

All Persons Going to Church With the Desire to Find Fault are Pretty Likely to Come Away Satisfied

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).

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WHOLE NO. 325

I Should Like to Know . . .

1. Is not baptism the door into the church?
Yes, water baptism, Baptist baptism is.
2. Can a person be properly received into a Baptist church on Methodist baptism?
No, Methodist baptism is no better than Catholic baptism, for Methodist baptism came from the Catholics. Baptism is no better than the church that administers it.
3. Until one has renounced his former faith and expressed a desire to be baptised by a Baptist preacher, he is not a fit subject for membership in a Baptist church, is he?
No. He has not repented from dead works or wicked works. All baptism except Baptist baptisms are Romanish in their origin and Rome is called by the Lord Jesus the mother of harlots. Lu. 7:30 plainly teaches that all other baptisms, except Baptist baptism, are a rejection of the covenant of God and therefore wicked and lawless.
4. Any other but an ordained Baptist preacher has no authority to baptize, has he?
No, and he only by the authority of

- a Baptist church.
5. How many members does it require to receive a member into a Baptist church?
There were six present at the household of Cornelius in Acts 10. I think three would be sufficient. Cf. Mt. 18:20.
6. Can a church receive members when the pastor is absent?
Yes, unless their by-laws forbid it.
7. Have the deacons any right to object to a member being received when they are absent?
No, they have no right to object to anything done in their absence. If they persist in raising an objection to what was done in their absence, they ought to be dealt with for contempt of the church.
8. Should an excluded member first be reconciled before restored?
Yes. One vote can keep any person out of a Baptist church. No person should be received unless in full fellowship with all members of the church.
- In all such cases they should not be received until peace has been made. "First be reconciled" is the Bible way.

A Bible Study Of The Doctrine Of Election, Showing How Man Is Saved

When approaching this subject, let us remind ourselves that it is exceedingly unpopular with man and that there is one outstanding thing that always has, and at the present time does, conflict with, challenges, and to the utmost resists God's truth concerning His salvation. Reference is here made to man's desire and determination to amount to something — the pride of life. When God says by "grace," natural man is immediately aroused and he is ready to deny, resist and exterminate such a doctrine. Have you ever wondered whether or not Adam and Eve spent the rest of their lives in arguing, contending or refusing to admit that their aprons of fig leaves were not serviceable garments? Possibly that sounds ridiculous, but if they were really ready to admit, they were more reasonable

with God than you and I are. Would we not certainly have pleaded for the privilege of at least trimming the coats of skins with some of the leaves that represented our idea? The unsaved, in utter darkness, strangers from the covenants of promise, having no hope, and without God in the world, resent with all their energy God's statements of man's depravity and His free grace. But even the saved have the body of death to contend with (Rom. 7:24) when it comes to actually admitting that God is true but that every imagination of the thoughts of man's heart is only evil continually (Gen. 6:5). When we realized our lost condition we pleaded with God to be freed from our evil nature and sin, but when we were delivered, we were inclined to give that same old Adam, or that continuous evil imagination, (Continued on page two)

SAD MORAL STATUS

A sad commentary on morality as it is today was given by the world's reception of the Heanor quadruplets born illegitimately. Both the unmarried mother and the father, who left a wife in America before going to England as a soldier, were almost glorified by both radio and press. The incident, rather than being treated as one of shame was glamorized. And Bishop Frank Rice of the Denver Liberal Church offered to baptize the babies, saying "the incident will serve to cement international friendship."

Along this same sordid line is the (Continued on page four)

Out Of Darkness

Condensed from "His"

Werner Moelders, colonel in the Luftwaffe, was credited with 115 victories in single combat. In his long career of six years as a fighter-pilot he had fought over Spain, France, Britain, the Balkans and finally Russia. His country had honored him with the highest decoration bestowed on her brave men — the Knight's Cross of the Iron Cross with Oak Leaves and Diamonds. He was a wizard in the air. He was also a tough customer — ruthless, fearless, terrifying in the relentless drive of his purpose. From school days he had been taught that his profession would be killing, and he had learned his lesson well.

His god was Hitler, his religion — war. His prayers were Nazi songs in which Germany's enemies were consigned to destruction. His "Bible" was Mein Kampf. Death had no terror for him. Death? That was a military order, a simple transfer from a Nazi airdrome to a Teuton heaven, where the sweetest music would be the jack-booted tramp of other dead Nazi soldiers, and where more fighting and fresh glory awaited the immortal heroes of the Fuehrer.

This was the conception of life and death that Nazi teachers had given Werner Moelders. First at school and then from his officers, he had heard the same doctrine. Hitler could do no wrong; and so long as he had faith in the Fuehrer he could not fail.

It was fun to hurl bombs down on defenseless civilians, swooping in so low that he could see them running like frightened ants to save their lives.

It was fun to shoot women and children.

Wherever the Panzers blazed their flaming trails of death and destruction, Werner Moelders and his comrades darkened the skies overhead. In their leisure hours they danced in the churches of the countries they had bombed into surrender, or jeered at the high priests being driven off to concentration camps.

And presently they came to Russia. Through the summer months they swept forward as irresistibly as ever, pursuing the retreating Soviet (Continued on page four)

A SCOFFER SILENCED

A minister of the Presbyterian Church in America delivered a series of discourses against infidelity in a town in Louisiana, on the Red River, some of the citizens of which were known to be skeptical. A few days afterwards he took passage on a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as he discovered the minister, he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said:

"Old fellow, what do you think of these things?"

He calmly pointed out of the door, and said: "Do you see that beautiful landscape spread out in such quiet beauty before you?"

"Yes."

"It has a variety of flowers, plants and shrubs, that are calculated to fill the beholder with delight."

"Yes."

"Well, if you were to send out a dove he would pass over the scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals, in which case he would alight and gloat over it with exquisite pleasure."

"Do you mean to compare me with a buzzard, sir?" said the infidel, coloring very deeply, and walking off in confusion. He went by the name of "The Buzzard" during the remainder of the passage. — Ex.

A Startling Experiment Showing The Evil Effects Of Cigarette Smoking

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker sullenly.

"Wasn't healthy, eh? Well, we'll try again." And the physician slapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down on my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence of these leeches."

"It is the empyreumatic oil in your blood," said the medical man, "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right." — New Zealand Outlook.

A FILTHY WEED

Tobacco is a filthy weed
Old Satan sowed the seed;

It drains your pockets,

Stinks your clothes;

And makes a smoke stack out of your nose.

Tobacco has about 10 poisons in it. That's why it makes you sick when you first chew or smoke it.

That's why it makes people who are not used to smoking, sick to be shut up in a room with a ring of pipe, cigar, and cigarette puffers. Smoking, in spite of what the advertisement says, is a filthy weed. (Continued on page two)

The First Baptist Pulpit

"GOD'S POWER"

"I know that thou canst do everything." — Job 42:2.

Of recent date I chanced to meet a man who claimed to be an evangelist of the Episcopal Church. In reality, he was a rank modernist. He referred very slightly to our Lord Jesus Christ, going so far in his modernism as to state that Christ

was not virgin born but that He was the result of an unholy union of a Jewish girl in Palestine and a Roman soldier who was quartered there at that particular time, or in other words, Jesus was merely a "war baby." As for the Bible, to him it was just another book about on a par with the writings of Shakespeare,

Browning, Tennyson, Kipling, and Keats. Even when he spoke of God the Father, he had a very limited conception of the power of God. So limited and so minute was it that he actually described a God which one could hold in the palm of his hand — a God small, puny, and insignificant (Continued on page three)

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A Bible Study Of The Doctrine Of Election Showing How Man Is Saved

(Continued from page one)

credit for making our delivery possible. The big reason underlying all of this is man's inherent desire to be somebody. It is not only the Galatians who could properly be asked: "Are ye so foolish?" (Gal. 3:3). They attempted to mix the Spirit and the flesh. (John 3:6). You and I certainly have nothing to boast of, yet it seems ever so difficult when God speaks of His elect, to admit that He really speaks of His choice and not ours. (The Scripture references on this point are too numerous to be recited).

Gen. 6:8). Here is the first instance where we read of the term "grace." We are informed of the terrible wickedness of man upon the earth, that it grieved God at His heart and He announced the judgment that was to come. Then in the 8th verse Noah is mentioned. Why was he singled out? Because he was different from the rest? No, God is no respecter of persons. But we find Noah found grace in the eyes of the Lord. Does the very wording not suggest that in the eyes of man there was no difference? But God bestowed grace upon Noah. Do you believe that He owed an explanation or an apology to the contemporaries of Noah as to why, or because, he did that? No, He did not, and neither does He today. "Therefore hath he mercy on whom he will have mercy." (Rom. 9:18). "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" (Matt. 20:15).

(Gen. 24:22). Here we find that the servant of Abraham, a type of the Holy Ghost, when he met Rebekah at the well (a type of the bride of Christ) immediately gave her 10 shekels weight of gold (the purity of God). In the 53rd verse, there is account of where he gave her jewels of silver (typifying redemption), some more jewels of gold, and raiment (typifying Christ's righteousness). It is not, however, until the 58th verse, that she is asked any question as to what SHE will do. After she has received all the types of redemption, righteousness and purity, and not until then, she says, "I will go." Notice the servant did not ask any other girls whether they would be the bride of the son — only the one who had been showered with all the gifts. Right here is where hundreds of well-meaning people make such a mistake today. They

are so busy asking thousands of folks to accept the Son, folks who have received nothing and know nothing of Him who is altogether lovely, and, of course, they do not "accept."

Gen. 39:2). Man has been preaching, writing and teaching for years that Joseph was just and righteous, consequently the Lord was with him. But God in His Word, says, "The Lord was with Joseph," and then afterwards, we are informed of his prosperity and model conduct. By their fruits ye shall know them is frequently quoted. I like the quotation. But listen, does an apple tree become an apple tree because and when it bears apples? That is not consistent with good reasoning, and since we have a natural example, we may use natural reasoning. No, rather, it bears apples because it is an apple tree. Since its bearing apples was not the reason or cause of its being an apple tree, what determined in the first place whether it was an apple tree of something else? It was the kind of variety of seed that was sown and by God's bounty permitted to grow. (Again John 3:6). If the seed, the Word of God, has been sown; if the ground has been prepared, that is your heart opened (Acts 16:14) and by the grace of God the seed has taken root, then you are fortunate indeed. Then, you may have a mean opinion of yourself, even other folks may dislike you and have reasons for so doing, yet you shall be like a tree planted by the rivers of waters.

(Exodus 1:8). The new king knew not Joseph, the type of Christ. You find, not that he rejected him, he did not know him.

(Exodus 7). Here you find Moses is instructed to go and speak to this king, who knew not Joseph and God declares He will harden his heart, and then Pharaoh will refuse to listen to Moses. "That I may lay my hand upon Egypt." Now mind you, the contention is not that the king would have liked to have been a friend to Joseph. Oh no, but at the bottom of all, and God explains it this way, he did not know him.

(Matt. 28:18). Christ says, "All power is given unto Me." Now have you ever heard anyone say something like this, Christ cannot save unless or until you do so and so? And the statement is left to rest right there. Is that not suggesting that Christ made a mistake? He should have said, "All power is given unto me, EXCEPT to save you without your co-operation? Here again, in spite of God's Word is an attempt to reconcile the flesh and the Spirit and make them live in peace and harmony. But if the new creature in Christ is taught not to distrust but to foster and expect co-operation on the part of the old Adam, oh then, there is trouble ahead.

(John 1:13). Here is a description of those who RECEIVED HIM. They are those who were born NOT of blood, NOT of the will of the flesh, NOT of the will of man, but of God. The will of man certainly is not given any place in the program but by Holy Writ is specifically rejected. I fail to find anywhere that natural man wills to do anything but sin. Whatsoever is not of faith is sin. Who possesses faith? "Who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised Him from the dead." (Eph. 1:19-20). That is His power — not ours.

(Isaiah 1:6). "From the sole of the foot even unto the head there is no

soundness in it; but wounds, and bruises, and putrifying sores." Can you expect such a mass of unsoundness to WILL to have anything to do with righteousness of God? No, but if any man be in Christ, he is a new creature (2 Cor. 5:17). You see, he's born again.

(John 3:6). "That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit." There are presented the two natures—the two creatures. What is born of the flesh is flesh—it is—it was—and it will be. It never will arise to spiritual things, nor can you find that it ever will accept the terms of the Spirit. One is Light, the other darkness. "What communion hath light with darkness?" (2 Cor. 6:14).

The natural man receiveth not the things of the Spirit. They are foolishness unto him, neither can he understand them, for they are spiritually discerned. No, the natural man does not—he cannot receive the things of the Spirit. There must be more than a natural man before anything can be received, that is when we speak of Spiritual Life.

(Luke 14:16). Here is an account of a man who made a great supper and invited many. It's a picture of God's invitation to sinners. But! they ALL with one consent began to make excuse. It is quite generally admitted that most of the human race is lost. But God's word says ALL began to make excuse. And, as far as the story goes, none of them tasted anything of his supper. That is what is happening today. ALL are making excuse. ALL are neglecting salvation. All are enemies of God. Not some—not most of them—ALL!

But then, something happened, the master of the house sent his servants out into the city and sent them after the poor, the maimed, the halt, and the blind. What a picture, what a description of those who did take or taste of his supper. The poor—Blessed are the poor in spirit; the maimed—like the man at the pool and the one in the temple, who in the name of Christ arose and walked; the halt—those who cannot go alone; and the blind—not the Pharisees found in the 9th chapter of John who declared "We see." These all were helpless and sensed it.

And now notice the servants were not told to merely extend an invitation to these as they did to the rest of the vast throngs; they were told to "bring them hither." When the Lord saved you, He did not merely invite you. He picked you out of the miry clay and set your feet on the Rock. If He had depended upon a mere invitation, you would not have come, for an invitation cannot bring life out of death. "And you hath He quickened." Notice further, that ALL the poor, maimed, halt and the blind were brought hither. None of them were left outside, for the servants came back and said, "Lord, it is done as thou hast commanded," not partly done but "DONE."

(John 3:32). "No man receiveth his testimony." That's right, no man receives it. But the saint, who is born from above, does receive it. It is only by grace and the Spirit that it can be believed.

"All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no wise cast out" (John 6:37). When Peter said "Thou art the Christ," our Lord knew that there was something that did not originate with man, but with God. Consider again how inconsistent is the common statement. "Every-

thing depends upon whether you accept or reject Christ as your voluntary act and deed." Christ says, "All that the Father giveth me shall come unto me."

Take the illustration of Lazarus' resurrection from the grave (John 11), if we may use that as a picture Jesus cried, "Lazarus, come forth." Did Lazarus choose to obey? Did he will to arise? Did he accept the challenge? Were any of these the essence of the reason for Lazarus' coming forth? The inconsistency of the thought is too evident. How could he, as long as he was dead, obey? How could he arise? How could he accept? There was a power that accompanied the Lord's words, a power that you and I cannot define nor analyze, but that power imparted life into "dead" Lazarus, and he received life. Then he arose. Any action, any response, on the part of Lazarus must have been subsequent to, or conditional upon his having passed from death to life (John 5:24).

(John 15:16). "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit."

(Ephesians 2:1). "And you hath he quickened, who were dead in trespasses and sins." The power of God today accompanies the preaching of His Word when it is blessed to the salvation of souls. This power which you and I do not see and cannot understand brings them from "death" unto life. I have on certain occasions been told that I overstate or put too much emphasis on the helplessness of man in his sins. But can you think of anybody or anything more helpless than a "dead" person? And now remember that is the term that God uses in describing your condition before you were saved.

(Acts 2:47). "And the Lord added to the church daily such as should be saved."

(Acts 9:3-4). When Saul of Tarsus saw the light from heaven, you do not read that he submissively reclined upon the road. He fell to the earth. How did he know it was the Lord speaking? Notice, he calls Him "Lord" as readily, and apparently as spontaneously, as a child calls his paternal ancestor "father." The answer is, "He was born from above." He had received spiritual life; the seed had taken root (Again Matt. 16:17).

(Acts 9:16). "I will show him how great things he must suffer for my name's sake."

(Acts 13:48). "And as many as were ordained to eternal life, believed."

Acts 22:14). "The God of our Fathers hath chosen thee that thou shouldest know his will and see that just One and shouldest hear the voice of his mouth." It was not a matter of his being chosen because he had heard and obeyed. He was chosen that he should hear His voice (John 5:25).

(Gal. 1:15-16). "But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me."

(Romans 8:29, 30, 31). Here you find that all who were called were justified and, furthermore, all who were justified, were glorified. Little wonder that Paul breaks out with a cry of ecstasy at it were, "What shall we then say to these things? If God be for us, who can be against us?" And again, "Who shall lay anything to the charge of God's elect?"

(Romans 9:11, 12). "That the purpose of God according to election might stand, not of works, but of him

that, calleth; It was said unto I
"The elder shall serve the young
The whole discussion, particularly from the 7th to the 24th verse, is entirely in tune therewith. But if you are reading this 9th chapter and are having difficulty realizing through the Apostle we are really being told that God calls and elects according to His free grace and sovereign will, then let me this: What objection was Paul anticipating and answering in the reverse, if not the very one that is occupying your mind?

(Romans 10:13-14). "For who ever shall call upon the name of the Lord shall be saved." Many have been heard quoting that verse along with John 3:15 and 16, then the objection is raised that granting of God's absolute Sovereignty would deny the scriptural "where ever." No, we would not disturb at all. Whosoever looks—whosoever believes—whosoever calls shall perish but is saved. But now take look and see what we read in the following verse, or the 14th: "How shall they call on him in whom they have not believed?" Then the Scripture says, "How shall they believe in him of whom they have not heard?" Now read John 5:25 again very carefully. And in view of Eph. 1:19, are not justified in saying, How shall they believe without the working of His mighty power? For, according to the Scripture that is how Believers believe.

(Eph. 2:1). "And you hath quickened who were dead in trespasses and sins." There is again God's description, "dead," and you will find the connection with Christ's statement to Nicodemus, "You must be born again." Natural man is "dead" till he is born of the Spirit. What about asking a "dead" man to do anything? You might as well tell a dead door nail to remove itself. It cannot. It is as helpless as "dead" Lazarus was in the grave. Yet, Christ cried "come forth" and he came, but you see that some power had been imparted before he could stir, before he could even will to come, before he could make any response any kind in any way, in any form, any manner? So you see, it is truly, His Word says, BY GRACE.

He is not only in theory, but in fact, and in truth, the Alpha and the Omega; the first and the last; the beginning and the end.

— Sound Word

A FILTHY WEED

(Continued from page one)

Advertisers say, is harmful to your throat, your internal organs, your blood, your eyes, your heart and your heart. It's bad on your nerves. It's bad on your lungs. It's bad on your pocketbook. It's filthy.

I see men stalking around with lighted cigarette in their mouths, a fool on one end and a spark on the other.

Cigarette smoking women crowd our hotels, pack and jam in our buses and trains, overrun our streets and our restaurants. They are everywhere and make other people miserable. I always feel sorry for a man when I see him bowing down as a slave to a little old weed. It's bad enough for men to smoke, God have pity on us when our women have nothing more important to do than to sit or stand around, and smoke a cigarette.

— Sam Moore

"GOD'S POWER"

(Continued from page one)

though that He might be inclosed within a peanut shell.

In contrast, I believe most definitely in the omnipotence of God. I

believe in the very outset every word of the Bible and from it I learn

that God is all powerful. In view of

my belief in the Bible which tells us

of the power of God, I believe that

He can do all things. Our text, and

other scriptures are certainly a dis-

tinct revelation as to this truth.

"I know that thou canst do every-

thing." — Job 42:2.

"Ah Lord God! behold, thou hast

made the heaven and the earth by

thy great power and stretched out

thy arm, and there is nothing too hard for

thee." — Jer. 32:17.

"With men this is impossible; but

with God all things are possible." —

Matt. 19:26.

I

God's power is manifested in crea-

tion. Everything that there is within

this world came about as a direct

result of the creative ability and

power of God. If we go back to the

early chapters of Genesis, we can see

His power in creation, in view of

the fact that everything that was cre-

ated came about by a direct act of

God. As an example, notice His first

act of creation — that of the crea-

tion of light. "And God said, Let

there be light: and there was light."

(Gen. 1:3). You will notice that

whatever God said came to pass. In

other words, God spoke and His

words and His will became a reality.

All the balance of God's Word

makes this same revelation. The

whole Book pictures the power of

God in creation. Listen:

"By the word of the Lord were

the heavens made; and all the host

of them by the breath of his mouth

For he spake, and it was done;

he commanded, and it stood fast." —

Psa. 33:6, 9.

What a marvelous Scripture. The

Bible reveals three heavens. There is

the first heaven wherein the birds

fly and the clouds appear. Then

there is the second heaven which is

discernable only at night to the na-

ked eye, wherein the moon, stars and

the constellations move. Then there

is the third heaven — the heaven

of heavens which is God's abode.

This text indicates that each of these

heavens were made by the word of the Lord

and that everything that is found in

these heavens came by His power.

In the first heaven, the birds fly. God

made them all. Irrespective of their

varied plumage, He created each of

them. In the second heaven appear

the moon, the stars, and all the con-

stellations. God made all of them.

In the third heaven of God's abode

are the angels, the archangel, the

seraphim, and the cherubim. All

these angelic hosts were created by

the word of God. Certainly from these

Scriptures we can see the power of

God in creation.

II

God's power is manifested in the

way whereby He controls His creation.

All that God has created is definitely

and directly under His control. He

has not created this world nor this

universe and left it to control itself.

He has not taken His hand off it nor

turned it loose to run of its own ac-

cord. His power that is seen in crea-

tion, appears equally in His control

over His creation. Listen:

"For he commandeth, and raiseth

the stormy wind, which lifteth up the

waves thereof. They mount up to

the heaven, they go down again to the depths: their soul is melted because of trouble. He maketh the storm a calm, so that the waves thereof are still." — Pst. 107:25, 26, 29.

He controls the winds, He controls the waves, He controls the storms. All of His creation is definitely under His dominion. Nahum, the Old Testament prophet, definitely declared God's control over His creation. Listen:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." — Nahum 1:3-6.

Here's a text that declares that even the whirlwind is of God. Every time that cyclone mows a path of destruction across the country, we are reminded of His power.

A few years ago in a Texas town a cyclone destroyed a school wherein over three hundred children were killed. Tragic as it seemed then, and doubtlessly still seems to those grief-stricken parents, God was having His way within that whirlwind. The sea, the mountains, the rocks are all under His control. Thus we see not only the power of God in creation, but the power of God manifested in His control over His creation.

III

God's power is likewise manifested in His control over Satan. Satan is our ancient enemy, while stronger than we are, is weaker than God. Listen: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (John 4:4). "He that is in you" is God. "He that is in the world" is the Devil. If this were the only verse in the Scriptures declaring this truth, we would thereby see the power of God in His control over Satan, but it isn't the only verse which thus teaches.

As I began to think in terms of the power of God as manifested by His control over Satan, I naturally think of the first book ever written in the Bible — the book of Job. That book reveals a controversy between God and the Devil. The subject of their controversy was Job. Finally, we read "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." (Job 1:12). You will notice God's sovereignty here over Satan. He could go no farther than God permitted him. He could take Job's property and Job's family, but he could not touch Job's body. At a later date, God gave Satan the permission to touch Job's body. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (Job 2:6). Then it was that the Devil smote Job with boils. However, he could not do so until God gave him His permission. Thus in this, the first book of the Bible, we see the power of God in His control over Satan.

Then if you go back to the book of Genesis, you can find that when sin

came into the human family, that God made inquiry into the question of sin's entrance. Adam, when asked the time of harvest. That the waters which came down from above stood and rose upon a heap very far from the city of Adam, that is beside Zaretan, and those that came down towards the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." — Joshua 3:15, 16.

The Jordan River is an unusual stream. At Hasveiya springs it rises 1700 feet above the sea with Mt. Hermon and Mt. Lebanon on either side. It flows 134 miles emptying ultimately into the Dead Sea 1290 feet below sea level. During this descent, it falls over 3000 feet — an average fall of 22 feet to the mile. Even at best, it is a swiftly flowing stream of tremendous current, and at flood season, of course, its current is greatly accentuated. It was at the flood season that God divided the waters for the Jews that they might pass over the Jordan into Canaan. What mighty power is this whereby God suspends the laws of nature!

There was a prophet in the Old Testament who, because of his praying, was brought into serious difficulties. His name was Daniel. Ultimately, he was placed in the lion's den. Still the ravenous, furious beasts did not harm this man of God. Daniel lay down on lion skin rug with the lion still inside the skin. He made a back warmer out of another lion and a foot warmer out of still another, and a pillow with a third. These lions walked all around him and yet they were powerless to harm him in any respect. This is just another instance wherein God suspended the laws of nature. The lion is known as the "king of the jungle" and yet these lions forgot their natural instincts so that Daniel safely survived the night that he spent in their presence.

The same God who suspended the laws of nature in dividing the waters of the Red Sea and the Jordan River for the Jews, and who also suspended the laws of nature in saving Daniel from the lions, had another preacher that he took particular note of. His name was Elijah. When drouth and famine came, he had nothing laid aside for a "rainy day" and it was necessary that God take care of him. Then it was that God sent him to the brook Cherith. Listen:

"And the word of the Lord came unto him saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." — I Kings 17:2-4.

And there God fed Elijah daily, sending his food to him by the ravens. He had a raven for his butler, another for his valet, another for his cook, and many more for his maids and servants. They brought him his food day by day. This is one of the remarkable instances whereby God suspended the laws of nature, in that the natural instinct of these birds of prey was held in subjection so that instead of consuming the food for themselves, they carried it to Jehovah's servant.

Certainly then from these instances we can see the power of God in His ability to suspend the laws of nature. Whether you stand on the shores of the Red Sea or by the Jordan River, or whether you look down into the lion's den wherein Daniel

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complacently passes the night, or whether you see Elijah being cared for by the ravens — regardless of which of these experiences you look at, the same truth is apparent — God's power is manifested in the way whereby He suspends the laws of nature.

V

God's power is manifested in that life is in His hands. It was God who created man originally. "So God created man in his own image, in the image of God created he him." — Gen 1:27. And into that creation God brought life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." — Gen. 2:7. Every one of the 1,500,000,000 inhabitants of this world who are alive today, and everyone of those who have lived since the days of Adam, have existed because of the power of God. It is He who gives life.

No greater illustration of God's ability to give life could be found than in the experience whereby Sarah in her old age produced a child. God made a revelation one day to Abraham that Sarah was to bear a child. He himself was approximately 100 years of age and Sarah was over 90. Of course, it was biologically and physiologically impossible for Sarah to conceive a child at that age. When God made this revelation to Abraham he did exactly what most of us would have done — he laughed.

"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" — Gen. 17:17.

Still, later on, remembering the power of God, Abraham believed that this would take place, and in spite of the deadness of Sarah's womb, through the power of God, the child was born.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." — Rom. 4:19, 20.

There was a man in the Old Testament to whom God made a special revelation one day as to his death. The Lord had said, "Set thine house in order; for thou shalt die, and not live." (2 Kings 20:1). However, Hezekiah did not want to die. He wanted to live. Therefore the Scriptures tell us how that he turned his face toward the wall — that he might shut out all sight of man — and prayed to God for life. In a very short while, God gave him an answer saying that he would live. Listen:

"And it came to pass, afore Isaiah was gone into the middle of the court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go unto the house of the Lord. And I will add unto thy days fifteen years. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or

go back ten degrees? And Hezekiah answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, which it had gone down in the dial of Ahaz." — 2 Kings 20:4-6, 8-11.

God not only told Hezekiah that he would die, and then heard his prayer and lengthened his life; but He also caused the shadow on the sun dial to go backward about forty minutes. Surely when you stand there within the sick room of Hezekiah and see him restored to health with a guarantee that fifteen years was to be added to his life — surely we are brought face to face with the power of God when we see that life rests entirely in His hands.

VI

God's power is manifested in His ability to save sinners. As difficult as it is to create a world, or to control His creation, it appears to me it would even be more difficult to save a soul. As difficult as it may be to keep Satan under His control, to suspend the laws of nature, or control all forms of life, it would appear to me that it is even more difficult for a sinner to be saved.

The Word of God makes it clear that the natural man is in a terrible spiritual condition. Man is spiritually dead. "And you hath he quickened, who were dead in trespasses and sins." — Eph. 2:1. Every sinner is just as dead spiritually as a corpse is physically. Not only is man spiritually dead, but he is spiritually blind and spiritually deaf. Hence, it would appear that since man is spiritually dead, blind, deaf, and impotent to help himself, that it would require more of the power of God to save a lost sinner than anything else that God might do.

Yet this is as nothing with God. Paul stands as a sample sinner in the Bible. Though doubtless he was a good man morally, yet he was an exceedingly great sinner in that he hated Christ and Christ's people. He himself said by inspiration that he was the chief of sinners. You will note that he did not say this himself, but rather, he said it by inspiration. In other words, God said that Paul was the chief of sinners. Still God saved him. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." — 1 Tim. 1:15.

Since God was able to save Paul, the chief of sinners, then God is able to save all others. Listen to Isaiah's declaration of this truth: "Come now, and 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. Thus in the salvation of Paul, as well as in the salvation of all others, we can see the power of God again manifested.

VII

God's power is manifested in that He keeps those whom He saves. It is no credit to any of us who are saved that we get to heaven. If left to ourselves, each of us would spend our eternity in Hell. None of us have the ability either mentally, physically, morally, or spiritually to cope with Satan. He is too great an antagonist for us. The fact that we are kept saved then is entirely because of the great power of God. Listen to these Scriptures:

"For I know whom I have believed, and am persuaded that he is able

to keep that which I have committed unto him against that day." — 2 Tim. 1:12.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." — John 17:9-12.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38, 39.

"I've found a Friend; O such a Friend!

He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine

Those ties which naught can sever;
For I am His, and He is mine,
Forever and ever."

Thus, in these seven ways God's power is manifested unto each of us. Still, may I make this message even more personal, for I have seen, felt, and experienced God's power in my own life. Fifteen years ago, without ever having heard of this town, without any of the usual political maneuvering which is so common in our churches today on the part of both church and preacher to secure a pastor — without any of this, lead entirely by the power and hand of God, I became pastor here. From the attacks and power of every enemy, God has manifested His power in that He has preserved me. I think, as a sample, of the time thirteen years ago, shortly after we built our new building, when we were brought face to face with a most serious difficulty concerning a baccalaureate service. The church had even voted to allow the school authorities to use our auditorium on a certain Sunday, which meant that a Methodist preacher would occupy the pulpit and I would sit idly by. I shall never forget preaching from Jesus' text in the parable of the pounds, "Occupy till I come." I said then that I did not think that Jesus would consider that we were occupying very well if He were to come back and find a Methodist preacher in the pulpit and a Baptist preacher sitting idly by. I repeat this today. As a result of this message, every effort that could be made, was made by the enemy, but God manifested His power so that both church and pastor were preserved.

Then better than eight years ago this spinal condition began, which has caused me much suffering. I doubtless have no hope of ever being completely rid of it, and yet it is amazing how that through the years He has preserved me and given

me a remarkable degree of health to carry on and to carry a much greater load of service than most men seemingly are able to do. When I think of this, I am reminded of His power.

Then I think also of the court troubles and legal difficulties through which I have passed in the last twenty-seven months. I remember the efforts that have been made on the part of my enemies through the help of paid expert witnesses and the assistance of the F. B. I., and yet in spite of all this, God has protected and cared for me so that I am still pastor of the same church that He lead me to, better than fifteen years ago.

When I think how He lead me here, I am reminded of His power. When I remember how He has preserved me from every enemy, I am reminded of His power. When I think of the way in which He has taken care of me even through the last eight years of sickness, I am reminded of His power. When I see how He has looked after me and handled legal difficulties that were greater than I could have handled myself, I am reminded again of His power. In view of all this, I think today of the old song which says:

"Through many dangers, toils, and snares,

I have already come;
'Tis grace hath brought me safe thus far,

And grace will lead me home."
How we thank God for His marvelous, amazing, wonderful power which can be ours in Christ Jesus. "I can do all things through Christ which strengtheneth me." (Phil. 4:13). May you trust that Christ today.

Out Of Darkness

(Continued from page one)

forces over their blackened, desolated countryside. The tally of Moelder's victims lengthened, and his arrogance daily increased. A fiendish sense of power gripped him when he sat at the controls of his Messerschmidt and felt his finger rest on the gun button.

Then came the day when two Hurricanes dived on him out of a clear sky, and, with a damaged engine, he turned and ran for it.

With his throttle wide open, he screamed over the snow-covered countryside with the British fighters in hot pursuit. He threw himself about the sky in a vain attempt to shake them off, but still the tracer bullets followed him, flashing by his cockpit and eating into his machine.

And, for the first time in his life, Werner Moelders knew what it meant to be afraid.

If he had died there, his secret would have gone with him. His comrades would have presumed that he had met his end fearlessly, glorying in his sacrifice for his beloved Fuehrer.

But by a miracle Moelders escaped.

By one of those million-to-one chances, he cheated death and struggled back to his base. When he climbed from his riddled plane he was shaken to his depths and ashamed of himself for his cowardice. In those terrible moments when his life hung in the balance he had, almost unconsciously, whispered a few words:

"God, God Almighty in heaven—help me out of this! You alone can save me!"

Back in his own quarters Moeld-

ers shut himself up.

He wanted to be alone. Often in the last year or two doubts had entered his mind about the Nazi creed — doubts which he had tried to stifle and rationalize, but which had refused to be banished for long. These had now stormed the citadel of his soul and captured it; the faith of earlier years was coming back.

His thoughts carried him to his childhood home in the German town of Stettin. He remembered things for many years now he had ridiculed and rejected: his prayers at his mother's knee, the local pastor who often visited his parents, his early enthusiasm and Christian leadership among boys of his own age, his faith in God. Was it true that faith in Hitler and Nazism could sustain him? Could he have survived the dreadful danger out there in the Russian sky if he had not found again faith in God?

To Moelders, the tough Nazi, came the realization that only God had saved him. He wrote down his thoughts in a letter to the Stettin pastor and felt relieved from an inexplicable strain, now that the nightmare of Nazism had disappeared from his mind.

As he left his room and met his comrades, Moelders—the Nazi war hero—became the missionary. It was not easy to talk to his friends about God. Moelders knew what to expect from them—the cynical laughter of youths whose god was Hitler, who believed in the Luftwaffe and regarded themselves as the supreme creatures in this world of war.

Gently, carefully, Moelders guided the conversation in the mess to the dangerous subject. He was prepared to meet sneers, to face ridicule and contempt.

Hardly had he admitted, however, what moved his heart, when a strange silence fell over the crowded room.

One after another the men turned their faces to hide their emotion. They looked at each other from under their lids, frantically trying to discover what was in the other fellow's mind.

Moelders knew then.

He saw that every one of them had experienced his own fear in the air, and that every one of them had been taught faith by his grimmest experience. He could sense how these boys were ashamed of their emotions; how they clung to a Nazi world in which faith in God is a sign of contemptible weakness; how they had hidden what they had felt all along.

They told him the stories of other men—of German soldiers in front line pockets, surrounded by Russian armies, besieged for weeks without food or ammunition, to whom they had ferried supplies by plane and giant gliders, and whom they had found kneeling and praying—praying to God to save them. These men had found no encouragement or consolation from their Nazi officers, whom fear of frost and starvation held in deadly grip. Instead they crowded around the few who, in the face of death, braved the Gestapo agents among them and talked of faith in God.

Moelders dispatched his written confession to the local pastor, the boyhood friend of his family, who in his turn passed it on to his parents and then published it. A copy came into the hands of the Bishop of Breslau, who realized that in Moelders he had a man of very great influence

who could now help the Church the hour of her persecution. He therefore appealed to him to intercede with Hitler.

Moelders acted without delay sent a message to the Fuehrer to effect that he could not continue fight for the Fatherland if the Gestapo continued to attack the Christian Church on the home front.

The Gestapo's revenge was premeditated—an explosion in a transport plane in which Moelders was a passenger and he was killed on November 1941, and silenced forever.

Silenced forever? That was what the Nazi leaders thought when they rejoiced that Moelders was no longer able to preach his disturbing faith. But they were wrong.

Moelders had not been long before thousands of copies of his letter began to circulate in Germany.

It was printed on secret underground presses.

It grew like a snowball, rolling from village to village, from city to city; and wherever the letter was read, the thoughts of the people turned to God.

Soon copies of Moelders' letter reached the front line. Young soldiers, who had tried to emulate themselves on his example, read it and pondered. They are reading it still, though Nazi officers ordered to threaten such readers with heavy punishment. Hitler knows that it was not enough to kill Moelders because he believed in God. He has called the Gestapo to fight Moelders' testimony. That wave of faith which is sweeping the Nazi front line must be halted. Those thousands of German civilians who crowd the churches after every Allied raid on a German town must be stopped. There must be only one god in Germany — Hitler!

The Gestapo has gone into action against the faithful friends of Moelders who copy and distribute his letter. With bribes and threats they are trying to discover the names of men and women who have had Moelders' example and preached the Word of God in Germany. A reward of 1,000 is offered to anyone who is prepared to denounce a friend who believes as Moelders believed. Meanwhile, has been officially announced in Germany that several people in possession of the Gestapo have found copies of the letter have been sent to concentration camps.

Werner Moelders is dead. He no longer preach the truth that he told him in the cramped cockpit of Messerschmidt.

But the message he left lives on.

SAD MORAL STATUS

(Continued from page one)

attitude of the United States toward illicit relationships between soldiers and girls. Rather than take steps to prevent such conduct the Army merely takes pains to that such conduct does not result in the soldiers becoming diseased.

A recent issue of Newsweek produces an Army booklet called "The Facts of Life" which seeks to encourage the use of prophylactics rather than discourage adultery and other similar sins.

— The Midnight

Having Him, One has the bright Light of Life and there needs no more "walking in darkness."

Give this copy of THE BAPTIST EXAMINER to a friend.