

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

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

VOLUME 14. NO. 42.

RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 17, 1945.

WHOLE NO. 395.



"Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."—Ps. 111:1.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Ps. 106:1.

## Seventh-Day Adventism

Gal. 5:12. "I would they were even cut off which trouble you."

For two full months a well-equipped tent with living quarters for the sexton, comfortable seats, attractive decorations, picture projector, good music and with a big sign, Bible Tabernacle, has been pitched on a prominent lot in our city. The newspaper has carried large advertisements and hand bills have been scattered far and wide announcing special subjects and proclaiming the preacher as a profound student of the Bible and of history. These people who never announce their denominational identity are Seventh Day Adventists. There are three abominations under the sun, yea four: a ship that flies not a flag, a druggist who labels not his bottles, a writer who signs not his name and a tent-evangelist or itinerant preacher who will not reveal his denominational identity. From such turn away. They have preached soul sleep after death, no eternal hell, salvation by a duke's mixture of law and grace, that seventh day

keeping is the seal of the saints and Sunday observance is the mark of the beast and have offered a thousand dollars reward for one Bible text which commands the keeping of the first day of the week as the Sabbath.

It is the sincere opinion of this writer that no other religious sect in America packs more concentrated heresy in its baggage than does this group. Backed by the greatest tithing system in the world, as persistent as a cockle bur on cotton gloves and like the Judaizers of old they are zealous not so much, it would seem, to win lost sinners to salvation as to "save the saints" and bring them back under the intolerable bondage of the law. Like the Galatian Christians many of our people are being confused and unsettled and some led astray by these false teachers who in increasing numbers "come in privily to spy out our liberty which we have in Christ Jesus," anonymously occupying public halls, school auditoriums and tents for weeks on end in every town and

village. It is highly encouraging to observe that some editors, pastors and evangelists are arousing themselves in valiant apostolic courage to smite these heresies hip and thigh. Any sweet ultra-tolerant brethren to the contrary I would point to the example of the Apostle Paul and command a careful reading of the Epistle to the Galatians.

Paul, though busy with Apostolic duties, burdened with "care for all the churches" and engaged in the greatest evangelistic and missionary program of Christian history considered it his divine obligation to take time out to defend the Galatians against exactly the same "gospel-perverting" legalism which Adventists are propagating today. The 15th chapter of Acts records the minutes of the first great church council in history. The Apostles and Elders and even the missionaries from the fields were called together at Jerusalem, not to discuss methods and plan programs

(Continued on page four)

## An Interesting Bible Study Showing What We Actually Have In Christ

A Life that can never be forfeited.  
A Relation that can never be revoked.  
A Righteousness that can never be tarnished.  
An Acceptance that can never be questioned.  
A Judgment that can never be repeated.  
A Title that can never be clouded.  
A Position that can never be invalidated.  
A Standing that can never be disputed.

A Justification that can never be reversed.  
A Seal that can never be violated.  
An Inheritance that can never be alienated.  
A Wealth that can never be depleted.  
A Resource that can never be diminished.  
A Bank that can never be closed.  
A Possession that can never be measured.  
A Portion that can never be denied.  
A Peace that can never be destroyed.  
A Joy that can never be suppressed.

(Continued On Page Four)

## Soul Winning

Suppose someone were to offer me \$1,000 for every soul I might try to win to Christ. Would I endeavor to lead any more souls to Christ than I am doing now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule what I hesitate to do, or shrink from doing now, in obedience to God's command? Is my love of money stronger than my love for God or for souls? How feeble then my love to God. Perhaps this explains why I am not a soul winner! — Great Commission Prayer League.

## Mused Uncle Mose

Ain' no use talkin' to de Lawd ef' ye ain' speakin' to yuh neighbor.

## A Faithful Warning As To The Type Place Which Hell Really Is

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19).

That you may be faithfully warned, we present a list of Scriptures indicative of the frightful fate of the wicked. You can search them out for yourself; the Bible means what it says.

A prison (2 Pet. 2:4).  
A lake of fire (Rev. 20:15).  
A devouring fire (Isa. 33:14).  
A bottomless pit (Rev. 20:1).  
A place of sorrows (Psa. 18:5).  
A horrible tempest (Psa. 11:6).  
Where they wail (Matt. 13:42).  
A place of weeping (Matt. 8:12).

Everlasting burnings (Isa. 33:14).

14).  
A place of torments (Luke 16:23).  
A furnace of fire (Matt. 13:41, 42).  
Where they curse God (Rev. 15:11).  
A place of filthiness (Rev. 22:10, 11).  
A place of outer darkness (Matt. 8:12).  
A place where people pray (Luke 16:27).  
Where they scream for mercy (Luke 16:24).  
Where they can never repent (Matt. 12:32).

(Continued On Page Four)

## Silent Violins

Luigi Tarisio was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the great Stradivarius was first played he had had one hundred and forty-seven speechless years.

Yet how many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the truth we forget to publish it. When

(Continued on page four)

## -- The First Baptist Pulpit --

### "CHRIST'S UNANSWERABLE QUESTION"

(Reprinted in answer to many requests from The Baptist Examiner, Feb. 4, 1939.)

"What think ye of Christ?" (Mt. 22:42).

This question should be of interest to every Catholic, Protestant, or Baptist in all the world; it should be of interest to Jew and Gentile alike. It should be of world wide interest in view of the fact that we are considering the character of a world wide figure—the Lord Jesus Christ.

In the day preceding the time when Jesus asked this question, He had Himself been asked three questions. Early in the day, the Pharisees came with a question hoping to be able to entrap Him with His talk. It was the old question of church and state: "Is it lawful to give tribute to Caesar or not?" (Mt. 22:17). When Jesus had routed this first group of enemies, the Sadducees next came with the same purpose

in mind. They did not believe in the resurrection nor in a future life; they did not believe in angels nor spirits. Hence, they came asking Him about the details of the future life saying, "In the resurrection, whose wife shall she be of the seven?" (Mt. 22:28). Still later in the same day, the Pharisees put forward one of their number, a lawyer, to ask Jesus a question of theology: "Which is the greatest command-

(Continued on page two)

## "I Don't See Any Harm"

This is the way the cold professors and compromising preachers talk. You never hear an honest soul speak thus. With him the question is not whether there is any harm in certain things, but, is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong; it is one or the other.

"Innocent amusements" (?) and every other questionable thing can easily be settled by prayerfully applying the following questions:

1. Are you willing to see any harm in it?
2. Will you see any harm in it on your dying bed?
3. Is it consistent with a follower of the meek and lowly

(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 ----- 50c  
(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 continuation.

## "CHRIST'S UNANSWERABLE QUESTION"

(Continued From Page One)  
ment in the law?" (Mt. 22:36).

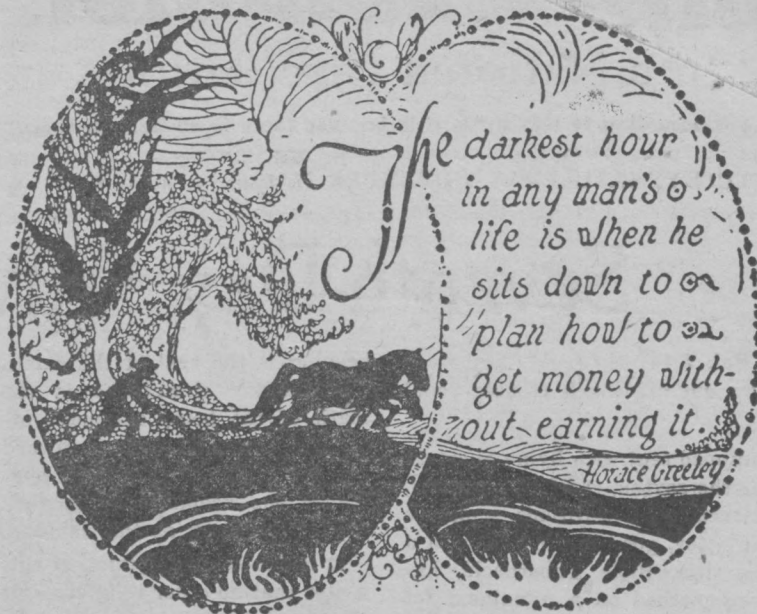
Shrewdly, Jesus answered each of these groups of His enemies. He gave them evasive and truthful answers to each of the questions concerning church and state, the details of the future life, and this theological question as to the great commandment of the law. It was said that the Pharisees marvelled and the Sadducees were astonished at His answers. Then with these groups of His enemies already marvelling and astonished at His teachings, Jesus put forth a question unto them: "What think ye of Christ?"

This is the question which I present to each of you tonight. It is my desire to call up reputable witnesses that I might ask of them this question.

I

WE SHALL FIRST ASK THAT INNUMERABLE HORDE OF OLD TESTAMENT PROPHETS OUR QUESTION: "What think ye of Christ?"

"Moses, you wrote the first five books of the Bible — the Pentateuch. You wrote that part which every Jew accedes to today. You led the Jews through the wilderness from Egypt to Caanan for forty years, and naturally you are still interested in their experiences and success just as of old. Greater honor perhaps came to you than the honor which came to any Old Testament Prophet, for we read that God scooped out a grave with His hand in 'Nebo's lonely mountain,' which served as your last resting place. Then in the days of Jesus' flesh, you were called from your resting place and along with Elijah, you appeared with Jesus on the Mount of Transfiguration to talk with Him about the death which He was soon to experience at Jerusalem. Therefore Moses, in view of your interest in the Jewish people, your wide experience with the Jews, the fact that you wrote under Divine inspiration so much of the Bible, and that you came down to earth to talk with Jesus, I ask you, 'What think ye of Christ?'" Without a moment's hesitation, Moses answers, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." (Gen. 49:10.) "I shall



"Better is a little with righteousness than great revenues without God."—Prov. 16:8.

see him, but not now: I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Seth." (Num. 25:17).

"Isaiah, the Jewish people love you and respect you possibly on a par with Moses, for your marvelous influence upon their nation in days gone by. You had a wide experience extending over the period of the reign of four of Judah's greatest Kings; you lived in Judah's Golden Age. Your words are still preached by their Rabbis, and revered by the thousands who adhere to Judaism. Eight hundred years before Jesus came to earth you lived. Since you spoke much of the person of the Messiah, I ask you, 'What think ye of Christ?'" "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6). "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:1-6).

"Jeremiah, you were called the weeping prophet since you wept because of the sins of Judah. The inhabitants of Jerusalem mocked your tears, and made fun of your

sermons; they scoffed at your words; they persecuted you because of your preaching; they put you into a miry pit where you well-nigh famished, and had it not been for a colored man of Ethiopia, you might have expired there. In spite of all that was done to you, and in view of the fact that you have long since forgiven those who were our enemies, I ask you for the benefit of my Jewish friends today, 'What think ye of Christ?'" "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness." (Jer. 23:5, 6).

"Micah, to the average Gentile, you are but poorly known. You lived in that day long gone by, having prophesied better than 26 centuries ago. Though very few Gentiles have more than a passing acquaintance with you, there is no Jew but what considers you as having spoken by direct inspiration from God. We are often told that you foreknew the very place of Jesus' birth to be that of Bethlehem. Is it true? 'What think ye of Christ?'" "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2).

"Zechariah, you are even less eminently known to Gentiles than is Micah. Though my Gentile audience may know but little of you, my Jewish friends particularly remember your prophesy to the remnant that came back from Babylonian captivity after their seventy years exile there. My Jewish friends will recall that you, as one of the last of the prophets being even next to Malachi, encouraged that remnant with your prophesies. In less than 500 years after your prophesy, a man called Jesus was born. This same Jesus rode into Jerusalem one day seated on the back of a donkey claiming to be the Messiah of the Jews. In view of His claims, and since you lived

nearer to Him than practically any of the remainder of the prophets, I ask you, 'What think ye of Christ?'" "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9).

"Daniel, there is no Jew but what loves you. In the days of their exile into Babylon it was you who encouraged them with your prophetic messages; it was through your life and your example that they were blessed in the Babylonian captivity, and were preserved from the wrath of the king of Babylon; your pious example caused their minds to be set on God and it was through your praying that God eventually laid it upon the heart of the king whereby the remnant returned from this Babylonian exile. If you had not prayed concerning your people, perhaps the spirit of Cyrus, the king, would never have been stirred up in their behalf. Since you meant so much to the Jews in that day of suffering, I ask you, 'What think ye of Christ?'" "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and

languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14).

Time would fail me to call each of the prophets one by one. Your patience would not permit that I should examine them individually, and ask them personally, 'What think ye of Christ?'" In a combined aggregate, may we ask the entire group, 'What think ye of Christ?'" "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43).

II

INSTRUCTIVE AS IT IS TO LISTEN TO THE TESTIMONY OF THE PROPHETS, WE TURN NOW TO THE ANGELS OF GOD. In the Old Testament, the angels played an important part concerning the history of the Jews. The Father of the Jewish people once entertained angels unawares. When the Jews were in need of a great judge to deliver them from the Philistines, it was an angel which appeared to a family of the tribe of Dan, telling them of the birth of a deliverer, Samson by name. When the Assyrians under Sennacherib came down upon the city of Jerusalem in the days of Hezekiah, it was an angel who killed 185,000 of the Assyrians in a night's time. It is to these angels who

(Continued on Page Three)

## Echoes From The Hospital

Today new obligations brings,  
Because of what we are:  
Tomorrow will its judgments hold  
For the duties we dare debar.

Today I do not understand  
Why Providence has led  
Away from home and friends and love  
To this lone patient's bed.

But, since I do not understand,  
My soul will not complain;  
But sow good thoughts and words and deeds  
And trust Thee, Lord, for rain!

I'll not complain that Thou sendest pain,  
And this frame be aching ever;  
I'll bide the change of ache and pain,  
Till soul and body sever.

I see the great broad universe  
With all its pain and mystery;  
My mind grows sick, my eyes grow dim;  
For I no explanation see.

My mind is filled with pathos now;  
I look within myself and see  
Another wondrous universe  
With even greater mystery.

On these my soul delights to feed,  
God's Immanence and Transcendence:  
So I'll wait for the Day when the mists  
roll away  
And reveals their lasting splendor.

Oh, may I ready and waiting be,  
For that Day that changeth never  
And fly away to the realms of day  
Where Omniscience reigneth ever.

L. D. GIBSON,  
North Kenova, Ohio.  
Dedicated to the C. and O. Hospital.



1945. NOVEMBER 17, 1945.

## CHRIST'S UNANSWERABLE QUESTION

Continued from page two)

ed such an important part in life, and times, and history the Jewish people of the Old Testament that we now appeal in our question, "What think ye of Christ?" Gabriel, who announced the birth of Jesus to Mary, says, "Fear not, Mary: for thou hast found favour with God. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and his kingdom there shall be no end." (Luke 1:3-33).

the unnamed angel who counseled Joseph to marry Mary when he was contemplating divorcing her thinking that she had loved the harlot against him, says, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is, God with us." (Mt. 1:20-23).

On the night of all nights, when Jesus was born, it was an angel who preached the first gospel sermon preaching it to the shepherds. Listen: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2:9-11). On that memorable night the first Christmas hymn was sung, being the graphic melodies of the angels. Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14).

## III

HAS IT BEEN INTERESTING TO YOU TO HEAR THE TESTIMONY OF THE PROPHETS AND TO LISTEN TO THE WORDS OF THE ANGELS? THEN SURELY THE TESTIMONY OF THE FRIENDS OF JESUS SHOULD BE INTERESTING ALSO. "Simeon, you were an old man when Jesus was born in Bethlehem. It was written of you that you were a devout follower of the religion of the Jews. When Mary, and her husband Joseph, brought the young Jesus into the Temple, you took Him up into your arms. Tell us, 'What think ye of Christ?'" "And, I tell thee, thou thy servant art in peace, according to thy promise: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:29-32).

"Wise men, surely if anyone could be called the friends of Jesus, it must be you. It must have been genuine interest and friendship which could cause you to travel from the far east following a star in order to worship Him. It must have been genuine friendship which caused you to present to Him your gifts and then depart secretly in order that you might not betray His whereabouts to Herod, knowing his murderous intentions. Wise men, you told Herod the town of Jesus' birth. 'What think ye of Christ?' Tell us where he should be born." "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." (Mt. 2:5, 6).

"John the Baptist, you were one of the strangest characters that ever stalked across the pages of human history. You were the last of the Old Testament prophets, and at the same time, the

His theological teachings of religion. Do you remember that night? Do you recall that He emphatically declared the necessity of the new birth when He said to you, 'Ye must be born again?' Since you were a Jew and He was a Jew, and since many of my audience tonight are Jews, I ask you, 'What think ye of Christ?'" "Rabbi we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3:2).

"Woman of Samaria, I speak to you as I spoke to Nicodemus. I am glad that you were saved and that your character found a place in the Word of God even if your name were omitted. To be sure, first of all I am glad that you are saved, but especially am I glad to recognize you as one of Jesus' friends in view of the example which you present. You had had five husbands, and you were living with a man in open sin when Jesus came to you. You were ostracized from society in that day. It is too bad

of Christ?" "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

"Paul, you never had the honor of seeing Him face to face; you never walked with Him in the days of His flesh; you were a stiff-necked, proud-hearted disbeliever for years after others had received Jesus as Saviour. The first thing I remember hearing of you, you were opposing those who had believed on Him. It was then that you were assisting in the stoning of a young man who claimed that Jesus was the Messiah. Later on, after your great experience on the roadway to Damascus, you became one of His followers. As you yourself said, 'You were one born out of due time.' (I Cor. 15:8). You walked with Him in service for thirty years; you preached the Bible for 25 years. After you had been in His service nearly thirty years, you wrote to the church at Rome relative to the theological problems which center in and about the life of Jesus. Tell me now, after you

the flesh, Simon Peter. What did you say to Peter in order to interest him in Jesus? 'What think ye of Christ?'" "We have found the Messiah, which is, being interpreted, the Christ." (John 1:41).

"Philip, the world knows but little of you, yet you were close enough to Jesus that you felt at liberty to talk with Him, and you thus went with Andrew on the day when he told you about the Greeks who desired to see Him. Philip, 'What think ye of Christ?'" "We have found him, of whom Moses, in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1:45).

"Nathaniel, you surely were the skeptic of the twelve apostles. Do you remember that when your friend Philip first spoke to you about Jesus, that you even doubted that anyone good, or anything worthwhile could come out of the city of Nazareth? Well, Nathaniel, after you saw Him, and had had fellowship with Him 'What think ye of Christ?'" "Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49).

"Thomas, your skepticism never manifested itself until after Jesus was taken from you. I imagine your doubt was only natural though, and that it was an easy matter for you to question the resurrection, in view of the fact that you were so discouraged because of His death. Thomas, you saw Him not only alive, but you saw Him after He came forth from the grave; tell us, 'What think ye of Christ?'" "My Lord and my God." (John 20:28).

"Simon Peter, we are sure that if you were here today, you would deny many of the things that have been said about you relative to your primacy and the fact that you were the first pope. We just don't believe this, for you told us yourself that you were only an elder—just a preacher. You were so careful when you wrote your first letter to disclaim all superiority over any of the rest of the disciples. 'The elders which are among you I exhort, who am also an elder.' (I Pet. 5:1). Since you were so careful in that you did not want men to mistake you for the Christ, tell us, Who is Christ? 'What think ye of Christ?'" "Thou art the Christ, the Son of the living God." (Mt. 16:16).

## V

MY JEWISH FRIENDS, IN THE MAIN, ARE AS FAR FROM INFIDELITY AS THEY ARE FROM CHRIST. THEY BELIEVE IN GOD. Though they may reject Jesus as His son, still they believe in God the Father. Twice during the ministry of Jesus on earth, the Father broke the Heavenly silence with His voice. When Jesus was baptized, and when He was transfigured, the Father spoke. May each Jew and Gentile as well, in my invisible audience lift his eyes heavenward tonight and say, "Oh, God, what think ye of Christ?" Listen: "And there came a voice out of the cloud, saying, This is my beloved Son: hear him." (Luke 9:35).

(Continued on page four)

## Because You Prayed

By Dr. Charles Bowser

Because you prayed  
God touched our weary bodies with  
His power,  
And gave us strength  
for many a trying hour  
In which we might have faltered,  
Had not you, our intercessors,  
Faithful been and true.

Because you prayed  
God touched our eager fingers  
with His skill,  
Enabling us to do  
His blessed will  
With scalpel, suture, bandage;  
Better still  
He healed the sick, the wounded,  
Cured the ill.

Because you prayed  
God touched our lips with coals  
from altar fire.  
Gave Spirit fulness, and  
did so inspire  
That when we spoke, sin-blinded  
souls did see;  
Sin-chains were broken;  
Captives were made free.

Because you prayed  
The "dwellers in the dark"  
have found the Light.  
The glad, good news has  
banished heathen night.  
The message of the cross  
so long delayed  
Has brought them life at last  
Because you prayed.

beginning of the New Testament. You were like the landing on a flight of stairs—you were higher than those before you, and yet lower than those that should come after you. You were the first Baptist preacher we ever read of in history. You baptized this man Jesus, although with a great deal of reluctance on your part. You denounced the Jews for their hypocritical professions of religion. Tell us, 'What think ye of Christ?'" "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29).

"Nicodemus, I am glad that you came to Jesus one night; I am glad that we have evidence of your profession of faith in Him; I am happy not only because it means your salvation, but since you were a fine high type moral man—a preacher of religion—you stand as an example to tell us that regardless of how good and moral one may be, he still needs Jesus. Nineteen hundred years ago you came to Him by night to talk with Him relative to His miracles and

you were born 1900 years too soon, for if you had lived today, you would be the "belle" of society in every town. With your ways with men, you would be sought after today. Your name would grace the society page of every modern daily newspaper. Since you were redeemed from all your sin, you serve as an example, and by your conversion you tell the world that none can be too low nor too vile to come into the Kingdom of God. That must have been an eventful day in your life when you came out to Jacob's well to draw water and found Jesus seated there. Whether you recall how He looked or not, I am sure that you remember many of the things which He said. When He began to talk with you about the 'water of life', you thought he was talking about natural water, didn't you? You even admitted to Him that you were expecting the Messiah. What you said to the men of the city of Sychar I would be happy to consider as an answer to my question, 'What think ye

have had these 30 years experience with Him, 'What think ye of Christ?'" "For I am not ashamed of the gospel for Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16).

## IV

LEST I BECOME TEDIOUS BY CALLING IN TOO MANY OF THOSE WHOM HE HAD BEFRIENDED, AND WHO BECAME HIS FRIENDS, I CALL IN HIS DISCIPLES AND ASK THEM THE SAME QUESTION: "What think ye of Christ?"

"Andrew, it looks like you had a 'knack' for personal work. You were the one who found the lad with some loaves and fishes and brought him to Jesus whereby a great miracle was wrought through His hands. You were one of those who told Jesus about the Greeks who had said, 'Sir, we would see Jesus.' (John 12:21). On the day when you first saw Jesus, you hurried away to begin your personal work by going to your own brother in



## SEVENTH DAY ADVENTISTS

(Continued From Page One)  
but to settle once and for all the great doctrinal question of whether salvation is by sovereign grace alone or by grace plus the law, plus the sabbath, plus vegetables. No more missionary work was to be done nor the conference adjourned until this eternally vital question was settled. There could be no compromise, side-stepping, no appeasement on the issue. It is evident that these early preachers considered it as much their divine obligation to defend the faith against heretics as it was to preach the gospel to the nations. If we have no settled truth at home we have no mission abroad. Their answer to these Judaizers was put in writing and sent out to all the churches everywhere.

Let our Baptist people take heed lest while we are so zealously engaged in the promotion of our great program of evangelism, missions and stewardship we neglect our defense against these doctrinal termites which undermine the foundation of the faith of many of our weaker brethren. While we are out seeking the lost sheep we must keep the fences up around the fold at home. If Paul had adopted the "positive-preaching-only" policy behind which some hide to avoid controversy and doctrinal responsibility we would have no Epistles to the Galatians, Romans and Corinthians, christianity might have been divided into Gentile Churches and Jewish Churches or the churches might have become mere annexes to the synagogues.

Since Sabbath keeping or "Sabbath truth" as they call it seems to be the king-pin of their doctrinal system, the spearhead of their offensive against our faith and the point at which they offer their thousand dollar reward it is the purpose of this and subsequent articles to throw the light of Holy Scripture on this particular subject as the Lord shall be pleased to give the writer light. In our approach, as in all sound interpretation, we must distinguish between things that differ. In my college days I lived in the home of Dr. Wm. M. Stallings. One day his ten year old son, Walter, said to me: "Brother Sebastian, do you know the difference between an idiot, a crazy man and a fool?" I replied, "No, do you?" His answer was, "An idiot is one who never did have any sense, a crazy man once had sense and lost it and a fool is one who does not know the difference." Not knowing the difference is the source of most of our confusion on the sabbath question. Recently the Sunday school lesson was on the Resurrection, the scripture was the 28th chapter of Matthew. The teacher, a college man, was asked by a young man in the class to explain the first verse, "In the end of the Sabbath, as it began to dawn toward the first day of the week." The teacher thinking the Sabbath and the first day of the week were identical could not explain it and came to me with his problem. He seemed much surprised to learn that the first day of the week is not the Sabbath and is never referred to as such in the word of God. The first and most

essential fact to learn in this whole sabbath question is:

THE SABBATH DAY AND THE FIRST DAY OF THE WEEK ARE TWO DISTINCT DAYS. In the Bible they are never used interchangeably. Everywhere the weekly sabbath is mentioned both in the Old and New Testaments it invariably refers to the seventh day of the week unless it is used as a figure as in the fourth chapter of Hebrews. The First day of the week so often mentioned in the New Testament as a day of christian worship and religious activity is no where called the Sabbath Day. These two days are as distinct in scripture as the Fourth of July and Armistice Day (now obsolete) are in our national life. While they do have some significant things in common they are not identical. Both are religious in purpose, both commemorate great events, both conserve the principle that one seventh of our time belongs to God and both meet the need of our nature for a regular season of cessation from the common labors of life.

The "Sabbath Day" was and is and ever will be strictly an Old Testament institution. It belongs among "the handwriting of ordinances and shadows" of the law dispensation which Paul plainly declares were nailed to the cross and taken out of the way and by which we christians are not to be judged, (Col. 2:14-17). The First day of the week, called the Lord's Day, (Rev. 1:10) is a New Testament institution, belongs to christians, fits into the economy and expresses the spirit of the dispensation of grace. The Sabbath was enjoined as a day of complete cessation of all activity. The Jews were forbidden to leave their dwellings, kindle a fire or even pick up a few sticks—for the latter offense the penalty was death, (Num. 15:32). The First Day of the week for christians is a day of worship, teaching, preaching and religious activity in general. Just as Armistice Day was declared a legal holiday and for several years was so observed but was made obsolete, blotted out, not by some official declaration but by the world-shaking event of Pearl Harbor which brought to an end the conditions and the dispensation of time in which the day had meaning and significance, so the Sabbath Day which was given exclusively to Israel, was connected with great events in her life and history and was woven into the very makeup of her mission, was rendered obsolete by the death, burial and glorious resurrection of the Lord Jesus Christ: The event which brought to an end the Old dispensation and ushered in the New.

D. F. Sebastian,  
Plant City, Fla.

## I DON'T SEE ANY HARM IN IT!

(Continued from page one)  
Nazarene?

4. Would you want Jesus to catch you in the very act?

5. Could you ask and expect Him to take part with you?

6. Does the most holy person you know of see any harm in it?

7. Do you commune with God as freely after it as before it?

8. Can you look to Him for a blessing in the midst of it?

9. Even if it is lawful, is it exemplary? Is it becoming? Is it like the behaviour of one who is dead to all things but God?

10. In short, is it to the glory of God? "Whether therefore ye (do such things as to) eat, or drink, or whatsoever ye do, do all to the glory of God."

Anything and everything that is not strictly to the honor and glory of God should be avoided.  
— E. E. S.

## SILENT VIOLINS

(Continued from page one)  
shall we all learn that the good news needs the telling, and that all men need to know?—W. Y. Fullerton.

## SURRENDER

"Let me hold lightly  
Things of this earth;  
Transient treasures,  
What are they worth?  
Moths can corrupt them,  
Rust can decay;  
All their bright beauty  
Fades in a day.  
Let me hold lightly  
Temporal things,  
I, who am deathless,  
I, who wear wings!  
Let me hold fast, Lord,  
Things of the skies,  
Quicken my vision,  
Open my eyes!  
Show me Thy riches,  
Glory and grace,  
Boundless as time is,  
Endless as space!  
Let me hold lightly  
Things that are mine—  
Lord, Thou hast giv'n me  
All that is Thine!"  
—Martha Snell Nicholson.

## CHRIST'S UNANSWERABLE QUESTION

(Continued From Page Three)  
VI

SINCE WE HAVE ACCEPTED THE WORDS OF GOD THE FATHER, AND HAVE TAKEN HIS TESTIMONY IN ANSWER TO THIS QUESTION, WE LIKEWISE TURN TO THE ENEMY OF OUR SOULS. We even appeal to Satan. It isn't often that I would be willing to accept the words of the Devil; it isn't often that I would want to accept anything that he would say, or that I would want to parley long in talking with him; yet beloved, the Devil knows more about Jesus than any preacher living today. Did not James write, "Thou believest that there is one God; thou doest well: the devils also believe and tremble." (James 2:19). In view of this fact, I ask Satan, "What think ye of Christ?" and he immediately answers back, "What have I to do with thee, Jesus; thou Son of God most high? I beseech thee, torment me not." (Luke 8:28).

## VII

I REALIZE THAT THERE ARE THOSE LISTENING WHO DESIRE THAT WE SHALL CONVICT JESUS. Since they have rejected Him, nothing could

please them more than that we should find whereof to convict Him. Since the Old Testament prophets, the angels, His friends, His disciples, even God the Father, and the Devil of Hell have all testified in His behalf; we now call upon His enemies to see what they have to say concerning Jesus.

"Judas, you betrayed Him; you loved 30 pieces of silver—\$15.95 more than you loved Jesus. Even though you followed with Him for three years time, still you betrayed Him. Of all ungrateful wretches, you are the worst. The basest ingratitude I have seen in any man appears in you. But tell us, 'What think ye of Christ?'" "I have sinned in that I have betrayed innocent blood." (Mt. 27:4).

"Pilate, this Jesus came before you for questioning and for trial. You were the one who sat upon the bench; you had sworn to uphold the law; you washed your hands of the whole matter on the day of the trial, but what you needed was that God might have washed your heart. It is true that you did wash our hands in water, but it requires more than water to wash away the guilt and the enormity of your sin — your passing judgment on one when even the witnesses disagreed, and when you yourself knew He wasn't guilty. Pilate, 'What think ye of Christ?'" "I find no fault in this man." (Luke 23:4). "I am innocent of the blood of this just person: see ye to it." (Mt. 27:24).

And now beloved, to you of my audience, I ask the question, "What think ye of Christ?" To both my Jewish and Gentile friends I present this question, "What think ye of Christ?" We would expect His disciples, and His friends to testify in His behalf; yet in this instance, we have even the Devil, along with the angels, and prophets, and the Father speaking well of Him. Even Judas and Pilate in their testimony laud and praise His character. In view of all of these testimonies, I ask you, "What think ye of Christ?"

"What think you of Christ? is the test  
To try both your state and your scheme;  
You cannot be right in the rest,  
Unless you think rightly of Him.  
As Jesus appears in your view,  
As He is loved or not;  
So God is disposed to you,  
And mercy or wrath is your lot.

Some take Him a creature to be  
A man, or an angel at most;  
Sure these have not feelings like me,  
Nor know themselves wretched and lost;  
So guilty, so helpless am I  
I durst not confide in His blood,  
Nor on His protection rely,  
Unless I was sure He is God.

If ask'd what of Jesus I think,  
Though still my best thoughts are but poor,  
I'll say He's my meat and my drink,  
My Life, and my Strength and

my Store;  
My Shepherd, my Husband, my Friend,  
My Saviour from sin and from thrall;  
My hope from beginning to end  
My portion, my Lord, and my All."

May God grant that you shall receive Him by faith and that He shall become your All in All.

## HELL—WHAT IS IT?

(Continued From Page One)  
A storm of burning coals of fire (Psa. 11:6).

A place where they have no rest (Rev. 14:11).

A place of everlasting punishment (Matt. 25:46).

A place of blackness of darkness forever (Jude 13).

A place where they gnaw their tongues (Rev. 16:10).

A place where their worm diet not, and the fire is not quenched (Mark 9:48).

A place where they will be tormented with fire (Luke 16:24).

A place where they will be tormented with brimstone (Rev. 14:10).

A place where they will drink the wine of the wrath of God (Rev. 14:10).

A place where they do not want their loved ones to come (Luke 16:28).

A place where their breath will be a living flame (Isa. 33:12).

A place prepared for the devil and his angels (Matt. 25:41).

A place where there are dogs, sorcerers and whoremongers (Rev. 22:15).

A place where there are murderers, liars, fearful and abominable (Rev. 21:8).

A lake of fire into which people are cast alive (Rev. 19:20).

A place from which the smoke of their torment ascendeth forever and forever (Rev. 14:11).

A place of damnation, without end (Mark 3:29).

"The wicked shall be turned into hell, and all nations that forget God" (Psalm 9:17).

—Standard Bearer.

## WHAT WE HAVE IN CHRIST (Continued From Page One)

A Love that can never abated.

A Grace that can never be rested.

A Strength that can never vitiated.

A Power that can never be exhausted.

A Salvation that can never annulled.

A Forgiveness that can never be rescinded.

A Deliverance that can never be thwarted.

An Assurance that can never be disappointed.

A Nature that can never be changed.

An Access that can never be discontinued.

An Attraction that can never be superseded.

A Comfort that can never be lessened.

A Service that can never be unrewarded.

An Intercessor that can never be disqualified.