

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).

HOLE NO. 399

RUSSELL, KENTUCKY, SATURDAY, DECEMBER 15, 1945

VOLUME 14, NO. 46

The Obligation Of Baptists To Make More Baptists

Perfect Security. . . .



What If?

What if your own were prison'd
Far in a hostile land,
And the only key to set them free
Were held in your safe command?
Would you breathe free air
While they stifled there,
And sit and hold your hand?
Yet what else are we doing,
Dear ones by Christ made free,
If we do not tell
What we know so well,
To those across the sea,
Who have never heard
One tender word of
The Lamb of Calvary?

—Selected.

★ ★ ★
"And Jesus coming near, spake unto them saying—All authority, in heaven and on earth, hath been given unto Me: go ye therefore and disciple all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I myself have commanded you and lo! I am with you all the days until the conclusion of the age." Rotherham translation Matt. 28: 18-20.

Mr. Rotherham's translation is counted by many the most nearly literal of any of the many versions of the New Testament. That is the only reason we have for quoting it. If that claim is true then this translation shows us where the Master put the emphasis in this commission. We do well to emphasize what He emphasized.

"JESUS COMING NEAR" shows His eagerness to make clear to them His message and His desire for them to get every word He said. This was His world program for this age until He comes back. He wanted every word to soak in and stay with them and with all their successors after they are gone. The very fact that He tells them to carry out His orders to the "conclusion of this age" shows that He had no notion of changing them even in the smallest detail. He had no idea of an apostasy at the "conclusion of the age." He evidently thought that this very same program would be going on until He got back, for He promised His presence with them until the "conclusion of the age." Surely no one would be so daring as to say that He promised His presence with a lot of apostates at the end. There can not be an apostasy without apostates. The idea of an apostasy at the end of the age is a doctrine of devils, and Paul says in I Tim. 4:1, that the Spirit "speaketh expressly" that "some shall depart from the faith." He did not say

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"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."—II Tim. 1:12.

How To Become Good Fishermen As Outlined By The Lord Jesus

ROBERT G. LEE

"Come ye after me, and I will make you to become fishers of men." (Mark 1:17).

The greatest sit-down strike in the world has not been staged by some labor union in some industrial or manufacturing plant, but in our churches by those who claim to be saved—and yet have never become fishers of men. Many who love Jesus, do not seem to love Him enough to make any special personal effort

to get others to give Him their hands and hearts in repentance and faith for salvation.

Personal soul-winning makes us do as Jesus did. If we would be like Jesus, we must be personal soul-winners. The soul-saving passion dominated the life of Jesus. The redemption of poor sinners was more to Jesus than the glory He had with God before the world was, for He emptied Himself of it all—more to Him than the joys of heaven, for He left those joys to become "a man of sorrows"—more to Him than life, for He said: "I lay down my life"—more to Him than the shining of the Father's countenance, for He willingly leaped into the awful abyss of wrath and gloom from the depths

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HATE EVIL

In Psalm 97:10 God says: "Ye that love the Lord hate evil." That is God's command. If you are a lover of the Lord, God commands you to hate evil.

That is God's command to every lover of the Lord. No exceptions. Every lover of the Lord is enjoined to hate evil. All worldliness is evil. The Book says so. "The whole world lieth in wickedness." God commands all who love Him to hate, not worldly people, but worldly things.

Cards are evil: therefore hate them. Dancing is evil: therefore hate it. Mixed bathing is evil: therefore hate it. Cigarettes are evil: therefore hate them. Bootlegging is evil: therefore hate it. Making liquor or selling liquor or drinking at the making or selling of liquor are all evil: therefore hate them all. The movies are all evil: therefore hate them all. Bad literature is evil, wholly evil, only

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Mused Uncle Mose

Ef'n we gits a preachah dat cain' stir up no big ernalv, we don' ax him back no mo.'

-- The First Baptist Pulpit --

"THE SMITTEN ROCK"

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—I Cor. 10:4.

One of the most profound impressions that was ever made upon my mind outside of that which has come from the reading of the Bible, came from the reading of Dante's "Inferno." In this vision, Dante came to a dark wall of rock from whence he could look out into the chasm of Hell itself. Out from this starless

void came sighs and wailings and frightful agonies, and over the door entering therein were the words, "All hope abandon ye who enter here."

The Word of God speaks with even additional warning and exhortation for it too accurately describes the fearful and awful condition of hell. In the Bible we read of hell as a place of terrible torments. Listen:

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

"And to you who are troubled

rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; (Continued On Page Two)

Some Plain Simple Reasons Why All Christians Should Be Tithers

1. The Tithe Has Scriptural Authority. It is clearly taught in the word of God, which is more than we can say for many methods of church finance.

2. It is Fair and Businesslike. No one can claim that God is a hard landlord when he asks only one-tenth as his share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

3. Tithing Removes the Reproach That Attends Many of the Methods Used to Raise Money. We must always apologize for bazaars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.

4. Tithing Will Lift Churches Out of the Attitude of a Beggar.

We will stop talking about begging for the church, and the cause of God will be financed honorably and free from the stain of mendicancy.

5. Tithing Removes the Necessity for Spasmodic Efforts and for High Pressure Collections. We have been doing much of our giving under the stress of dire necessity, and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord with ample funds all the while.

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A MODERN PASTOR

A modern pastor must possess and use some of the talents required of all men in all professions combined.

He must be more of a scholar than the college professor, for the professor teaches the same books year after year while the pastor must create and deliver hundreds of sermons annually.

He must be more of an organizer than an industrial superintendent, for industry pays men to work while the pastor must build with voluntary labor.

He must be more of a financier than the bank cashier, for people bring the money to the bank for safe keeping, while the pastor must raise the money as gifts from the people.

A modern pastor is expected to make more calls than a doctor. He is expected to write more articles than the county-seat editor. He is called upon to solve more family problems than a

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THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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GOOD FISHERMEN

(Continued From Page One)
of which He cried, "My God, why hast thou forsaken me?" Soul-winning was the life-business of Jesus. In what sense is a man a follower of Jesus who does not give his life to that which Jesus gave His life? The example Jesus left us to walk in His steps teaches us that in soul-winning we can have no proxy—cannot transfer this obligation to some evangelist.

The chief method of Jesus was the method of individual evangelism. To Jesus a single soul was a great audience. On nineteen different occasions, Jesus sat down and taught one person—just one. He used the line as often as He used the seine or net.

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (John 1:43).

That shows us Jesus seeking one man—just one.

John 4 shows us Jesus—who often ran from cities, who often evaded great things—winning one woman.

Luke 19 is a vivid picture of how Jesus won a rich man to faith in him—and to salvation glorious. And that vivid painting is autographed with these words from Jesus: "The Son of man is come to seek and to save that which was lost" (Luke 19:14).

This makes us ask, "What should we do?" As to individual evangelism, we should do as Jesus did—be fishers of men. And we learn by doing. The best modern methods in which present-day educators take much pride are better exemplified in Jesus than in Teachers' College, Columbia University.

The learner can learn only by actually doing. Anything else is like learning to swim by keeping away from the water—like learning to harvest a crop by mere knowledge that there is a harvest—like learning to be a blacksmith by reading poetry about the village smithy.

If a boy is to learn how to make a table, he must actually begin to make a table. When fishermen are sent to the river to fish—they fish. When nurses are sent to a hospital to nurse—they nurse. When painters are sent to a house to paint—they paint. When soldiers are sent to the battle to fight—they fight. But too often when we are sent into the world to win men we sing "Throw Out the Lifeline," but do not throw. We sing "I Love to Tell the Story"—and do

not tell it. Our singing and our practice are so strangely at variance. We sing in jubilant chorus "Rescue the Perishing"—and our rescue work is woefully lacking in concern and our lack of rescue makes our lives perjure the words of our mouths.

The greatest sit-down strike in all the world is not enacted by some labor union but by Christians—when it comes to personal visitation for the purpose of winning the lost, when it comes to individual Christian's work for the individual man who is unsaved. In our Christian zeal we do as someone said of Mr. Wordsworth: "Sometimes he made his poetic eagle do the work of a clucking hen."

As a consequence, the unsaved all around us can say, "No man cared for my soul." Would that it were known of us in our churches what was said of Mr. Wesley: "He was out of breath pursuing souls." We should have and manifest the passion for souls which Whitefield had who said: "I am willing to go to prison and to death for you, but I am not willing to go to heaven without you."

We need the passion that girded Francis Asbury as he traveled a distance equal to five circuits around the world every five years, on the average, for forty-five years, and that mainly on horseback. We need the passion that fired Livingstone and kept him afloat amid jungle dangers and twenty-seven attacks of African fever—the passion that was the power working in the heart of David Brainerd, who said: "I care not what hardships I endure, if only I can see souls saved"—the passion that drove General Booth, who with a vision of the poor of London and what Christ could mean to their lives, said: "God shall have all there is of William Booth."

The third question we ask is "How shall we become good fishermen?"

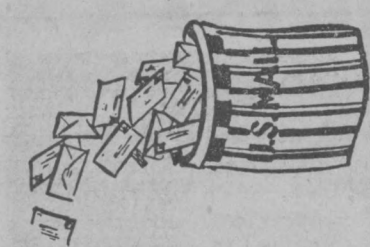
1. Stay on good terms with the Master Fisherman—Jesus Christ.

To do this, keep a clean heart. God cannot use a man not in personal fellowship with Him. God will use any vessel but a dirty one. "Cleanse thou me from secret faults" should be the constant prayer of everyone who attempts to win a soul.

2. Fish for men.

No man catches fish shooting at quail. No man catches trout setting traps for bear. No man gets fish on his line gathering peaches in the orchard. The fundamental law for fishing for men is to fish. Remember that discussing bait, buying tackle, orating on nets, strolling along a stream, looking upon the sea, wishing for fish, hoping for fish, is not fishing. Only fishing is fishing.

Augustine was asked to name the three most vital principles of Christianity. He said: "First—humility; second—humility; third—humility." We can be safe in saying that three vital laws for fishing are: "First—fish; second—fish; third—fish." That is the most imperative and the most inspiring task of the Christian. As somebody has told us—and telling us, comforted us—we cannot all be harpooners and go after leviathans of the deep as did Moses, as did Elijah, as did Luther, as did Knox, who smote potentates with the Word of God. And we cannot all be netters as were Peter, Paul, Finney, Spurgeon, Moody, Sunday—and others of like fire and effectiveness. But we can all be linesmen—as



"I thank God for your faithfulness in teaching the pure Word of God. One thing I enjoy about THE BAPTIST EXAMINER is that it is not cluttered up with denominational reports and suggestions for more 'cogs' in the 'machine'."—Carey Witt, Franklin, Ky.

"I am a retired Missionary Baptist preacher, 85 years old—have preached more than 65 years. I greatly enjoy your paper—especially your regular weekly sermons."—Thomas E. McCutcheon, Ojus, Florida.

"I am sending you a money order for forty dollars for the work you are doing for the Lord. It is good to know that someone is still earnestly contending for the Faith." It is pretty sickening and disgusting to see and hear some of the preachers that call themselves Baptists, that I have run into since I have been in the Navy. Your brother in Christ."—C. T. Everman, Boca Chica, Florida.

"Here are the names and addresses of a dozen families we are praying for. Please send the Baptist Examiner to them for a year. We are enclosing a check for six dollars. We not only read your paper but pass it on when we have done so for others to enjoy. Keep up the good work. May God bless you. A brother and sister in Christ."—Mr. and Mrs. Herbert De Vos, Prescott, Ariz.

"I surely enjoy very much to read THE BAPTIST EXAMINER. It has been a great inspiration to me. I don't want to miss any copies so am enclosing \$1.00."—Mrs. G. W. Polk, Plant City, Florida.

Bro. W. H. Morrison, cashier of Big Clifty Banking Co., Big Clifty, Ky., and who has been a faithful reader of this paper for years, sends us a fine list of new subscribers.

Last summer, when on the way to a Bible Conference in West Kentucky, I stopped by to speak to Bro. Morrison and had a season of real fellowship with him. In sending this list of new "subs" he says:

"Was agreeably surprised last summer when you stopped in to see me. It is not often that I have the pleasure of conversing with a real Baptist, or reading a Baptist paper sound to the core; consequently the appreciation of you and your paper, THE BAPTIST EXAMINER.

"If you should ever be down in these parts again I hope you can arrange to spend the night with me."

was Jesus in the quiet pools of Sychar, Bethesda, and elsewhere—and catch solitary souls in personal evangelism.

The thing to do is to get a good rock position—not in the rocking boat of philosophy—and get some suitable bait and fish. Yes, fish—forgetting not the sinker of prayer, without which your line will float lightly—remembering that you cannot do effective fishing with a tangled line.

God says, "He that winneth souls is wise." Let us be wise.

- FREE -

A twelve page tract pertaining to the subject of Christ's divinity, with a picture of Bethlehem on the cover. Write Evangelist Walter Zvoda, 90 Church Street, Asheville, N. C., and this tract will be mailed you.

"I have just finished reading your booklet on 'The Security of the Saved,' and I must say we have the same Saviour and Faith."—Willice Dunn, Detroit, Mich.

"THE SMITTEN ROCK"

(Continued from page one)
and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:19, 11.

In the light of Dante's description of that which he calls the "Inferno" and God's positive declarations of that which the Bible calls Hell—in the light of this, I ask, Can there be any hope for guilty sinners? Must men sink down forever to an inferno of eternal sufferings? Must sinners abandon all hope in view of Hell? Is there no hope whereby guilty sinners may be saved? To

each of these questions, I rejoice and thank God that there is a way of escape. The old song correctly expresses it when we sing:

"Rock of Ages, cleft for me
Let me hide myself in Thee:
Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure
Save from wrath and make me pure."

Thus this song speaks of the eternal Rock of Ages, just as our text speaks the same message. What a joy it is to know that through the Rock of Ages there is a way of escape.

IT IS INDEED INTERESTING TO NOTICE ISRAEL'S CIRCUMSTANCES AT THE TIME REFERRED TO IN OUR TEXT. If you will go back into God's Word and read Exodus 17, you will find there the story which is the basis for our New Testament text. The people of God, coming out of Egypt were actually thirsting. They were in a region first of all, that was noted for the fact that it produced but little water. The last drop of water in their water skins had been exhausted. Even their scouts and fore-runners had brought in word that there was no way of renewing their supply of water, for the streams, wells, and springs were all dry. You can imagine how the majority of these Israelites must have felt. Here was Moses leading an army of six hundred thousand men—with practically two and one-half million women and children

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I, L. Edward Burgess, want to **Share** My **Your Discovery!**

Now that you have discovered the joy and blessing that comes from reading THE BAPTIST EXAMINER, you may be that you will want to pass this paper on to some of your friends.

We will send free subscriptions to as many as 12 of your friends without obligation to you or to them.

Simply list names and addresses clearly and accurately on the lines below. By acquainting them with THE BAPTIST EXAMINER we may be indirectly instrumental in winning souls to our Lord Jesus Christ, and in indoctrinating many of the redeemed.

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Do It Today! CHARLES M. BURGESS
Miss SUZIE HERWIG ROUTE 2
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A few weeks ago, in order to stimulate the circulation of THE BAPTIST EXAMINER, we invited our friends to send us the names of their friends to whom they wished for us to send our paper.

Bro. L. Edward Burgess, who was then in the army stationed at Fort Douglas, Utah, sent us subscriptions instead in the light of the above photostatic copy.

I do not know Bro. Burgess personally, though he states in his letter that he has been saved ten years, and that he loves to teach Sunday School. It's a joy to thus hear from him and we publish the above in order to say, "Go and do thou likewise."

THE SMITTEN ROCK

(Continued From Page Two)

besides. Consternation rests upon every face. Dismay is in every heart. The lips of each were parched. Their throats were dry and their bodies were fevered. There is quite a contrast between hunger and thirst. Hunger, as you know, only effects one organ of the body—the stomach, whereas thirst affects the whole body, for it burns and rages like a fever in the blood. Thus we can say that this people were actually thirsting.

The spiritual analogue to this is even more horrible, for there is a spiritual thirst which the sinner undergoes. Through the years gone by, many an individual has come into this place of worship, and even on the face could be seen the expression of spiritual thirst. Many times, doubtlessly, you too have come to God's house thirsting for something better. Well as Israel thirsted in the wilderness for water to quench their thirst and cool their fevered brow, so the sinner thirsts for that which will satisfy his soul. Listen:

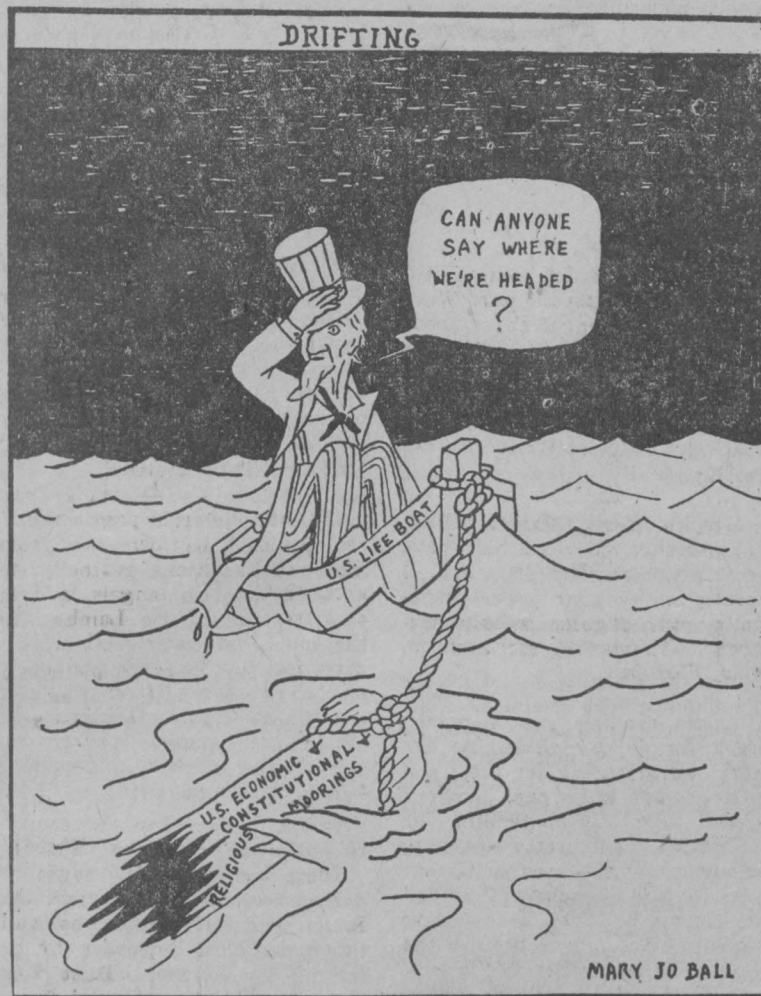
"As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psa. 42:1, 2.

"O God, thou art my God; my soul will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."—Psa. 63:1.

While Israel thirsted, nature could do nothing for them. There was nothing that could be done for them in the wilderness. If it had been left to the resources of nature, they would have surely perished. Though those Jews might look longingly at the dead rocks about them, those rocks could only mockingly echo, "There is no water in me." Though they might look down at the ground, the thirsty sand mocked them by saying, "There is no water in me." Even though they might turn their eyes toward the brazen serpent, it likewise plagued and laughed at their calamity with an echo of the same thought, "There is no water in me." Surely there was nothing that nature could do in behalf of these Jews.

In like measure, the world cannot satisfy the spiritual thirst of the sinner. Solomon declared that this was true when he said: "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit."—Ecc. 2:17.

Many and vain have been the efforts of men to satisfy their spiritual thirst with the things of the world. Lord Byron attempted to do so with sinful pleasures, yet in the end he confessed the ineffectiveness of this method of soul satisfaction, for he said, "The worm, the canker, and the grief are mine alone." J. Gould, who lived for money and for the wealth of this world, and who attempted to satisfy his spiritual thirst in this manner, said: "I suppose I am the most miserable devil on earth." Voltaire, who turned from God to unbelief, wrote a little while before his death, "I wish I had never been born." Alexander the Great, like many who have sought for military glory, worldly fame and achievement by military prowess, conquered the world and then sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer. To be sure, many others have tried other methods to satisfy their face to face with the realization



"Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14:34.

that as nature could do nothing for the Jews, so the world cannot satisfy one's spiritual thirst.

II
THE ROCK WAS SMITTEN FOR ISRAEL. When despair settled upon each Jew, and when nature failed to provide for their satisfaction, God told Moses to smite a rock and out from this would flow water for all Israel. Following God's admonition, Moses, the elders of Israel, and all Israel assembled before the rock, and when Moses took up his shepherd's staff and smote this rock, out from it flowed water for all Israel's three million and for their cattle and flocks.

What a scene this was, for as soon as Moses' staff fell across the face of the rock, a stream of life-giving water flowed forth for all the people.

Yet there is another scene, the description of which beggars this one of Moses smiting the rock. If you will journey to Gethsemane, you can see God's perfect Rock of Ages—the Lord Jesus Christ, praying with such intense agony that bloody perspiration streamed out from the pores of his body. If you will observe him in Pilate's judgment hall, he was scourged until his back was gory and bleeding. If you will follow on to Calvary, you can see the nails as they pierced His hands and His feet; you can see His side as it was riven with a spear. You can see that brow that was lately crowned with thorns, and from these various wounds in His body, poured forth his blood. Just as Moses smote the rock in the wilderness and out therefrom came water for all Israel, so the Lord Jesus Christ 1900 years ago was smitten for the sins of the whole world, and from His wounded body poured forth His blood as a sacrifice for our redemption.

Again and again God's Word tells us that this is true. Listen: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—I Cor. 15:3.

"And almost all things are by the law purged with blood; and without shedding of blood is no

remission."—Heb. 9:22.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Peter 3:18.

III
IT IS RATHER INTERESTING TO NOTICE THAT THE ROCK WAS SMITTEN PUBLICLY. Moses did not smite the rock in secret. Nothing was done undercover nor in the dark. Instead, with the elders of Israel and with possibly a great number of Israelites present, Moses smote the rock in the sight of all.

In like measure, it is interesting to notice that our Saviour was not put to death privately. The rich and the poor the wise and the unlearned, the righteous and the sinful were all there. Jews, Greeks and Romans mingled together for His crucifixion. All classes and nationalities beheld Christ when He was smitten. It is therefore most interesting to see that as the rock was smitten publicly, so Jesus died publicly for our sins.

IV
THE SMITTING OF THIS ROCK WAS ACCORDING TO GOD'S PLAN. It was God's plan entirely that the rock be thus smitten. Moses never conceived this idea, nor did any of Israel conceive this plan of producing water. From beginning to the end it was God's plan entirely.

In this respect, we have a perfect counterpart to this in the crucifixion of Jesus, for every detail of His death was according to God's plan. We read in the New Testament that the price of His betrayal was thirty pieces of silver. It was no accident that it was not twenty-nine nor thirty-one, nor any other number. In fact, this was the price that was placed upon Him in prophecy. Listen:

"And I said unto them, If ye think good, give me my price; and

if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."—Zech. 11:12, 13.

As He was hanging at Calvary, a heart-rending, soul-piercing cry escaped from His lips when He said: "My God, my God, why hast thou forsaken me." Eight hundred years before, the Psalmist put these very words to the lips of our Lord, for in giving a photograph of our Lord's saddest and darkest hours, David prophetically placed these words upon the lips of Jesus. Listen:

"My God, my God, why hast thou forsaken me?"—Psa. 22:1.

It may seem strange that the soldiers gambled for His garments at the foot of the cross, and yet beloved, there is nothing strange about it, for it had been thus prophesied in the Old Testament, and these individuals were merely enacting the drama of life in the light of prophecy. Listen: "They part my garments among them, and cast lots upon my vesture."—Psa. 22:18.

At Calvary you hear Christ testify as to His own thirst when He said, "I thirst." Eight hundred years before the Psalmist foretold that this would be a reality, for he had said of Christ: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."—Psa. 22:15.

As He was dying, vinegar was put to His lips and Christ in His dying agonies was made to suffer with even more intensity because of this vinegar. Yet several centuries before, it had been thus prophesied:

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."—Psa. 69:21.

When Jesus died, two thieves were crucified with Him. The crowd did this in order to make His humiliation and shame all the greater. Yet actually they were really fulfilling the Word of God for Isaiah long before had written:

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—Isa. 53:9.

These, and many other details concerning His death can be seen as merely fulfilling the various prophecies as to His death. In other words, since the smiting of the rock was not the idea of Moses, but rather, was the plan of God, so the death of Jesus Christ was not according to the plan of man, but rather, each and every detail of it was according to the plan of God.

V
THE ROCK GAVE FORTH NO WATER UNTIL IT WAS SMITTEN. The rock from whence this stream of living water flowed whereby Israel's thirst was quenched, was just like the balance of the rocks around in that barren desert. Not a drop of water flowed from it until it was stricken. You might even have rubbed your hand across it and yet this never would have gathered one drop of moisture from it. It was absolutely dry until it was smitten.

So it was with our Lord. Jesus Christ was no Saviour until He was smitten. If He had remained in Heaven, he could never have been a ransom for us. If He had continued His abode surrounded by the seraphs and angels, He could never have become a sacrifice for us. Even if He had come to this world and lived the

sinless perfect life which He did live, He could never have saved anyone. In fact, His sinless life would not have saved us. He loved us with an unusual love, and yet in spite of this mighty love, He could never have redeemed us thereby. Just as the water could only flow from the rock as the rock was smitten, so Christ could only become our Saviour as He Himself was smitten for our sins. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Peter 1:18, 19.

"And the blood of Jesus Christ his Son cleanseth us from all sin."—I Jn. 1:7.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

V
IT IS STRIKINGLY SIGNIFICANT THAT THE ROCK WAS TO BE SMITTEN ONLY ONCE. When Israel first thirsted in the wilderness, God told Moses to strike the rock and out therefrom would flow water to quench their thirst. Following God's directions, this was done and Israel's thirst was quenched. This is the story as recorded in Exodus 17.

Later on they came to another emergency when it was necessary that water be produced miraculously again. God told Moses to speak to the rock on this instance. Yet Moses, in his anger, instead of speaking to the rock, smote it. Water came forth from the rock, for God was caring for His people, yet this act of Moses was highly displeasing unto the Lord. This is the story as recorded in Numbers 20:1-12.

All this would tell us that it was only necessary that the rock be smitten once and that hence forward the rock was to be spoken to. In its typical teaching, this would tell us that Christ's death at Calvary was sufficient for our sins. In other words, that He must be smitten only once for our sins. It isn't necessary that He be crucified again and again. Instead, He died once for our sins and ever afterwards all that we need to approach Him is to speak to Him.

This is a marvelous truth in that it tells us that Christ's death once for all was sufficient for our sins. Listen:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."—Heb. 10:10-14.

"And the blood of Jesus Christ his Son cleanseth us from all sin."—I Jn. 1:7.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

Accordingly, we sing:

"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

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THE OBLIGATIONS OF BAPTISTS TO MAKE MORE BAPTISTS

(Continued From Page One)

all: He said "some." That was true in John's day. He said "some of them went out from them because they were not of them." It has always been true. But there is no intimation of a universal apostasy in the last days. Jesus said exactly the opposite. He said He would be with His own even to the "conclusion of the age." That proves there will be no such thing as "the apostasy." Mr. Scofield lays great emphasis on the definite article "the" in Rev. 7:14, where it speaks of "the great tribulation." In Rev. 1:9 John speaks of himself in the first century, "as their companion in the tribulation." In Rev. 2:22 the Master speaks of the woman who dishonored Him by speaking in the churches, as being cast into "great tribulation." Both of these were in the first century. In Rev. 7:14 the Master is speaking of all the blood-washed from the first century on until the conclusion of the age and calls that throng, those who came out of "the great tribulation." The Master did not start the first Baptist church during his earthly ministry to let it apostatize at the "conclusion of the age." He positively says that the gates of hell shall not prevail against the church He founded.

Again when Jesus said: "All authority, in heaven and on earth, hath been given unto Me," He guaranteed the perpetuity of Baptist churches to the end. He has never voluntarily relinquished His authority, either in heaven or on earth. If He lost it, it was because Satan wrested it from Him. But Paul tells us in Heb. 2:14 that through death the Master would destroy Satan. Nothing there that looks like an universal apostasy at the end of this age. On the contrary we have in Matt. 28:18-20 and in Matt. 16:16-18 two very definite promises from the Son of God Himself that there would be neither failure nor apostasy of the church that Jesus built.

"I Myself have commanded you." Note the "I Myself." What does that mean? That means this. "Upon this rock I will build My church." To that church that He Himself built, He gave His own commandments and promised twice in Matthew its security and perpetuity. He promised that the gates of hell should not prevail against the church He built and that He would be with that church to the "conclusion of the age." Nothing that looks like the apostasy of the church is the Master's promises. But more than that is true. When He says "I Myself" in Matt. 28:20, He meant to say that it was His church and that He was very jealous of His own church, that He was so jealous of it that He gave Himself personally His orders and commission to it; and that it was as dear to Him as the apple of His eye and for His own Name's sake He would preserve and protect and perpetuate it clean to the end.

Now what was it that He was speaking about when He said, "I Myself have commanded you"? It was this great and last commission, including making disciples, making Baptists, making Missionary Baptists, and indoctrinating Missionary Baptists in all the things He has commanded. The command to make Baptists has behind it all the authority and all the power and all the

THE DEVIL'S TWENTY-THIRD PSALM

King Alcohol is my shepherd;
I crave and want.
He maketh me to lie down in mudholes;
He leadeth me beside troubled waters;
He dameth my soul;
He turneth my car over for his taste's sake.
Yea, though I ride in the valley of the shadow of hell,
I will hold to the bottle,
For the devil is with me.
His saloon and his beer joint, they beckon me.
Thou preparest an empty table before me in the presence of my family;
Thou anointest my head with bruises.
My pocketbook is empty.
Surely evil and misery shall follow me all the days of my life,
And I shall dwell in the house of the devil forever.

—Selected.

promised presence of Jesus that making disciples or any other part of that commission has. The only time in His whole life that God the Father and God the Spirit both manifested their presence and approval before all the people was when He was being made a Baptist by John the Baptist. It was then that God the Father spoke and God the Spirit descended upon Him in the form of a dove. The Trinity did not think it a non-essential whether Jesus was baptized with Baptist baptism or not. He walked 60 miles to get Baptist baptism and the Godhead all thought it of sufficient importance to grace that occasion with their presence and approval.

There needs a new emphasis to be put by Baptists everywhere upon Baptist baptism. Baptist baptism witnesses to the Lord Jesus as no other visible or bodily act that ever takes place on this earth. Not only is that true but Baptist baptism fills the redeemed man or woman, boy or girl, with a joy and gladness that no other act of obedience ever fills the heart of the bloodwashed believer. There is a reason for that. The very heart of the gospel, according to Paul, is the substitutionary death of Jesus for our sins, according to the bloody types of Old Testament sacrifices and offerings and His resurrection according to the Scriptures. That is why Baptist baptism is so important. It clinches the testimony of the Word and of the Spirit and of our own faith in and to the resurrection of Christ and our own resurrection with Him. I feel like shouting every time I think of what His resurrection means to me, poor, weak, sinful me, who owes his all to Jesus and His resurrection.

Baptist baptism testifies to every truth of the gospel and in addition to the testimony borne to Christ in Baptist baptism, it exalts and magnifies the authority of Christ our Lord over our lives. Alien immersion is treason to the authority of Christ Jesus our Lord, for it says in the most convincing way possible that the individual or church, that receives alien baptism counts harlot baptism as virtuous as the Baptist baptism the Lord Jesus received and commanded us to receive. All other baptism except Baptist baptism came from Rome, the mother of harlots, directly or indirectly and for that reason are harlot baptisms. These are some of the reasons why Baptists should make more Baptists by getting every believer who loves the Lord Jesus, to submit to Baptist baptism. And bear in mind that the command of our sovereign Lord

is to make Baptists out of everyone who has been discipled. That is what the text says. Read it. Disciple all nations, baptizing them. Whom? All the discipled. That means make them all Baptists.

A MODERN PASTOR

(Continued from page one)

lawyer. He holds more personal interviews than a psychiatrist. He must use more salesmanship in soul-winning and enlistment than is required of the Fuller Brush man.

The pastor of a church must be a better diplomat than a Congressman, for the Congressman is content to stay elected by 51 per cent of the votes while the pastor must stay elected one hundred per cent with the deacons or else he will feel led of God to move to the next county on account of his wife's health.—Baptist Messenger.

"We are enjoying the Baptist Examiner more and more."—Mr. and Mrs. L. A. Larson, Seffner, Florida.

TEN REASONS FOR TITHING

(Continued from page one)

6. Tithers Usually Go to the Full Measure of Stewardship. Those who are giving in a great way to the glory of God almost without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.

7. Tithing Has the Promise of the Divine Blessing. Mal. 3:10-11.

8. Tithing Breaks Down the Wall of Partition Between the Sacred and the Secular. The man who is in partnership with God will find the business of the six days becoming holy like the worship of the seventh.

9. Tithing Enables Our Churches to Give Themselves to the Supreme Task of Soul-Winning. The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ.

HATE EVIL

(Continued from page one)

evil, continually evil; therefore hate it all and do your best to

supplant it with good. All modernism is evil; therefore hate it. Necking is evil; therefore hate it. Lust and licentiousness and all forms of looseness between the sexes are evil; therefore hate them all. Unionism is evil—always and everywhere; therefore hate it. Naked, immodest dressing is evil; therefore hate it. Compromising with either sin or error is evil; therefore hate them both. Desecration of God's holy day, whether in joy riding or Sunday pleasure or doing business on the Lord's day or parties or neglecting the sanctuary or picnics or feasts are all evil; therefore hate them all. Stealing from men or robbing God are both evil therefore hate both, robbing God and stealing from men. God says hate all evil. He hates it and wants you to love what He loves and hate what He hates.

Hating evil is as truly an evidence of your love to God as loving righteousness and holiness.

"THE SMITTEN ROCK"

(Continued From Page Three)

There are those who say that it is necessary that we join the church and be baptized as well as trust Christ in order to be saved. Those who thus preach, are smiting Jesus twice.

There are those who say that salvation comes through Christ plus a good life. These likewise are smiting Him twice.

There are those who say that Christ plus the observance of the law will save. These are also smiting Him twice.

Then there are those who say that salvation comes through Christ plus our holding out faithful to the end. All these are but smiting our Lord twice.

It is rather interesting as to the penalty that befell Moses for his sin. He never was permitted to reach the land of Canaan, but rather, died in the wilderness and was buried on Nebo's lonely mountain top, all of which would tell us that those who say that Christ does not save forever, are smiting Christ a second time, and like Moses, shall never reach Canaan.

This is one of the most marvelous Scriptures in all the Word of God. It tells us that if one is depending upon Jesus Christ alone for salvation, he is saved; yet if he is depending upon Jesus Christ plus anything else, that he is thereby smiting Christ twice, and as Moses never reached the earthly Canaan, that individual will never reach the heavenly Canaan.

VII

OUR ROCK IS INDEED AN ANCHOR TO US IN THE HOUR OF DISTRESS. Naturally the rock that was smitten in the wilderness, was a blessing to Israel in their distress. Yet, our Rock of Ages, the Lord Jesus Christ, is an even greater anchor to our souls in the hour of distress. Nothing is more clearly taught in the Word of God than this. Listen:

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said Thou art my refuge and my portion in the land of the living."—Psa. 142:4, 5.

"And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. 32:2.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in

thee."—Isa. 26:3.

I remember reading of a man who endeavored to climb a certain mountain with a guide. When they had gotten about half way up, they were overtaken by a terrible storm so that the man said he feared they would have to turn back. The guide only smiled and said, "I think we will soon be above it." Within just a little while, they had climbed above the storm and were in the sunlight while the clouds, the thunder and lightning, the rain and the fog were in the valley below. Well, many a child of God has had this experience again and again and has rejoiced that he might climb a little higher with His Heavenly Guide and thereby come to a position of security and peace above the storms of this life.

"There's never a heartache and never a groan,
Never a tear drop and never a moan;
Never a danger but there on His throne,
Moment by moment He thinks of His own."

VIII

IT IS INDEED INTERESTING TO NOTICE THAT OUR ROCK WILL STAND THE TEST OF THE JUDGMENT. Our Lord Jesus tells us of two individuals who built their houses—one upon a solid rock and the other upon the sand. Listen to His own words as He tells the experience of these two individuals:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."—Matt. 7:24-27.

What a blessing it is to know that the individual who has built upon the eternal Rock of Ages—the Lord Jesus Christ—what a blessing it is to know that that man will be able to stand with confidence at the judgment bar of God.

In closing, may I remind you that you must either drink of the rock or else thirst forever. There was no alternative for the Jews in the wilderness. They must either drink of the water that came forth from the rock, or else die of thirst. Today we must either drink of the water of life that is ours in Christ Jesus, or else thirst forever in hell.

Long ago a rich man who had died Godless and Christless, cried out of his agony in hell concerning that eternal thirst that raged within his soul, for he said:

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Lk. 16:24.

Why should this be your experience? It is all so unnecessary, especially in view of the fact that the Lord Jesus freely invites you to drink. Again and again in the Scriptures lost sinners are invited to come to Him that their thirst might be eternally quenched. Listen:

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

"If any man thirst, let him come unto me, and drink."—John 7:37.

May the Lord bless you!