied
since the fall of man in the Garden
of Eden. When Christ died upon
the cross, that bridge was com-
pleted, for Jesus who was God in
the flesh, the perfect man, the per-
fect God, joined heaven and earth
which had become separated at the
Garden of Eden.

When the famous Brooklyn Bridge was constructed two architects were prostrated. One was slain by his toils, the other became a life invalid. To build the inter-world bridge required the death of the Divine architect. The blood of Jesus had to be spilt.

The first time I visited Niagara Falls I was tremendously interested in the tradition concerning the Seneca Indians who once lived in the neighborhood of Niagara Falls. Each year they made an offering to propitiate the Spirit of the falls. The offering was a beautiful maiden. On a bright moon-light night, in a white canoe, filled with flowers, deer, and fruits, she would push out into the stream, and the current would carry her to her death. The daughter of the chief was chosen one year. As the Indians waited in their canoes just above the precipice over which the water drops, the old chief saw the current carrying his daughter swiftly to her destruction. With a few swift strokes of his paddle he brought his own canoe along side that of his daughter. There was a look of infinite love, a swift embrace and both went over the falls together. He loved his daughter too much to see her take the death journey alone; that was real love. But this story lacks the superlative element. It would have been far better had the chief stepped into the boat and died for his daughter. It may be fine to die with another, but far better to die for another. That was what Christ did. When humanity's boat was about to drift over the falls, he placed the feet of the doomed race safely on shore and went down into the rapids alone, thus bridging the gulf between earth and heaven and destroying the chasm which separated God and man.

V.

Jesus as carpenter is building Heaven now. "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3). The Lamb who built the inter-world bridge has gone away to build for each of the elect, a mansion in Heaven. If you are one of God's elect, then the title to it is yours; you are absolutely sure of it; no one can prevent you from inhabiting it; what a glorious day it will be when you cross its threshold.

Jesus is now selecting, marking, preparing and finishing that home for you. A Sunday School teacher asked what was Jesus' work while on earth. Someone said, "He was a carpenter." "And what did He build?" was asked. "Why houses, I suppose." "And," said an old saint, "Thank God, He is still building them; He is preparing a mansion for me."

When the Franco-Prussian War broke out a young lieutenant of the Prussian army told the girl he loved that when he returned he would take her to the home that he would provide for her. "When the war was over and the troops returned to Berlin in triumphant procession, Julie stood by her gate waiting for her lover who was sleeping beneath the sod of a foreign land. "But he must come; he said he would," she kept saying to herself. So she watched for forty years in all kinds of weather, day by day. Then her mind was turned, she fell ill waiting for him, was carried to the hospital where she died. Thank God, Jesus is providing a home for us and will not disappoint us! His coming is made possible by His going, for He said, "If I go, I will come again." (John 14:3).

The End Of The Way

My life is a wearisome journey: When the last feeble footsteps
I'm sick with the dust and heat, are taken,
The days of the sun beat upon me And the gates of the city appear,
The briars are wounding my feet; When triumphant songs of re-deemed ones
But the city to which I am going Sweetly fall on my listening ear;
Will more than my trials repay; When all that now seems mysterious
All the toils of the road will seem nothing Shall be plain and clear as the day—
When I get to the end of the way. Yes, the toils of the road will seem nothing
When I get to the end of the way.

With hills so many and rugged to climb When I get to the end of the way.
I often am longing for rest; Though now I am footsore and weary,
But He Who appoints me my pathway I shall rest when I'm safely home;
Knows just what is needful and best. I know I'll receive a glad welcome,
I know in His Word He has promised For the Saviour Himself has said, Come.
That my strength shall be as my day, So when I am weary in body,
And the toils of the road will seem nothing And sinking in spirit, I say,
When I get to the end of the way. All the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me, Cooling fountains are there for the thirsty;
Or give me one trial too much; There are cordials for those who are faint;
His people He has dearly purchased, There are robes e'en whiter and purer
And Satan can never claim such Than any that fancy can paint.
By and by I'll see Him, and I'll press onward,
praise Him, Thinking often through each weary day,
In that city of unending day, All the toils of the road will seem nothing
And the toils of the road will seem nothing
When I get to the end of the way. When I get to the end of the way.

Are you ready for His coming? If not, then heed the words of Jesus, "Repent ye, and believe the gospel." (Mark 1:15).

THE MODERN HERESY OF BAPTISM

(Continued from page one)
that his faith fail not. All the 12 were true believers except Judas. He was an unbeliever from the beginning. John 6:64. If true believers they were saved when they believed and could not therefore have been saved on Pentecost.

2. But Paul cites David and Abraham in Rom. 4 as Old Testament examples of how God justifies sinners apart from works. Neither of them were ever baptized in the Holy Spirit; therefore the baptism of the Holy Spirit is not essential to salvation and never was.

3. In Gal. 3:8 Paul says that the heathen, saved under the worldwide commission are saved just like Abraham was. That shows conclusively that neither baptism in water nor baptism in the Spirit are essential to salvation; for Abraham was saved without either.

4. If the contention above is true, then when Scofield and Morgan and the editor of the Sunday School Times teach that the baptism of the Holy Spirit is essential to salvation they are teaching another gospel; and Paul says "if any man preach any other gospel unto you than that which we have preached unto you, let them be accursed (anathema)." Gal. 1:8-9.

5. Note again. Some of the Holiness folk claim that the baptism of the Holy Spirit is the second step in salvation, namely, the complete sanctification of the body, soul and spirit. They are more consistent and less blasphemous than the others, who substitute the baptism of the Spirit for believing in Christ, or plus the work of Christ with the baptism of the Spirit. They admit that sinners

are justified by faith in Christ; but say that complete sanctification comes by the baptism of the Spirit. The objection is that it "plus-

ses" the work of Christ and adds to His finished work something else as a condition of final entrance into heaven. That too is dangerous and blasphemous heresy. Why? Because to add anything to the finished work of Christ as the one condition of final entrance into heaven, is to say that Christ's merit and righteousness and blood are not sufficient to take a sinner who trusts Him all the way to God and heaven; and that is the worst form of blasphemous heresy as to the plan of salvation. Besides Paul said that men are sanctified by faith in Christ, not by baptism of the Holy Spirit, just as they are justified by faith in Christ. Acts 26:18. Again this theory is open to the same objections as touching Abraham, David and other Old Testament saints, that the first one is. None of them were baptized in the Spirit and yet again and again Abraham is held up in the New Testament as the pattern believer for all ages and peoples. Yet again the same objection can be urged to it that was to the other theory; namely, that it makes God have two ways of saving folk and denies Paul's argument in Gal. 3:8 that the heathen are to be saved just like Abraham was. But the most serious objection to this notion of the baptism of the Holy Spirit is that it makes salvation a two-story affair and sends millions of true believers in all ages to hell, the born again sons of God, for want of the so-called second blessing or baptism of the Spirit. This too is a subterfuge and a snare to blind men in the all-sufficiency of the finished work of Christ as the only ground of salvation from past, present and future sins, imputed once for all to every soul that believes in Jesus Christ; with

the guarantee of the Son of God Himself, that of all that ever came to Him, He never lost one and will 'in no wise cast out' one such.

6. The teaching that the baptism of the Holy Spirit is essential to salvation is therefore heretical in making God the author of two ways of saving folk; in denying the sufficiency of a simple faith in Christ to save every believer for all time and eternity; in making every believer in Christ, who has not received the baptism of the Holy Spirit a half-breed or a wood's colt, no longer the devil's and only half way God's; in filling this country with deluded souls who believe in a two-story religion and rely on an internal experience, which they call the baptism of the Holy Spirit, to save them rather than rest wholly on the finished work and atoning blood of the Son of God, who died for their sins and was raised for their justification. The modern heresy of the baptism of the Holy Spirit is not only responsible for the above mentioned soul destroying heresies, but it is also the parent of these triplets of Satanic heresies, namely, (1) the invisible church, the "one body of Christ" into which all believers enter by the baptism of the Holy Spirit; (2) the doing away with water baptism or the substitution of pouring to symbolize the outpouring of the Holy Spirit, rather than immersion to symbolize the burial and resurrection of the Son of God; (3) and the "Uniontarian" notion of the branch church theory or one-church-is-as-good as another or the federation of the churches or the Inter-church movement because (they say) the invisible, spiritual church, entered by Holy Ghost baptism is the main thing and all the others are mere forms and ceremonies. Baptist churches have no worse enemies than these three and the modern baptism of the Holy Spirit heretics are the progenitors of them all or rather Satan working through them is using these to prevail against and destroy Baptist churches, the only true churches of Christ.

DYING WORDS

(Continued from page one)

"Oh, that I was to lie upon the fire that is quenched a thousand years, to purchase the favor of God, and be reunited to Him, again. But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity, forever and ever." Oh, the insufferable pangs of hell." — Sir Francis Newport.

"I would give worlds, if I had them, that the 'Age of Reason' had never been published. Oh, Lord, help me! Christ, help me. Stay with me! It is hell to be alone." — Tom Paine.

DETACHED BAPTISTS

(Continued from page one)
suitcase or a trunk.

3. "My people are all members there." But if you can stand to sever your physical relations with them for material comforts, surely you can afford to break this sentimental tie for your soul's welfare.

4. "My parents are buried there." But this is only a sentiment common to human nature. It would make your blessed dead doubly dead to know that you are robbing yourself of a robust and progressive Christian life for such a sickly sentiment. It is just like Satan to wed you to a well of tears. It is just like God to lead you to streams of living water. We must not embrace graves. "Let the dead bury the dead."

5. "I can do just as much good out of the church as I could if I were in it." But, if this is true then Christ made a mistake when

He established the church. And is not my duty to defend His takes. You are matching judgment against His. — Cop

"THE MEMORIAL SUPPER"

(Continued from page two)
cerned. There is no reference to the text or context to the words of the communicants, but to the manner and purpose of ordinance. "This do in remembrance of me."

V. Who Should Take the Memorial Supper?

1. Surely no one would say any but a Christian should partake in this solemn ordinance. Lessons to be taught as well as blessings to be derived are highly spiritual and must "spiritually discerned." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither he know them, because they are spiritually discerned." (I Cor. 2:14).

2. Only the Scripturally Baptized. They that gladly received word were baptized. And they continued steadfastly in the Apostles' doctrine, and in breaking of bread and in prayers." (Acts 2:41). Note two or three things said. They were saved for they "gladly received his word," were scripturally "baptized," had "One Lord, one faith, one baptism." That was by immersion they were, "buried with Christ in baptism." (Col. 2:12; Rom. 6:4). They were sound in "the apostles' doctrine," observed the Lord's supper and had fellowship and peace.

3. Members of a Scriptural Church

By "a Scriptural Church" mean one that is not only true in doctrine and practice, but scriptural in origin. That is, the first unit was organized by Jesus during His earthly ministry in Palestine, Western Asia. Jesus "upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18). This passage guarantees the perpetuity of our Lord's church and we are able to identify it by what they teach and practice the light of the word of God as well as by Church History.

4. Members of the Same Church

The Memorial Supper is a church ordinance and not a denominational ordinance. Jesus instituted the Supper in the First Church in Jerusalem, and said nothing of it being observed outside of a local church. Paul writing to a local church said "...keep the ordinances, as I delivered them to you, for I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread." (I Cor. 11:23). Again to the same church Paul wrote: "For we being many, are one bread, and one body; we are all partakers of that bread." (I Cor. 10:17). Paul's words make it clear that the Supper was to be observed only by the local church. It is "strictly a church affair, and not other like faith and order."

Summing it all up it is the memorial of Christ's death for our sins, given by our Lord Himself as the first unit of His local church to be observed by each one of "till He comes."

Give this copy of THE BAPTIST EXAMINER to some friend.