

# Jonah Learned More In The Bottom Of The Sea Than Most Preachers Learn At The Seminary

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

## The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

"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).

VOL. 12, NO. 23

RUSSELL, KENTUCKY, SATURDAY, JULY 10, 1943

WHOLE NO. 282

### Twenty-five Great Preachers

Twenty-five great preachers  
All pictured in a row;  
One went to heaven,  
And left twenty-four.

Twenty-four great preachers,  
Just a half for a state;  
Six turned to monkeys,  
And left ten and eight.

Eighteen tremendous preachers,  
Quite proud o' themselves;  
Six married heiresses,  
And left only twelve.

A dozen mighty preachers,  
All very lovely men;  
Two went to Yarrup,  
And then there were ten.

One distinguished preacher  
To save every state,

Two joined the 'leaders,'  
And then there were eight.

Eight prodigious preachers;  
World in a fix;  
Two became functionaries,  
And then there were six.

Six high-sounding preachers  
Heard from shore to shore;  
Two split their trumpets,  
And then there were four.

Four enormous preachers,  
Alas so very few!  
Two ceased to function;  
The world had only two.

Two portentous preachers  
With world-filling fame,  
These also died. God  
Got on just the same.

### Can An Evolutionist Be Saved?

By J. W. Porter (Now With His Lord)

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" — John 5:45-47.

We cannot recall of ever having heard, or read a discussion of this question; though in view of the fact that there are not a few of this pestiferous tribe among us, the question is vastly important, and can and should be answered. Then to the law and the testimony.

For the sake of the argument, we will waive the fact that all evolutionists are the professed progeny of beasts, and hence according to their own contention have no souls. To be sure if they are minus immortal souls, a discussion of the question is "love's labor lost." Personally, however, we are disposed to believe, that the evolutionists in exalting the brute, have done scant justice to themselves, though we must admire their altruistic spirit. Being charitably inclined we are ready to grant that this pre-historic people are endowed with immortality, and that their souls must be lost, or saved.

That only those are saved who trust in Christ and His atoning blood, is a closed question with all

real Christians. This being true, the answer to the question depends upon the faith, or lack of faith among evolutionists, in the Deity of Christ and the merits of His shed blood. One of the essentials of faith in Christ, as stated by Him to the Jews, was a belief in the writings of Moses — "For had ye believed in Moses, ye would have believed in me: for Moses wrote of me." But some will ask, "Why is a belief in the writings of Moses essential to faith in Christ?" To believers, our Lord's statement should be sufficient, though it may be necessary, to stop the mouths of the gainsayers, to (Continued on page four)

### A Diagnosis Of The Soul, Given Both By Man And By God

By C. D. Cole, Orlando, Florida

When one is ill it is very important to know what is really the matter. Diagnosis, therefore, is the most important branch of medicine. A correct diagnosis is prerequisite to proper treatment. A wrong diagnosis will lead to wrong treatment. The safest physician is not the one who is the quickest to write the prescription, but the one who is the most thorough in examination. The famous Mayo Clinic is not a hospital but a place for diagnosis.

There are many germs that beset the human body and each germ has its own particular plan of attack, and calls for particular strategy in meeting its invasion. If the germ is not known, the plan of defense is apt to be wrong. Think of what might happen if a broken leg should be treated as rheumatism.

What we have said in the matter of physical disease is just as important in the moral or spiritual realm. Man is a moral as well as physical being. And a wrong diagnosis morally is sure to lead

to wrong treatment. The many quacks in the medical profession have their counterpart in the religious quacks who are seeking to mend broken souls.

#### THE SOUL'S DOCTOR-BOOK

The Bible is the doctor-book for the soul. It is the Book of diagnosis and treatment for man considered as a moral and accountable being. And it is up-to-date, and never needs revising. Medical authorities are continually discovering new germs of physical disease, but the Bible knows all the germs of moral disease, and it also gives a treatment for every moral ailment. There are many medicines and methods of treatment for the soul because there are so many wrong diagnoses. If the Bible is ignored or misunderstood in diagnosis it will naturally be ignored or misunderstood in treatment.

In moral or spiritual diagnosis it is essential to know what the moral faculties of man are. What (Continued on page four)

### AN APPRECIATED GIFT

On April 18th, the editor began his 15th year as pastor of the First Baptist Church of Russell, and at that time enjoyed an unusual anniversary gift on the part of his church.

It so happens that he had been allowed four new tires by the local tire ration board, and our church put these tires and tubes on my car (\$108 worth of rubber).

Not only was this deeply appreciated because they were needed, but this gift was more than appreciated because it came as an anniversary gift from the church which we have loved and served through the years. As we face the future together, we are able to say with the man of God of old, "Hitherto hath the Lord helped us"; and as the song writer has said:

"Through many dangers, toils, and snares  
We have already come;  
Thy grace hath brought us safe thus far  
And grace will lead us home."

### The Inspiration Of The Bible And Its Divine Authorship

By Arthur W. Pink, England

The Divine Authorship of the Bible is a truth of basic importance, for it is the starting-place of all doctrinal discussion. Not until the question of the absolute sufficiency and authority of the Scriptures has been settled, are we really prepared to own them as the final court of appeal. On the foundation of the inspiration and inerrancy of the Word of God rests the whole edifice of Christian truth. Grant that the Bible is what it claims to be, namely, an infallible communication from the Lord Himself, and at once we have a platform upon which we can meet together to discuss the vital truths of our Faith. But once let go this truth of the Divine Authorship of the Bible and we are left like a ship without a rudder, chart, or compass. It is, therefore, impossible to over-estimate or over-emphasize the importance of our present subject. The Inspiration of the Scriptures is the strategic center of theology, and the one point against which Satan is ceaselessly directing his fiercest assaults. If a preacher is unsound, on this truth he is at once discredited and disqualified to teach God's Truth at all.

Is it possible to be sure beyond all doubt that the Bible is the Word of God? Certainly it is. God has not left Himself without witness, rather has He been pleased to give us "many infallible proofs." If the Bible is a unique Book, we should expect to find it has unique credentials; if the Scriptures are a Divine revelation we should expect to discover the Divine autograph stamped upon them; if the Bible is the Word of God we should expect to find in it many things which men were incapable of originating. And, as we turn to the Bible and study it reverently, diligently, and prayerfully, we shall find these expectations are fully realized. The evidence is so full, the infallible proofs are so many that God Himself is the Author of the Book which bears His name, that our chief difficulty is to make a selection. In this article we shall (Continued on page two)

### Advertising The Gospel

"I am ready to preach to you also that are in Rome. For I am not ashamed of the gospel." — Rom. 1:15,16.

In China, an ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large letters. The offender is turned into the street to wander in the presence of a jeering, hooting mob. Recently in one of the villages a man was seen walking slowly up and down the street bearing upon his neck this badge of shame. The curious crowds that rushed forward to learn his crime were silent through astonishment. (Continued on Page Four)

### The First Baptist Pulpit

#### "Global"

"To whom will ye liken God? It is he that sitteth upon the circle of the earth." — Is. 40:18, 22.

One of the words that is being accentuated by this present World War is the word "global." We are not thinking today in terms of countries nor States nor nations nor continents, but in terms of the whole globe.

Recently, an air-line carried a full page advertisement telling of distance conquered. It used to take approximately six days to cross the Atlantic and six weeks to cross the Pacific. Now we are told that we are only ten hours from London. It is only forty hours to Afri-

ca. This air-line advertisement declared that it is only sixty hours from your local airport to the farthest spot on the earth. In other words, since airplane travel has become common, the world has shrunk to approximately one-fifth of its former size.

As I say, we are thinking in terms of the globe today. However, as usual, the Bible is ahead of us. When our text speaks of "the circle of the earth," it is referring to the earth's sphericity. This expression is a definite reminder of

the globe. Not only does our text reveal to us this fact; all the balance of the Bible shows that it is, and has always been, a global book.

I

Man's sin is global. We may refer to our short-comings as "errors," "mistakes," and "failures," but God calls them "sins." And that sin which affects each of us is global. It is world-wide in its extent. No one in all the earth, nor all this globe, has ever escaped (Continued on page three)

### An Adulterous Generation

"It has come to be a common thing for a young man to meet a young lady in good society, invite her to dance, step immediately on the ballroom floor, clasp her in a tight embrace, place his cheek against hers, and begin a series of gyrations, twistings, wiggings, wobbings, and toddlings, to the moaning, jerky strains of the orchestra, which a few years ago would have brought the blush of shame to a hardened sinner and would have caused the arrest of both if seen by a policeman. The young lady, who would slap a man's face if he attempted such familiarities with her in private, quietly submits on the dance floor, and often meets her partner more than (Continued on Page Four)



## 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 ..... 50  
(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 every State and many foreign countries.

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

## THE DIVINE INSPIRATION OF THE BIBLE, AND ITS DIVINE AUTHORSHIP

(Continued from page one)

confine ourself to one of the more simple and obvious lines of demonstrating the superhuman origin and nature of the Bible.

### THE CHARACTER OF ITS CONTENTS EVIDENCES THE DIVINE AUTHORSHIP OF THE BIBLE

Summed up in a brief statement the force of this argument may be put thus: the unique teachings of the Scriptures imply a Unique Origin. On every great subject of which the Bible treats its teaching differs radically from that of every other book. What the Scriptures have to say on all its leading themes is so contrary to the thoughts and ideas of all classes of men, that we are obliged to conclude that it is impossible that the human mind invented them.

#### 1. Take the Teaching of the Bible about God Himself.

What does the Bible reveal concerning God? It represents Him as the One uncaused, uncreated, eternal Being in the universe, without beginning and without end—a representation to be found nowhere else in all the realm of literature. It represents Him as a Trinity in Unity: one God, and yet three Persons, Father, Son, and Holy Spirit, equally God, and yet not three Gods—a conception which altogether transcends the grasp of the finite intellect, and therefore could not have had its birth there. It represents God as the Supreme Being, absolute Sovereign, doing "according to His will in the army of heaven, and among the inhabitants of the earth so that none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35). It represents Him as the Potter, and His creatures as the clay, to be moulded as pleaseth Him best. It represents Him as "The Judge of all the earth," unto Whom every one shall yet render an account. (Rom. 14:12). It represents Him as inflexibly Just: so just that "He will by no means clear the guilty." It represents Him as being absolutely Holy: dwelling in Light inaccessible; so Holy that He is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13); so Holy, that even the heavens are not clean in His sight. It represents Him as Immutability, as the One who changeth not, being without "variableness" or "shadow of turning" (Jas. 1:17). It represents Him as being Love, love which "passeth knowledge," a love which was manifested in the giving of His only begotten Son to die for a world of

rebels that had forfeited every claim upon His notice. It represents Him as "the God of all Grace" providing a perfect salvation, "without money and without price" for those who merit naught but eternal damnation.

Now we submit to the candid reader, that no man and no number of men ever invented such a God as this. Such a delineation of Deity is as far above human conception as the heavens are above the earth. Ransack the writings of the ancients, study the religions of heathendom, explore the whole realm of human literature, and nowhere is anything to be found, which can compare for a moment, with the sublime and exalted description of the Divine Character which is discovered on the pages of Holy Writ.

#### 2. Take the Teaching of the Bible about Man.

Unlike every other book in the world the Bible condemns man and all his doings. The Bible never eulogizes his wisdom nor praises his achievements, instead, it declares that "every man at his best estate is altogether vanity." What human mind ever invented such a declaration as that? Instead of teaching that man began at the bottom, and that he is now slowly but successfully climbing toward the top, it declares that he commenced at the top and through his own wickedness has fallen to the bottom. Instead of teaching that man is a wise, noble god-like creature, it declares that he is foolish, corrupt, sinful, and vile. It represents him with a heart that is "deceitful above all things, and desperately wicked." (Jer. 17:9). It represents him with a "mind that is enmity against God." (Rom. 8:7). It represents him as being "without strength." (Rom. 5:6). It represents men, all men, as being by nature without capacity to receive the things of God. (I Cor. 2:14). It represents them as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4:18). It declares that "there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." (Rom. 3:10-12).

Now we submit to the candid reader that such a description of fallen human nature was never invented by the human mind. We submit that such a humiliating picture of man — so utterly unlike that which every other book in the world contains—was never drawn by man. We submit that a delineation of human depravity, such as the Bible depicts, and which is so repellant to the proud heart of creature, could have been furnished by none other than God Himself.

#### 3. Take the Teaching of the Bible about the World.

Using the term "world" of the world — system in contradistinction from the earth, what are man's thoughts of it? Man thinks highly of it, for he regards it as his world: it is that which his labours have produced, and he looks upon it with satisfaction and pride. His boast is that the world is growing better. Man's thoughts upon it have been well summarized by the poet thus: "God is in heaven, All's well with the world."

But what saith the Scriptures? Upon this subject also we find that God's thoughts are very different from man's. The Bible uniformly

condemns the world, and speaks of it as an "evil world." It declares that the "wisdom of this world is foolishness with God." Certainly no uninspired pen wrote that! It says, "Know ye not that the friendship with the world is enmity with God?" (Jas. 4:4). Certainly none of human kind ever invented that! It says, "Love not the world, neither the things that are in the world: If any man love the world, the love of the Father is not in him: For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father." (I John 2:15, 16). Here then we have the Divinely — inspired definition of the world: it is all that is opposed to the Father — opposed in its maxims and methods, its aims and ambitions, its trend and its end. The Scriptures declare that "the whole world lieth in the Evil One." (I John 5:19 R. V.). This explains why the world hates Christ and His followers, why its wisdom is foolishness with God, why it is condemned by God, and why it is to be shunned by His children—it is under the dominion of that old Serpent, the Devil, who three times over is denominated "the Prince of this World."

Again we submit to our readers that the teaching of the Scripture concerning the world, a teaching which is so radically opposed to all the philosophies and beliefs of men, could have been given by none but God Himself.

#### 4. Take the teaching of the Bible about Sin.

Men regard sin as a misfortune and ever seek to minimize its enormity. In many quarters sin is simply regarded as ignorance, and the sinner as one who is more to be pitied than blamed. The different terms invented as substitutes for the word sin indicate the low and inadequate views which men have — "mistakes," "short-comings," "imperfections," youthful "follies" they term them, instead of transgressions, iniquities, wickedness, lawlessness.

Unlike all other books, the Bible strips man of every excuse and emphasizes his culpability. In Scripture, sin is never palliated or extenuated, but throughout its enormity and heinousness is insisted upon. Proverbs 24:9 declares that "the thought of foolishness is sin"—what human mind ever invented such a standard as that? Romans 14:23 proclaims, "Whatsoever is not of faith is sin." Under the Old Testament economy God required that even "sins of ignorance" needed an atoning sacrifice. (Lev. 4).

The Bible teaches that sin is more than an act or a series of acts — it is an attitude which lies behind and produces the act. "Sin is lawlessness" (I John 3:4 R. V.); that is to say, sin is spiritual anarchy. Sin is not merely a non-compliance with God's law it is an attitude of rebellion against the Law-Giver. The Bible teaches that not only are we all sinners by practice, but that we are first sinners by nature, and that each one has to own, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 51:5). Ah, what mortal mind originated such a statement as that!

The Bible does not reserve its severest indictments for any particular class, but condemns all alike. It says, "All we like sheep have gone astray, we have turned every one to his own way." (Isa. 53:6). It declares, "There is no difference: for all have sinned and come short of the glory of God." (Rom. 3:23).

Now we submit to the candid

reader that the Book which uniformly depicts sin as a vile and hideous thing which God hates, which strips man of every excuse, which condemns all his ways, which declares that "every imagination of the thoughts of his heart is only evil continually" (Gen. 6:5), which brings in "all the world guilty before God" (Rom. 3:19), could not have been compiled by man, but must have issued forth from the Thrice Holy One.

#### 5. Take the Teaching of the Bible about the Punishment of Sin.

A defective view of sin necessarily leads to an inadequate conception of what is due sin. Men look at sin and its deserts solely from the human view-point, but the Bible lets us know how God regards sin. For one single sin God banished our first parents from Eden. For one single sin He caused the posterity of Ham to lie perpetually under their father's curse. For one single sin He turned the wife of Lot into a pillar of salt. For one single sin He slew Dathan and Abiram. For one single sin He caused the earth to open her mouth so that Korah and his company went down alive into the Pit. For one single sin Moses was debarred from entering Canaan. For one single sin Achan and all his family were stoned to death. For one single sin Gehazi was stricken with leprosy. For one single sin Ananias and Sapphira fell down dead. Thus has God exhibited His hatred of sin and the awful severity of His dealings with it.

The Scriptures teach that "the wages of sin is death," death which leads to and ends in the Lake of Fire which is "the Second Death." Scripture declares that the doom of the one who dies in sin is eternal suffering in conscious torment. It pictures Hell as the place where even a drop of water is denied the agonizing sufferer. It represents the place of punishment as being that "where their worm dieth not, and the fire is not quenched." It depicts it as the sphere where reigns "the blackness of darkness forever," (Jude 6), where not a single ray ever penetrates into its awful and dismal regions. In short, it pictures the portion of the lost as unbearable and yet as that which will have to be borne, and that "for ever and ever."

Now my reader, what mortal mind ever conceived such a fate as this? What sinning man or men ever invented such an indescribably frightful doom as the Bible declares is awaiting every Christ-rejector? Who but the Thrice Holy God, that is alone capable of deciding what is due the sin done against Himself, could have lifted the veil and given us a glimpse of the awful character of sin's "wages?" The fact that this solemn truth is so distasteful to all of us, and is so widely denied by men, is surely proof positive that no man ever invented it. And the fact that Eternal Punishment is taught in the Bible, taught plainly and prominently, is another of the many evidences of its superhuman origin and authorship.

#### 6. Take the Teaching of the Bible about Salvation from Sin.

What must I do to be saved? Such is the earnest inquiry that issues from every exercised heart. That man is a sinner few will deny. That by virtue of his sin man is unfit for the presence of God is recognized on every hand. Even the heathen discern the need for propitiating their "gods." But who can provide an adequate sacrifice? Who can produce that which will be acceptable to the Most

High? Who can manufacture the covering which is capable of hiding the shame of our depravity from the searching eyes of the Thrice Holy One?

By his own efforts man cannot be saved. Adam and Eve wove an apron of fig leaves, but such a device failed to satisfy even themselves, for when the One against Whom they had sinned visited the Garden in the cool of the day, they hid themselves from Him among the trees! Cain brought an offering of the fruits of the ground, but unto the product of his hands God had not respect. At Sinai the Law was given, not as a means of salvation, but to reveal more plainly man's need of salvation. That there is no deliverance through law-keeping is evident, for once for all it stands written "by the deeds of the law there shall no flesh be justified in His Sight." (Rom. 3:20).

Is there then no refuge from the wrath to come? Is there no escape from the fully merited anger of a sin-avenging God? Is there no way in which a poor sinner may have remitted the guilt and wages of all his sins? Blessed be God there is, but it is a way that could never have occurred to any of the sons of men. The obstacles which barred the sinner's access into the Presence of God were insuperable to human wisdom and might, yet is holy and sin must be punished. God is righteous and the claims of His throne cannot be set aside. God is faithful and the sentence which has gone forth from His mouth must be carried out.

How could God be just and yet the Justifier of the ungodly? How could God be holy and yet receive into His presence one who is by nature and practice a moral leper? How can God demand the payment of sin's wages, and yet save the one who is a rebel against His government? Such problems as these transcended the reach of man's mind. But God has found a solution, a solution which instead of casting a reflection upon His Holy name, magnifies and glorifies His God's solution is substitution. Another took the guilty sinner's place. The Just died for the unjust. The Lamb of God was sacrificed in our stead. On the blessed Head of God's own Son was visited "the whole of wrath Divine." And "payment God cannot twice demand, first at my bleeding Surety's hand, and then again at mine." Here is God's solution: "For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." (II Cor. 5:21).

Here, then, is the full and blessed answer. Christ has satisfied God, and Christ satisfies each and all who receive Him by faith. On the Finished Work of Christ is the needy sinner invited to rest. Nothing to do; all has been done. Nothing to pay; all has been paid. Nothing, now, but to receive eternal life as God's gift in Jesus Christ our Lord. What must I do to be saved? This — "Believe on the Lord Jesus Christ and thou shalt be saved."

And here once more the contents of the Scriptures reveal their super-human Origin. The teaching of the Bible concerning God's way of salvation demonstrates its Divine authorship. What mortal mind could have devised a way whereby God could be just and yet merciful, merciful and yet just? What human intellect would have conceived of a glorious and eternal salvation proffered to Hell-deserving sinners "without money and

(Continued on page four)



GLOBAL

Continued from page one

fluence. Listen to the words Paul:

"For all have sinned and come short of the glory of God." (Rom. 3:23).

There is an under-lying picture of mental imagery here. Paul observes men with bows and arrows reaching at a target. One arrow reaches the target, while others fall short. Others fall in. Not an arrow reaches the target; not one goes over the target. Paul declares that the target which man is aiming is the glory of God. A very few come what close; most of us fall short. Not one of us have ever reached the mark. Hence, Paul declares that ALL have come short of the glory of God.

This text does not merely in the people of one country or one continent. It does not reach to the immoral and ungodly. It is not confined to illiterate, the uneducated, and under-privileged classes. It includes those who are high-born, low-born. The refined, the cultured, the religious, and the moral individual is included in this text along with the devoid of these characteristics. The upper "four hundred" and the lower "ten thousand" are alike in this Scripture — "all have sinned." Therefore, sin is global. This isn't the only Scripture that declares the same truth. Paul again:

"We (Jews) better than they (Gentiles)? No, in no wise; for we have before proved both Jews and Gentiles, that they are all unrighteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth right, no not one." (Rom. 3:9-12). At an accusation and an indictment against the human family: "all under sin," "none righteous," "none that understand," "none seeking God," "all out of the way," "all unprofitable," and "none doing good." The man's sin is global. From North Pole to the antipodes, a sinner. Universally, both Jews and Gentiles stand guilty before God.

Years ago, a doctor came from Chicago to see a lady who was ill. The father paid all the expenses of this doctor and him a fee of \$20,000. I don't know what the disease was. I read the reading of the case, but I don't know the ailment of the lady. However, I know that it must have been bad, judging by what the father did. So it is with sin. I can't tell you all that I might like to know about sin; I know that it is a terrible thing of the soul, judging by what the Father did about it. We recall that God gave His law for the sins of the world. We know at once that sin must be the worst disease from which a man might suffer.

Just remember, that disease is universal. Every man, in his suffering thereby. Man's sin is global. Listen: "Therefore, as by one man sin entered into the world, and death passed upon all men, for that all have sinned by the disobedience of one man, many are made sinners." (Rom. 5:12).

One may be born and

reared in a parsonage and carefully shielded from every vice, God's Word still declares that "all have sinned." Yea, though he be cloistered in a monastery, or if even an absolutely perfect human environment could be found, it would still be true from God's point of view, that "all have sinned."

Long years ago the Psalmist, speaking for the Almighty, said:

"The Lord looked down from Heaven upon the children of men to see if there were any that did understand, and seek God; They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psa. 14:2,3). With perception, keener than the X-ray, God one day turned His eyes toward this earth. The object of His quest was to find one, even one, who might have spiritual understanding and who might seek after God. As a result of His observation, He declares that "all are filthy," and that "none doeth good."

I remember as a boy that a neighbor's barn burned, because it had been filled with wet hay. The hay was green and damp and not properly cured, with the result that it heated in the barn, setting up spontaneous combustion, which ultimately fired the entire hayloft and burned the barn. Well, sin is just like that. It is in the heart and it smolders there. We certainly should not think lightly of it. We should not speak of big sins and little sins, white lies and black lies. Sin is sin in God's sight. It is smoldering in every man's heart. And as such, it is global in its extent.

Years ago, I read of a man, who when his wife was indisposed, sent the family servant to the drug store for quinine. When the servant returned, the wife put the powder on her tongue and rinsed it down with water. Just as soon as she swallowed it, realizing that a mistake had been made, she walked to the front porch and called to her husband who was working in the flower garden, saying, "Husband, that wasn't quinine that I just took; I don't know what it was, but it wasn't quinine." Running with all his might to the drug store, the husband said, "What medicine was it that you sent to my wife?" When the druggist realized that a mistake had been made, he threw up his hands and said, "Sir, I've sent enough morphine to your house to kill a dozen persons." The husband got two doctors to his home as soon as possible. They administered emetics and strong coffee and various remedies, but soon a death-like stupor began to crawl over her frame. In reply to the agonized husband's question as to whether there was any way to save his wife, the doctors said, "Yes, if we can keep her awake for four hours, she'll be safe." The minutes dragged by like hours, as they walked her up and down the floor, threw cold water in her face and whipped her with switches to keep her awake. That death-like stupor became so oppressive that she turned to her husband and said, "Please let me go to sleep — if only for five minutes." He said, "Wife, if you go to sleep for five minutes, you'll never wake in this world." And so for hours they persevered until finally the doctors pronounced her safe. I have seen many of the sons of Adam in just that condition. I have worked with them and prayed with them and talked with them. Seemingly the Devil would administer opiates to the soul, so that the individual would react as if to say, "Just let

me sleep until this service is over — just let me sleep through this."

Beloved, that is what every sinner is doing. He is sleeping away the immortal interests of his soul. And never forget, this is not the act of one or a few — "all have sinned." Yes, God's Word is final in this respect. Hear it: "The Scripture hath concluded all under sin." (Gal. 3:22).

Certainly in view of these Scriptures, we are amply justified in saying that man's sin is global.

## II

Not only is man's sin global, God's love is global too. It was this love which sent Jesus into the world. It was love which caused Him to tabernacle in the flesh for 33 years. It was love which caused Him to travel those multitudinous miles and preach those multitudinous sermons. It was love which brought Him to Gethsemane and caused Him to sweat great drops of bloody perspiration. It was love which brought Him into the judgment hall of the Sanhedrin, Caiaphas, Pilate, and Herod, but love found its greatest expression at Calvary.

And that love thus expressed at Calvary, was a global love. It was for the world. Hear the words of Jesus Himself: "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). And yet withal, John 3:16 never means so much to me until I stand beside the cross and see Jesus there dying for my sins. As we stand beside the cross, each of us can say:

"Behold what love, what endless love;

The Father hath bestowed,  
On sinners lost, that we should be  
Now called the sons of God."

I turn through the Bible and read of God's love for sinners. Listen: "Hereby perceive we the love of God, because he laid down his life for us." (I Jn. 3:16).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

It was when Charles Wesley contemplated the cross, beholding the pain as it leaped along the arteries of His body and seeing the blood drop by drop from the veins of His body, that he said:

"Love divine, all love excelling,  
Joy of heaven to earth come down!"

And this love, beloved, was a global love.

I heard a man in Chicago say one day at a Bible Conference that the greatest illustration of God's love was that of a mother sacrificing for her child. Yet, beloved, that mother may forget her child as we are told in the Scriptures. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." (Isa. 49:15). Listen to the poet:

"There's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in His justice,  
Which is more than liberty."

For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

I heard another man say later that the beauties of nature were the greatest illustration of God's love, and proceeding, he drew a verbal picture of a beautiful sun-

set. Yet, even while he may have been talking, the skies may have become over-clouded, the lightnings flashed in the sky, and the thunder roared in the heavens, and then where would that picture be? Even as marvelous as the love of sweethearts is, this does not picture God's love, for sweethearts may quarrel and part. Therefore, the only true picture of God's love is —

"There is a green hill far away  
Without a city wall;  
Where the dear Lord was crucified  
Who died to save us all."

How marvelous it is to know that this love is a global love.

How marvelous is this global love of God. It is both unchanging and unchangeable. It isn't like the weather vane which changes with the wind, for it remains the same. Listen: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved this unto the end." (Jn. 13:1). Here's a verse that declares the disciples were loved unto the end. Jesus loved Peter although He knew he would deny Him. He loved all the disciples although He knew they would flee from Him.

What a contrast there is between the love of individuals for one another and the love of God for His own. Many times love between individuals fades and perishes. Yet, the love of God remains unchangeable. He goes on loving us day by day with this same unchangeable love. Certainly, in view of this fact, we are led to conclude that God's love is global, and as we consider it, then

"I stand amazed in the presence  
Of Jesus the Nazarene,  
And wonder how He could love me,  
A sinner, condemned, unclean."

For me it was in the garden  
He prayed: 'Not My will, but Thine  
He had no tears for His own  
griefs,  
But sweat-drops of blood for mine."

He took my sins and my sorrows,  
He made them His very own;  
He bore the burden to Calvary,  
And suffered, and died alone."

When with the ransomed in glory  
His face I at last shall see,  
'Twill be my joy thro' the ages  
To sing of His love for me."

How marvelous! how wonderful!  
And my song shall ever be:  
How marvelous! how wonderful!  
Is my Saviour's love for me!"

## III

Not only is man's sin global and God's love global, but God's invitation to sinners is global, too. Hear the words of Jesus Himself: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

This is the message of all the Bible. It is just one invitation after another. The word "come" itself — God's great invitation word — is used along with its derivatives some 3,000 times, and each time it is merely an invitation to sinners to turn to Christ. Listen to some of its uses:

"And the Lord said unto Noah,  
Come thou and all thy house into  
the ark." (Gen 7:1).

"Come thou with us, and we will  
do thee good." (Num. 10:29).

"Come now, let us reason together,  
saith the Lord, though your  
sins be as scarlet, they shall be as  
white as snow; though they be red  
like crimson, they shall be as

wool." (Isa. 1:18).

"Ho, every one that thirsteth,  
come ye to the waters, and he that  
hath no money; come ye, buy, and  
eat; yea, come, buy wine and milk  
without money and without price." (Isa. 55:1).

"All that the Father giveth me  
shall come to me; and him that  
cometh to me I will in no wise  
cast out." (Jn. 6:37).

"And the Spirit and the bride  
say, Come. And let him that  
heareth say, Come. And let him  
that is athirst come. And whoso-  
ever will, let him take the water  
of life freely." (Rev. 22:17).

Certainly in view of these Scriptures then one can only conclude that God's invitation to sinners like His love for sinners, is global. There was an interesting picture painted years ago by Holman Hunt called "The Light of the World." One with a gentle patient face stands at the door which is ivy covered as if long closed. Long grass waves in the pathway which is over-grown with moss. In front of this fast-closed door with rusted hinges, the loving Jesus stands waiting wearily with one hand uplifted to knock and the other bearing a light that may perhaps flash through the chinks of the door. There is no knob nor latch on the outside of the door, signifying that it can only be opened from within. This is Christ the Son of God seeking admission into our sinful hearts. How wonderful it is that He stands at the door. As the song has said,

"He stood at my heart's door 'mid  
sunshine and rain,  
And patiently waited an entrance  
to gain;  
What shame that so long He en-  
treated in vain,  
For He is so precious to me."

When the old Romans used to attack a city, it was sometimes their custom to set up a white flag and if the garrison surrendered while the white flag was up, they were spared. After that, the black flag was put up and every man was put to the sword. God's white flag is being held up today. Perhaps tomorrow God's black flag will be elevated upon the pole of the law; then there is no repentance nor salvation either in this world or in that which is to come.

How wonderful it is that He invites us today and how marvelous it is that today His invitation is global.

## IV

Finally, the Christian's commission is a global commission. In his first message following His resurrection, Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19,20).

This is the same message that He gave through so many of the experiences of His life. Listen:

"Go ye into all the world, and  
preach the gospel to every crea-  
ture." (Mark 16:15).

"And that repentance and re-  
mission of sins should be preached  
in his name among all nations, be-  
ginning at Jerusalem. And ye are  
witnesses of these things." (Luke  
24:47,48).

"Then said Jesus to them again  
Peace be unto you: as my Father  
hath sent me, even so send I you." (John 20:21).

"But ye shall receive power, after that the Holy Spirit is come



upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

All these verses but confirm the fact that the Christian's commission is global. As the song has said:

"In Christ there is no East or West  
In Him no North nor South.  
But one great fellowship of Love  
Throughout the whole wide earth.

In Him shall true hearts everywhere

Their high communion find;  
His service is the golden cord  
Close binding all mankind.

In Christ now meet both East and West,

In Him meet South and North;  
All Christly souls are one in Him  
Throughout the whole wide earth."

"How long is it since Christ died for sinful people," asked an old Mohammedan woman. She said, "I have given alms, gone to holy shrines, prayed and fasted, but it is useless. Where have you been all this time?" An old Eskimo said, "And you've known this good news since you were a boy and your father knew it then? Why didn't you come sooner?" In the snowy heights of the Andes a man said, "How is it that all the years of my life I have never before heard these precious words?" In the white sands of North Africa, a native of Morocco said to the Bible seller, "Why have you not run everywhere with this book, and why have you hoarded it to yourself." Thus it is the cry of the four winds: "We've waited for Jesus."

"The great world's heart is aching,  
aching fiercely in the night,  
And God alone can heal it, and  
God alone give light;  
And the men to bear that message  
and to speak the living word,  
Are you and I, my brothers, and  
the millions that have heard.

Can we close our eyes to duty?  
Can we fold our hands at ease,  
While the gates of night stand  
open to the pathway of the seas?  
Can we shut up our compassions?  
Can we leave our prayers unsaid,  
Till the lands which sin has blasted  
have been quickened from  
the dead?"

What a question this is for each of us to consider in our Christian experience, especially in view of the fact that our commission is a global commission, and we have not discharged our duty until the gospel has been preached unto every creature.

In conclusion, let me recapitulate: This is a global world. Our global book, the Bible, declares that man's sin is global, God's love is global, God's invitation is global, and the Christian's commission to evangelize the world is global. All this being true, may each sinner receive this love of God which reaches round the globe by heeding God's global invitation, and having been saved, may each redeemed child of God go out with a global commission to herald salvation's tidings to every soul on the globe, God bless you all!

### A DIAGNOSIS OF THE SOUL, GIVEN BOTH BY MAN AND BY GOD

(Continued from page one)  
faculties does man have as a moral or accountable being? What does soul anatomy involve? In dissecting the moral nature of man we find that he has the faculty of thought and understanding, the

faculty of desire and affection, and the faculty of choice and action. This means that man is responsible to God, the Creator and Lawgiver, for his thoughts, for his desires and affections, and for his choice and action.

### SOME WRONG DIAGNOSES

Religious diagnosticians do not agree about man's condition as a moral and accountable being. And this disagreement is at the bottom of the many plans of salvation and has split Christendom into many parties and factions.

1. There are those who admit that there is something wrong with man, but that, whatever it is, it is the remnants of beast ancestry clinging to him. They variously speak of sin as "good in the making," as "a stage in the upward development of a finite being," as "a necessity determined by heredity and environment," etcetera, ad nauseum. The treatment prescribed is evolution and when we get far enough removed from the monkey stage we will be saved. The treatment is wrong because the diagnosis is wrong.

2. Somebody else says, and the voice will not be difficult to detect, that there is really nothing wrong with us morally. "Sin is the mere figment of a perverted imagination," "an imaginary creature of abnormal minds." With such a diagnosis the treatment is quite simple: convince the people that they are not sinful; have them think good thoughts about themselves. Sin is to be banished by a process of thought.

3. Another diagnosis is that man is a sinner, but not altogether ruined and helpless. He has had a fall, but his will has survived the fall—he has a free-will to do good. According to this theory man is guilty and condemned; preach the Gospel to him and he can either accept or reject it by his own inherent will. This theory is only partially correct. It admits the fact of guilt but denies the fact of depravity. Man is a transgressor by practice, and he is also sinful by nature—his nature is averse to God. And as long as the nature is averse to God, the Gospel of Christ will neither be understood nor accepted. This diagnosis, because it ignores fallen human nature, does not call for any change of nature in order to save faith in the Gospel. Now let us consider

### GOD'S DIAGNOSIS AND TREATMENT

1. God says that man is a rebel before Him and deserves condemnation and punishment. And the penalty is eternal punishment in a lake of fire. But in mercy and grace God has furnished a substitute for sinners. He sent His Son to die in the room and place of sinners, to bear their sins in His own body on the tree, to die the Just for the Unjust that He might bring us to God. Christ met the conditions of pardon and forgiveness by suffering at the hands of divine justice. The conditions or terms on the part of sinners are repentance and faith. In repentance the sinner has proper thoughts of himself as a sinner; in faith he has proper thoughts about Jesus Christ as Saviour and Lord. In repentance the sinner takes the place of a sinner before God; in faith he pleads the finished work of Christ on the cross before God.

2. But we are not through with God's diagnosis of the sinner. We have only considered the sinner's position or standing before God—we have been considering his guilt, and the remedy for his guilt is the blood of Christ. But the Bible says

something about the nature or disposition of the sinner. The Word describes his mind and heart and will. The Word says the sinner is spiritually blind and an inveterate hater of God; and as long as his mind and heart are in such a state, he will not trust Christ as Saviour or acknowledge Him as Lord. The will is not sovereign over, but a slave to mind and heart. Men choose according to the condition of their mind and heart, and until these are acted upon by the grace of God, they are blind to the truth of the Gospel and ignorant of the imputed righteousness of Christ and, if interested at all in religion, are going about to establish their own righteousness.

3. The cure for a depraved and ruined nature is the new birth. In order to "see" the Kingdom the new birth is necessary. There is no knowledge possible except there is something within us which corresponds to the fact without us. We can understand spiritual things only as we are spiritual. The new birth is not a blessing resulting from faith, but a gracious endowment necessary to faith. The new birth is a cause, not an effect. All things are possible to faith, and if there can be faith apart from the new birth, then the new birth is not essential to anything.

4. The unregenerate can enjoy much of the social side of present day Christianity. One does not have to be spiritual, or even saved, to enjoy a Sunday School picnic, or a class party, or a trip to some convention or assembly. There is nothing wrong in these things, and yet to enjoy such things is not a sign of spirituality. But to love the Word of God, and to study it for the sake of knowing and doing the will of God is evidence of a spiritual birth. There are many in our churches today who show, by the meetings they attend and the kind of church work they do, that they do not love the Word of God and are not concerned about keeping the commandments of God.

5. The writer believes in missions with all his soul. He believes that we ought to preach the gospel to every creature. His view of human nature does not act as a deterrent in evangelism, but it does save him from the high pressure and fleshly pleasing methods so prevalent today. These carnal methods, which are employed to make the gospel attractive to carnal minds, have carnalized the gospel and filled the churches with carnal Ishmaels who are a source of grief to the spiritual Isaacs. Every soul winner must base his hope of success, either in the possibilities of human nature or in the power of God to change human nature. When Robert Morrison was about to go to China as a missionary, he was reminded of the awful depravity of the Chinese and asked if he thought he could change them. He replied, "No, but I think God can." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. 4:6).

### CAN AN EVOLUTIONIST BE SAVED?

(Continued from page one)  
answer the question. The reasons why one could not reject Moses and accept Christ, are obvious:

1. Moses was inspired of God, to write of Christ. Moses gives us the only account of creation, the fall of man, and the promise of a Saviour. The first Gospel message (prote evangelicus) was given by Moses in Gen. 3:15: "And I will put enmity between thee and the

woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

If one will not believe one statement of God concerning Christ, why should he be expected to believe another? If God will make one mis-statement may He not make another? If one will not believe the words of God, the Father can we expect him to believe the words of Christ His Son? If Moses were false, then Christ was false, for Christ affirms the truth of Moses' writings—"But if ye believe not his writings, how shall ye believe my words?"

2. If man did not fall, as recorded by Moses, and denied by evolutionists, then man did not need a Saviour, and quite naturally would not believe in a Saviour. No one would desire a superfluous Saviour.

3. The man who denies the Mosaic authorship of the Pentateuch, its authenticity and authority, will not and cannot accept Jesus as a Saviour. Evolutionists generally deny the inspiration of the Pentateuch in general, and Genesis in particular, and therefore must reject the Saviour, and are therefore lost. In rejecting Genesis the evolutionists offer a premium on Sabbath desecration and adultery. The authority for the observance of the Sabbath is given in the book of Genesis, and if the book of Genesis be false, then no one is under obligation to keep the Sabbath. The institution of the marriage rite is given us in Genesis, and if Genesis is false then there is no authority for marriage, and hence no one under obligation to keep the marriage vows. Why should evolutionists keep their marriage vows?

It is possible that an evolutionist may be a theist, but it is impossible for him to be a Christian. Evolution abhors a miracle, and contends for an orderly and unbroken development. The birth of Christ is the greatest miracle in human history. The phrase "Christian evolution" is axiomatically a contradiction. It would be just as permissible to speak of a "heathen Christian."

If an evolutionist cannot be a Christian then why should he be allowed a seat in a District or State Association, or in the Southern Baptist Convention? Certainly no church should accept an evolutionist into its membership, and should one have crept in "un-awares," he should be promptly excluded. "Can two walk together except they be agreed?" What fellowship hath men made in the image of God with those, who confessedly bear in their bodies the mark of the beast? Christ never died to save the Chimpanzee, the children, or great-great-great grandchildren of the Chimpanzee, ape, monkey, or baboon. Christ only died to redeem those bearing the birthright of the image of the Almighty.

If the Scriptures be true, no evolutionist can enter the Kingdom of Heaven. As a matter of fact, in all our acquaintance, we do not know of an evolutionist, who has an experience of grace, and who can say, "I know I am saved." It goes without saying that we should be merciful to this species, as we are commanded to be merciful to the beasts, and this of course includes the offspring of beasts.

### THE DIVINE INSPIRATION OF THE BIBLE, AND ITS DIVINE AUTHORSHIP

(Continued from Page Two)  
without price?" And what flight of man's imagination would ever have dreamed of the Lord of Glory

taking upon Him the form of a Servant, and being made in the likeness of sinful flesh in order that He might die the death of the cross to procure salvation for the enemies of God?

A very brief word by way of application and we close. The Bible is a unique Book: it has unique credentials: by many infallible proofs it is demonstrated to be none other than the Word of God. What then is the practical conclusion which must be drawn? The Bible is a unique Book which calls upon us. A unique Book calls for unique attention and demands a first place in our lives. "Search the Scriptures" is its own command. Honor them supremely, study them diligently, believe them implicitly, obey them unreservedly, preach and teach and scatter them daily and universally.

### ADVERTISING THE GOSPEL

(Continued from page one)  
Instead of reading upon the book the record of broken law, the saw sentences like this: "God love." "Believe on the Lord Jesus Christ, and thou shalt be saved." This man was not ashamed of the gospel. Longing to share with countrymen the good news of salvation, he chose to wear the criminal's collar that the angry crowds that should gaze at him might thus read a message from the true God. — Foreign Field.

### AN ADULTEROUS GENERATION

(Continued from page one)  
half way. Until comparatively recently such actions were only considered as part of the orgies of the underworld where they had their origin." — Pathfinder.

According to the words of Lord Jesus in Matt. 5:28 that man and woman are guilty of adultery in the sight of God.

### BOOK REVIEW

From J. B. Lippincott Philadelphia, Pennsylvania.  
**CRIMSON MOUNTAIN.**  
Grace Livingston Hill. 296 pages. Price, \$1.00. This latest romance by Mrs. Hill is both timely and interesting in that it deals with war problems of today, and the tangled lives of a young soldier, Phil Pilgrim, who is home on leave to sell his property to the government for a munitions plant; and a young, once wealthy orphan girl, Laurel Sheridan, who accepts a teaching position in the little town of Carrollton near Crimson Mountain, and suddenly finds herself in grave danger. She is rescued by Phil, and long after he has returned to duty, she remembers him and loses all interest she has in the gay social life of her former companions.

How she uncovers a sinister plot of sabotage at her boarding school and is later reunited with him after facing disaster, brings a thrilling climax to **CRIMSON MOUNTAIN.**

I'm sure you'll enjoy the true human emotion, and the vivid life characters portrayed in this moving book of Christian fiction.

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