

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).

WHOLE NO. 409

RUSSELL, KENTUCKY, SATURDAY, MARCH 2, 1946

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The Importance of Doctrine

Salvation Belongeth Unto The Lord

An African convert of many years' standing who had grown lukewarm in soul and had lost spiritual zeal, said to me recently when I approached him for lack of concern for the unsaved, "I have trusted Christ and am safe for eternity; it's up to the other fellow to do the same. It's not my fault if he is lost. His soul is his own responsibility before God, not mine."

It is the old refrain of the sons of Adam from Cain, the first who said, "Am I my brother's keeper?" having meanwhile shed Abel's blood in utter disregard of his brother's soul.

Now it is true that we can save no one. No amount of preaching can save a soul. "Salvation belongeth unto the Lord" (Psa. 3:8). "It is the gift of God" (Eph. 2:8). The Lord alone can save a lost sinner. But it is also true that "He has committed unto us the Word" (II Cor. 5:19), and we are told, "He that hath My word, let him speak My word faithfully" (Jer. 23:28).

Salvation belongeth unto the Lord; evangelism belongeth unto us. We are stewards of the mysteries of God, and it is required in stewards that a man be found faithful (I Cor. 4:2).

We Are Our Brothers' Keeper

As Ezekiel to Israel, so we are watchmen to the sinning world. The Lord says, "Hear the word at My mouth and give them warning to Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity, but I will require at thine hand" (Ezek. 3:17,18).

The African heathen dance drums which beat their monotonous cadence in my ears as I write remind me that in a way we are directly responsible for every soul in our area. They can hope to hear the Gospel from none but us — missionaries and (Continued On Page Four)

WHY THE BIBLE

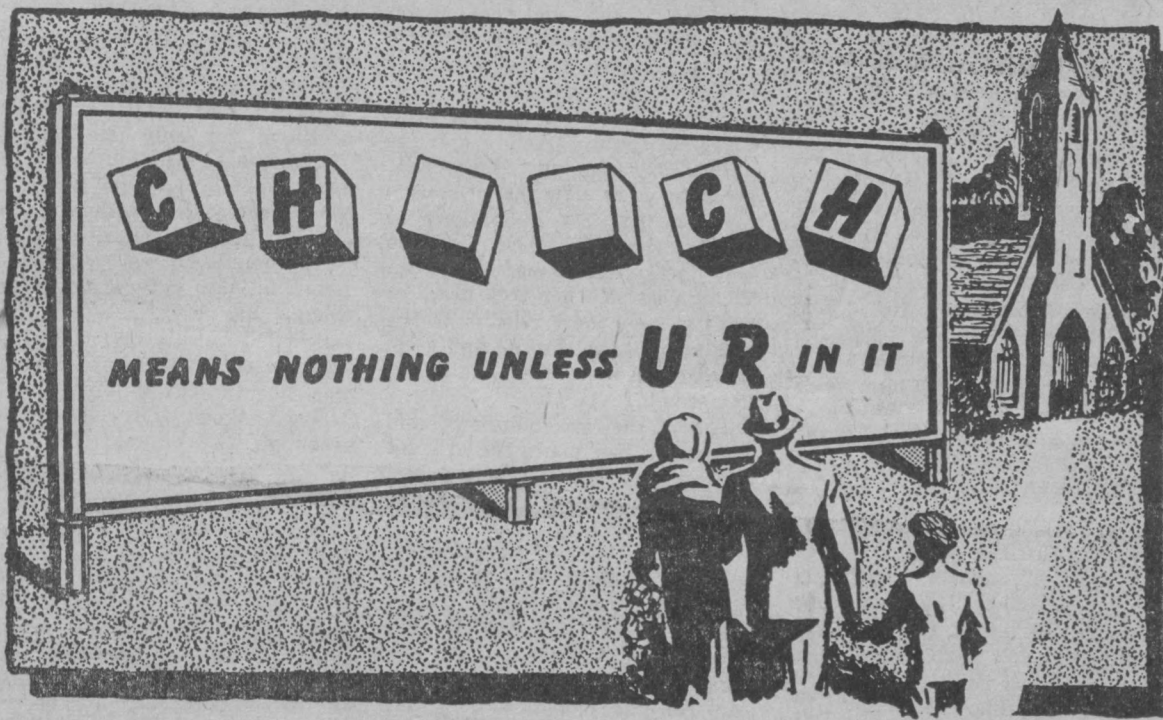
An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him.

"What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me, but wishes to trade with me, I want the Bible into his way and watch him. If I see that he opens it, and reads it, I know that I can (Continued On Page Four)



By Kenneth A. Muck, B.A., B.D.

There is an increasingly popular tendency on the part of many religious leaders to discard any doctrinal creed, thinking that such procedure will be very attractive to all religious groups. It seems to be the prevailing sentiment of certain liberal clergymen to "accept no doctrinal position," thus making an attempt to be very broad-minded. Such an attitude is deplorable in the fact that it confuses the mind of the average individual, and clouds the real issue involving eternal truths. More than that, such attitudes reveal the utter ignorance of God's Word as well as forgetting the simple meaning of the word "doctrine."

In the Apostle Paul's first letter to the young preacher Timothy, he writes, "Take heed unto thyself and unto the doctrine" (I Timothy 4:16). To another young preacher Paul writes, "Speak thou the things that become sound doctrine" (Titus 2:1). Paul's words provide a warning which is solemn significance to every child of God. There is far too much loose theological thinking with purely human wisdom involved. In a great movement to unify various creeds there has been a compromising of doctrinal position. To apostle's words also carry a distinct exhortation to every servant of God in his responsibility toward His people. Strong doctrinal teachings result in strong spiritual churches. The writer feels very strongly that one great lack among Christians is strong convictions on Scriptural truth.

In just a very brief outline let us think of some of the salient features which relate themselves to doctrine.

1. The Definition of Doctrine

The popular conception of Christian doctrine as something dry and ponderous is very much a misconception. The word itself simply means "teaching" or "belief." Therefore what anyone teaches and believes is the doctrine. The question as to the correctness of the teaching is another matter entirely. To attempt to escape a doctrinal position is (Continued On Page Four)

NOT U-N-O BUT H-I-M

Characterizing conditions and developments in the world at the end of the present age, Scripture points to the increase of travel and knowledge; the revival of the Jewish homeland problem; the struggle between capital and labor, autocracy and democracy as two incompatible forms of government; world war with its attendant confederacy headed up in Russia; finally, a world government under the arch autocrat, with compulsory man-devil worship.

Lay these predictions of the sure Word of prophecy alongside the present state of affairs, (Continued on Page Four)

The Last Match. What If - ?

By Dr. Pentecost

Many years ago a young man was in the territory of Kansas when the excitement occasioned by the discovery of gold at Pikes Peak broke over the country. Fired with a desire to be early in the field of the new Eldorado, he bought an Indian pony, got together a few things, and slung them in a little bag behind him. After two days he came to a long stretch of barrens — about forty miles — which he must cross. It was not a very hard day's ride, though it was in the short November days.

A little past noon the sky became overcast with dull gray and flying clouds. Nothing for a time was thought of this — the journey was more than half over, and the settlement on the other side would soon be reached. Presently the snow began to fall — at first a few stray flakes, then faster and thicker; then it grew darker, and snowed faster and thicker still. The first thought of anxiety began to creep into that young man's heart. It was still daylight, and the tall grass marked the boundary of the trail, though the snow, by this time covering

the bare earth, and the grass catching it everywhere, turned the vast prairie into one vast field of winter fleece. Then with increasing anxiety came increasing sense of the severe cold.

Darkness gathered rapidly in the thick and now fast-falling snow. For a while all attention was given to keeping the body warm by beating the arms about the body, hallooing, and slinging the legs against the side of the patient pony. But now another horror came. How or when he knew not, he had suffered the pony to step aside from the fast-filling path. But he could easily find it again. A pull of the bridle to the right, a hundred yards in that direction, but no path; then a pull to the left, a hundred yards or more in that direction, but still no path. Now a standstill. Where was he? No sun in the sky to show the direction, no path under foot, no compass—for that had not been thought of; darkness

like prison walls, gathering about, blinding snow falling, clinging to him like a winding sheet; the cold now piercing to the bones; the conviction now fastening upon him, "I am lost in the snowstorm on a trackless prairie."

Then the mental scenery was shifted, and eternity opened up before his vision. The great white throne was set. Heaven and hell were in view. There was the rejected Son of God seated as Judge. The thoughts of a lifetime of sins — how he had reveled in them, mocked and made light of them; how he had scoffed at religion, turned away from many kindly-meant words of warning; and now he was to die and go—where?

Now he deplored his sins, and almost cursed his folly in not having spent a different life; now wondered if God would forgive; now wondered what many things he had heard in days gone by meant. All this time the cold seemed to abate. The pony was wandering aimlessly about. Then came the fatal sense of drowsiness. This awakened him to fear. He had been dreaming and freezing. Now terror seized him. (Continued On Page Four)

Mused Uncle Mose

"Seem lak ev'time Sistah Elvira Johnson tell de truf she git it wrong."

-- The First Baptist Pulpit --

"A BAPTIST DEACON AND A NEGRO"

(Read Acts 8:26-40)

I rejoice that through the years God has given me a large number of friends among the colored race. I am happy that in the local shops there are several colored working men whom I count as exceedingly good friends. I am happy over a large number of colored preachers who read THE

BAPTIST EXAMINER and who get from it a great deal of sermonic help and aid in the preparation of their sermons. In view of my fellowship with these brethren both personally and by correspondence, I rejoice for this Scripture which tells us of the relationship and the fellowship between an early Baptist lay-preacher and this Ethiopian eun-

uch.

From this Scripture story there are a number of rich spiritual truths and lessons, designed of God, for our edification.

GOD SOMETIMES CALLS MEN FROM PREACHING TO CROWDS IN THE CITY TO (Continued On Page Two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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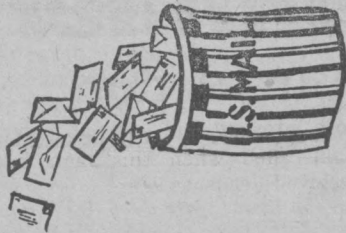
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"A BAPTIST DEACON AND A NEGRO"

(Continued from page one)

ONE MAN IN THE DESERT. This was the experience of Philip. He had been conducting a great revival meeting in Samaria. Through the various sections of Samaria he had preached, with the result that great numbers of people had been saved, and large multitudes were clinging to his ministry. Practically out of a clear sky, and certainly with no previous warning to Philip, God called him to leave Samaria and to go out into the desert. Surely this would appear to be a strange procedure both to Philip and to us today. From the standpoint of human wisdom, it appears incongruous that Philip should leave a great crowd where souls were being saved, and where multitudes were hearing the message — it would seem indeed strange for him to go out into the wilderness to preach to one lonely man. Yet this is not one whit different to the way in which God often deals with us. Many times His ways are inscrutable and are



Dear Brother Gilpin:

As I have been reading THE BAPTIST EXAMINER for about four years, I think it is a good paper, so I am sending \$3.00 to help with the good work.

Yours in Christ,
John G. Ward
Reese, N. C.

Dear Brother Gilpin:

I believe that your paper is the most orthodox and most interesting paper that I have ever read. I would not be without it, for it has been a great help to me in my ministry.

May God bless you with a long and successful ministry. Remember us in your prayers.

Yours to serve,
Elder W. Watson
Jacksonville, Texas

Dear Brother Gilpin:

I have just read your message on the "Historicity of Baptists and Others"; and am enclosing \$1.00 for which please send me as many copies of this message (in tract form) as this will cover.

Very truly yours,
Harry C. Leach
Hackensack, N. J.

Dear Brother Gilpin:

Enclosed you will find \$5.00 to help THE BAPTIST EXAMINER.

God bless you and your family, and the work you are doing.

Your brother in Jesus,
P. B. Dirks
Arlington, Wash.

past finding out. It was necessary that Philip trust God by faith, and it is often necessary that we likewise depend upon the Lord, knowing that He does all things well. Much comes into your life and mine which is beyond our comprehension, just as it was with Philip in this case, and yet we need to remember that God knows the end from the beginning

and that it is our business to trust Him fully from day to day.

II

IT IS OBVIOUS FROM THIS SCRIPTURE THAT RELIGION CANNOT SATISFY. Here was a man who was religious. This Ethiopian eunuch surely possessed a good supply of religion. In fact, he had sufficient religion that he had gone all the way from his home in Ethiopia to Jerusalem for only one purpose — namely, to worship. Such a trip would be of a far greater distance than if you were to go half way across this continent. When we consider that he did not travel by pullman nor by auto, but rather in a chariot — this, coupled with the distance, indicates even more forcibly how religious this man was. He had not gone to Jerusalem as a statesman; he had not gone there to handle the affairs of Candace who was queen of Ethiopia. Though he was her treasurer, he had not gone there relative to the affairs of state. No, he had gone for one purpose only — namely, to worship.

Though he was religious, and though he had made the trip all the way to Jerusalem to worship, the learned doctors and rabbis at Jerusalem had not been able to satisfy him; and as he returned, he was reading the Word of God still unsatisfied, even though he was religious. If ever there were a man in all the Bible who illustrates this truth that religion cannot satisfy the human soul, it is this Ethiopian eunuch. Yet unsatisfied he still remained.

However, this Ethiopian eunuch was not the only man who found that religion cannot satisfy. We read of Simon the sorcerer who was a religious individual and yet unsatisfied by his religion. The Word of God tells us that he even became a believer and was baptized, and that he actually continued with the preachers. Yet Simon Peter said to him:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." — Acts 8:20-23.

Here was a man who was already religious, and yet unsatisfied. He was unsatisfied, for he thought that he might purchase the gift of God with money. He was unsatisfied, for his heart was not right in the sight of God. He was unsatisfied in view of the fact that his soul was in the gall of bitterness.

Well, these two — the Ethiopian eunuch and Simon Magus are not the only ones who have found that religion can't satisfy. Many an individual has had the same experience, and some will even come to the judgment bar of God religious, yet unsatisfied, unsaved, and unprepared to meet God. It is then that these religious individuals will hear the thunderous tones of their doom when they stand in the presence of Jesus at the judgment. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will

I profess unto them, I never knew you; depart from me, ye that work iniquity." — Matthew 7:22,23.

III

IT IS NOTE WORTHY THAT ONE'S HIGH OFFICIAL STANDING AND MORAL POSITION CAN NEVER SATISFY. This Ethiopian eunuch was of a high official position. He was doubtlessly one of the outstanding statesmen of Ethiopia, for the Word of God tells us that he "had the charge of all her 'treasure'" (Acts 8:27). At the same time, he was a man evidently of high moral character. The fact that he made a journey equal in distance to half way across our continent for only one purpose — namely, to worship, would indicate that he was not a man of low morality, but rather, an individual of high moral standing. Still, though he was a high official in the government, and though his moral position corresponded to his official standing, — still at the same time he was unsatisfied spiritually.

God's Word tells us of another of like nature. His name

"Ye must be born again," "Ye must be born again," I verily, verily say unto thee "Ye must be born again."

Yet this song actually does not speak the truth, for Nicodemus was not seeking the way of "salvation and light." He came for a religious discussion yet went away trusting Jesus after having realized that all of his religion had failed to satisfy.

May I insist, beloved, that one's official standing in the world and his moral position day cannot satisfy one who more than in the day of this Ethiopian eunuch or in the days of Nicodemus. Things which are sought after by the world can never satisfy the soul of man in the sight of God.

IV

THE DOCTRINE OF ELECTION IS QUITE OBVIOUSLY TAUGHT WITHIN THE BIBLE CHAPTER. Doubtlessly in other Scripture do we find any more clearly presented. Here was a man who had gone all the way to Jerusalem to worship, having been led there

GOD'S BEST

If you want the very best
That God has planned for you,
Then take His Word and study,
Praying as you do.
He has a plan for every life;
Seek it in earnest prayer,
And find the pattern all laid out
For you to follow there.
Let the Holy Spirit guide you
Follow where He leads.
Seek His will in everything
And He will meet your needs.
He will give you grace and power
To lead others unto Him;
And though strife is all around you
You'll have His peace within.

—Mrs. Marvin McReynolds.

was Nicodemus. We read of him in John 3. God's Word declares that he was one of the outstanding men of the city of Jerusalem. In fact, since he is spoken of as "a ruler of the Jews," we are led to believe that he was the most outstanding individual within the city. Even though he occupied a position of unusual prominence, and though he was ultra-religious and definitely moral, at the same time he was unsaved, for Jesus in a three-fold declaration told him of his need of the new birth. Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." — John 3:3,5,7.

Referring to this visit of Nicodemus with Jesus, the old song says:

A ruler once came to Jesus by night,
To ask Him the way of salvation and light;
The Master made answer in words true and plain,
"Ye must be born again."

by the Lord. Now he was on his way back home still unsaved. He rode along, he was reading the Scriptures, and at the very same moment when he was reading that marvelous 53rd chapter of Isaiah which is a graphic picture of the Lord Jesus. He was reading this even though he did not understand its meaning just as the time Philip appeared on the scene. While the Ethiopian eunuch was making this trip to Jerusalem to worship, and was returning to his home — all this was taking place, Philip was leading this Baptist preacher by the name of Philip out of Samaria down into the wilderness; and God timed it in such a way that just when Philip arrived there the Ethiopian eunuch came along. It was then that Philip asked him if he understood what he was reading, and as a result of this conversation the eunuch was saved.

Surely no one can read without realizing that the way we serve is a God of election, and that that God had led and directed both Philip and the eunuch so that the eunuch was brought into the kingdom of God as one of His elect.

Of course this is the teaching of all the balance of the Word. When our Lord was

IF YOU COULD -



Telegraph



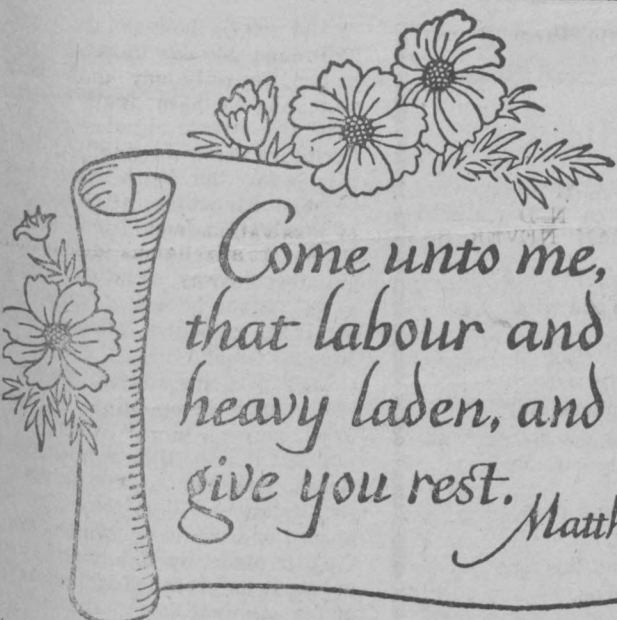
Telephone



or Write

TO HEAVEN for information on how to be saved, you would get the same answer THE BIBLE GIVES—"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

God Has No Other Answer



*Come unto me, all ye
that labour and are
heavy laden, and I will
give you rest.*

Matthew 11:28

"A BAPTIST DEACON AND A NEGRO"

(Continued from page two)

forsaken by many, He comforted Himself with this truth of Election. Listen:

"All that the Father giveth me shall come to me." — John 6:37.

Many are the instances within the Word of God that would tell us how God deals with us on this side. Listen:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." — John 15:16.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." — Ephesians 1:4.

There is another remarkable instance within the Word of God showing how God elects men unto salvation. I refer to the experience of Paul and Silas when they were in prison in Philippi.

Of course, their accusers did not believe the truth, but as a result of their lies, these preachers were whipped and thrown into jail, doubtless without supper and without medical attention for their lacerated backs. Their feet were clamped fast in the stocks, and they were thus left in this ill-smelling dungeon of the Philippian jail. After a while these preachers began to sing.

You know, beloved, the flag of the Boy always flies from the life of every Christian when his heart is in tune with Jesus.

Although their feet may have been in the stocks, their hearts were in the skies, and accordingly Paul and Silas began to sing. Just as they sang, the prisoners heard them. Possibly the pernicious old jailer heard them.

Now notice how God was working. When God made this world, knowing what was coming to pass, and predetermining it in advance, he placed a fissure in the rock in that section of Philippi where the jail was located. He not only placed that fissure there, but He timed it so that an earthquake was to take place just at the time when Paul and Silas were singing. In other words, God predetermined from the foundation of the world that that earthquake was to take place just at that time, and accordingly, as these preachers sang, the earth rocked and ultimately in their freedom the Philippian jailer.

Certainly no man can read the story without seeing how God timed the entire events

in such a way as to bring honor and glory unto Himself, and to bring another of His elect into the kingdom of God.

I tell you, beloved, you just simply cannot read this Bible without realizing that the God with whom we deal, is a God of Election. It is thus that He works in our lives from day to day. And just as he brought the Ethiopian eunuch and the Philippian jailer out of darkness into light, in like measure will He reach everyone of His elect.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — 2 Thessalonians 2:13.

ANOTHER WONDERFUL LESSON WHICH COMES OUT UNMISTAKABLY IN THIS CHAPTER IS THE NECESSITY OF THE PREACHING OF THE GOSPEL. There are those who say that when God gets ready, He will just knock a man down and save him irrespective of whether or not that man has ever heard the Word of God. This is the teaching of our Hardshell friends. Because of my preaching of election, many of these Hardshells are very warm in their friendship toward me. Of recent date one of them was talking with me, and he made the assertion that regardless of whether an individual had heard the Word of God that God would just knock him down and save him when He got ready.

This, beloved, is an absolute and definite perversion of God's Word. God has never saved any man in six thousand years of earth's history apart from the preaching of His Word. In fact, the Word of God specifically declares this to be an impossibility. A multitude of Scriptures might be marshalled in proving this truth. The following few will suffice:

"So then faith cometh by hearing, and hearing by the Word of God." — Romans 10:17.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — 2 Thessalonians 2:13.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust." — 2 Peter 1:4.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." — 1 Peter

1:23.

"Who shall tell thee words, whereby thou and all thy house shall be saved." — Acts 11:14.

This is why, beloved, that I believe in preaching the Word of God to every man whom I meet. It is why I believe in the printed page, and is thus the reason that I give so much time and emphasis to my printed ministry. It is the reason why I believe in missions and why I believe we ought to support the cause of Christ to the ends of the earth. These Scriptures and many others, unmistakably show us the necessity of preaching the Word of God that man might be saved.

VI

THIS SCRIPTURE INDICATES THAT ANY TEXT IN THE BIBLE WILL LEAD YOU TO THE LORD JESUS. When Phillip asked this eunuch if he understood that which he was reading, the eunuch confessed that he did not know, and Phillip, accepting his invitation to ride with him in the chariot, began to instruct him out of the Word of God. The record tells us that Phillip did not get out of that chariot which the eunuch was reading, but rather, began with those very verses which the eunuch was pondering over and preached Christ to him. We read:

"Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus." — Acts 8:35.

I have been told that every town in England has in it a road leading to London. Irrespective of the size of the town, there is at least one road leading to their metropolis. So it is with every text. There is not a Scripture in all the Bible but what if followed, will lead you to the Lord Jesus Christ.

I made this statement some time ago, and a man challenged me as to its truthfulness in view of the various genealogies given in the Word of God. We turned at once to the genealogy given in the first chapter of Matthew. As we began to read it and to discuss Abraham, who is the first one mentioned in this genealogy, we were brought face to face with Jesus. I say, beloved, that as Phillip and this eunuch found Jesus in the Scripture which the eunuch was reading, so any text will lead you to Jesus Christ.

VII

WHEN THIS EUNUCH HAD RECEIVED JESUS, HE WAS BAPTIZED ON A CONFESSION OF HIS FAITH. He declared his faith in Jesus when he said:

"I believe that Jesus Christ is the Son of God." — Acts 8:37.

His conversion reminds me of an experience of my early boyhood. A whiskey dealer sent for a Methodist preacher that he might talk to him about his salvation. But the whiskey dealer was left unsatisfied, because the first thing the preacher told him was that he would have to quit his illegal business before the Lord would save him. Whereupon the whiskey dealer said that he would never be saved for he would not give up his business. A Baptist preacher friend of mine heard of this, and he went to this whiskey dealer to talk to him about his soul. The man said, "There isn't one bit of use in your talking to me for I can never be saved for I won't give up my business."

Then this Baptist preacher made, what might appear to some, to be a startling statement, in that he said, "You're wrong, my brother, you don't have to quit your business to be saved. You can still continue in it if you

want to even after you are saved." Then it was that he pointed him to the Lord Jesus who paid for all of his sins—past, present, and future—thus purchasing for him both present and eternal salvation. Then when this man had received Jesus as his Saviour, he turned to my preacher friend and said, "I see the truth now. I don't have to give up those things in order to be saved, but now that He has saved me, I must give up my illegal business." Accordingly, before the dawn of another day he had broken every bottle of whiskey within his establishment.

Well, beloved, that is exactly what the gospel of Jesus Christ does. God saves you by grace. No man has to clean up his life to be saved; rather, he must trust Jesus Christ and after he has trusted Him, the Lord Jesus will take care of the cleaning up process and will lead the individual to follow Him and to be obedient to Him.

Thus it was with this Ethiopian eunuch, for as soon as he was saved, he was baptized on a profession of his faith. There certainly should not be any doubt as to how he was baptized, for any man of even common intelligence ought to be able to see that he was baptized by immersion and immersion only. God's Word says:

"And he commanded the chariot to stand still: and they went down both into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Phillip, that the eunuch saw him no more; and he went on his way rejoicing." — Acts 8:38, 39.

I remember a friend of mine was conducting a service in an asylum for those who are mentally demented. As he read this Scripture, he said to his audience, "Now what kind of baptism did this man have?" Doubtless he did not expect an answer from anyone, and yet one man spoke up and said, "Why any fool ought to know that he had immersion for baptism." I contend, beloved, that the individual who was thus an inmate in this asylum had much more intelligence than many individuals on the outside. There are a lot of preachers who preach sprinkling and who say that this Ethiopian eunuch was sprinkled by Phillip, who have not as much sense as this man in the asylum.

Of course, Phillip baptized him by immersion. It is the baptism

which Jesus received, and it is the only Scriptural baptism that anyone can ever receive. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." — Matthew 3:13-16.

"And John also was baptizing in Aenon near to Salim, because there was much water there." — John 3:23.

"Therefore we are buried with him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." — Romans 6:4.

VIII

FINALLY, LET IT BE KNOWN THAT THERE WAS A LOT OF REJOICING AS A RESULT OF THIS EUNUCH'S SALVATION. We read, "And he went on his way rejoicing." (Acts 8:39). No man will ever be saved without rejoicing over it. This eunuch rejoiced, and every individual who has ever been saved has rejoiced in his new found experience in Jesus. God does not want any Christian to be long-faced, nor does He want any Christian to be "soured on the world." He does not want us to worry about the experiences of life; rather, He expects that we, as the Ethiopian eunuch, shall go on our way rejoicing.

When Jacob was saved and the burden was lifted from his sinful shoulders, he went on his way happy in the Lord. Though the King James version says that "Jacob went on his journey," the original language literally says that "Jacob lifted up his feet" (Genesis 29:1). Surely he had a reason for lifting them up and for his rejoicing now that he had been saved. This blessed truth strikes home forcibly with us that we too are happy in Him when the Lord Jesus becomes our Redeemer.

May God in His grace open your heart and reveal to you Jesus as your Saviour, and may you here and now trust Him, and, like the Ethiopian eunuch, come out boldly on God's side publicly professing your faith in Him

GROWING SMILES

A smile is quite a funny thing;
It wrinkles up your face;
And when it's gone you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes two.

He smiled on someone, since you smiled,
And then that one smiles back,
And that one smiles, until in truth,
You keep in smiling track.

And since a smile can do great good
By cheering hearts of care,
Let's smile and smile and not forget
That smiles go everywhere.

—Unknown.

Why Should The Spirit Of Mortal Be Proud?

OH, WHY should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high
Shall molder to dust, and together shall lie.

The hand of the king who the scepter hath borne,
The brow of the priest who the miter hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking from, they, too,
would shrink;

To the life we are clinging to, they, too, would cling;
But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers may
come;

They joyed—but the voice of their goodness is dumb.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of the eye, 'tis the draught of a breath
From the blossoms of health to the paleness of death;
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud!

—William Knox.

NOT U-N-O, BUT H-I-M

(Continued From Page One)
and who can deny the extreme probability that we are living in the age-end?

"The night is far spent, the day is at hand" (Rom. 13:12).

It all points to the nearness of our blessed Lord's return. Thank God, our hope is not in U-N-O, but in H-I-M.

THE IMPORTANCE OF DOCTRINE

(Continued from page one)
to be like the proverbial ostrich hiding its head in the sand to escape the stern reality of impending danger. A "No Doctrine" placard on the fly-leaf of one's theological beliefs is enough to justify seriously questioning the soundness of those beliefs. In other words, one cannot escape having beliefs—thus a doctrinal position—however loudly he may sound forth the "live and let live" slogan of so-called religious tolerance.

II. The Basis For Sound Doctrine

Perhaps the easiest way to establish the principles of sound doctrine is to cite the Word of God. After all, that is the authority of the Christian Church. II Timothy 3:16 states that the "Word of God is profitable" first for "doctrine." The Bible, then, is the basis for sound teaching. That does not mean part of it, nor those portions which we might like more than others, but ALL of it. To accept God's Word is to have a firm doctrinal basis. Jesus said, "Heaven and earth shall pass away but my word shall not pass away."

Lest that be too indefinite, God speaks again concerning the facts of sound doctrine. It is that which claims that Jesus Christ is come in the flesh (I John 5:2). In brief, sound teaching is based upon the Lord Jesus Christ and all that the Bible teaches concerning Him. That includes His Virgin Birth, His Sinless Life, His Substitutionary Death on the Cross for Sin, His Bodily Resurrection from the Grave. To be incorrect in belief as to the Person of Jesus Christ is to be incorrect in doctrine. These glorious facts are the basis of Christian truth. Thus we see that the foundation of

Christian doctrine is the Written Word and the Living Word, Jesus Christ.

III. Warnings Regarding Unsound Doctrine

Exhortations with respect to sound doctrine imply that there is unsound doctrine. Such is absolutely true! God states, "Whoever transgresseth and abideth not in the doctrine of Christ hath no God." That is exactly the position of those who DENY the facts concerning our Lord Jesus Christ. For instance, many deny the Virgin Birth of Christ, calling it unscientific and an impossibility. One prominent pastor remarked that he "would not ask his brain to do such a theological somersault as to believe in the Virgin Birth of Christ." Such statements reveal beliefs contrary to Scripture. There are others who declare that Christ was only a man with human tendencies to sin. They say He was made the Son of God but not born the Son of God. This is heresy of the most blatant type. The denial of the efficacy of the shed blood to save the sinner, and the denial of the bodily resurrection of Christ substantiate the fact of unsound doctrine. However, let it be known inasmuch as it is teaching and belief that it IS doctrine.

Further, we are distinctly told in I Timothy 4:1 that there are "doctrines of devils" which are departures from the faith coupled with unscriptural practices. The devils, then, have a doctrinal position which some human beings have tried to emulate! When men depart from the Word, inventing religious practices all their own, they are simply working out the teachings of the devils.

One other statement from God's Word informs us that "the time will come when they will not endure sound doctrine; but after their lusts shall heap to themselves teachers having itching ears; and they shall turn away from the truth, and shall be turned unto fables" (II Tim. 4:3). Such is the condition of those who deny the Word, claiming it to be myth and fable and who grasp at any new fad of belief that attracts the mind. These people attempt to do away with the supernatural in Christianity. This substitution of inhuman reason for God's revelation is entirely unscriptural, unwarranted and spiritually unhealthy. So we see

that unsound doctrine is a denial of the Word in an attack upon Christ, it is of devilish origin, and it is a definite departure from the truth as revealed in the Bible.

IV. The Importance of Doctrine

That doctrine is important is evidenced by the references to it in the New Testament. In Timothy and Titus are definite statements regarding correct teaching and belief. There is needed today a clarion call sounding forth the great doctrines of the Word in no uncertain tones. Its importance is temporal as well as eternal.

1. Sound doctrine matures the believer (II Tim. 3:16, 17).

2. Sound doctrine leads to godly living (I Tim. 6:3). Creed is followed by conduct, deeds follow doctrine. Sound teaching will be followed by sound living.

3. Sound doctrine enables the believer to meet the arguments of the enemy (Titus 1:9).

4. Sound doctrine glorifies God by life as well as by lip (Titus 2:10).

The issues of the present day in relation to God's truth are being finely drawn. The forces of Satan with smooth words and attractive phrases are lulling many to sleep and blinding the minds of others (II Cor. 4:4). Paul's words bring a serious challenge to every child of God. It behooves us to take heed unto the doctrines of the Word that we may "stand fast in the faith" and not be swayed by the cunning craftiness of men nor the subtleties of Satan.

Christians! Awake to the condition of apostasy in our country! We dare not compromise with truth but rather to rally around our glorious Christ. The challenge of this hour is to "hold fast the faithful Word."

THE LAST MATCH

(Continued From Page One)

Leaping from the pony, or rather tumbling off, he gathered his numb limbs under him as best he could, and began to stamp on the snow, and beat about with his arms until circulation was again felt.

Then with the instinct of self-preservation the thought of a fire occurred. Instantly falling down on hands and knees, groping in the darkness and snow, he began to pull up large handfuls of grass

and, beating the snow off, lay it in a pile. Then as Providence would have it, his hands fell on a little low brush growth—a kind of hazel bush. Quickly breaking its brittle branches, and laying them on the pile of grass, the thought came, now a fire, and all will be well. A piece of newspaper for kindling, and then a match. A match! The heart almost stopped beating. Had he a match? Many had he used carelessly that day in lighting his pipe; but had he any left? Instantly finger and thumb went into vest pocket. For a moment hope died, and then revived. Yes, there was a match, but just one. One little sulphur match—only one.

The young man's life and his salvation, too, were wrapped up in that match; for should it fail him, he must die in his sins. One match. If that failed him, he was a dead and damned soul.

My friends, do you wonder that when he drew that match across his sleeve his heart well-nigh stopped beating? Do you wonder that his eyes almost started from their sockets as he watched with a great lump in his throat that little pale blue flame, as it seemed now to die out and then struggle for life until at last—oh, thank God!—it reddened into fire, and kindled the paper waiting to receive it, and the fire was built that saved his life! My friends, I relate the incident to show you the value there is in an only Saviour.

Now what shall I say to you? The Blood of Jesus Christ is precious because it is the sinner's only salvation. My dear friends, Jesus Christ, the Crucified, stands between you and eternal woe. If you miss Him, if you reject Him, oh, then God pity you! You are a hopeless lost one, and in hell you will soon lift up your eyes, being in torment. "Without shedding of blood is no remission" (Heb. 9:22). God has given His Son to shed His Blood for you. Reject Him and you are utterly lost. When He gave His Son, He gave all that He had to give. — The Lamp.

SALVATION BELONGETH UNTO THE LORD

(Continued from Page One)
witnessing native believers. At least we can intelligently present to each the Word of Truth.

And elderly lady came to evangelize the pigmies in the evening of her life. Not knowing the language, she would sit for hours before awe-struck pigmies reading Scripture verses in English! Happily, before her death she learned to read Kingwana, although not to speak it, and could read slow Gospel verses to her now-understanding hearers.

The Bible is not a fetish bringing life merely by its presence. In the Greek Orthodox Church the Gospels are adored, the ornate volume being lifted by the priest before the prostrating people. But it is read only in ancient Greek, unknown to the superstitious laity, and thus they are ignorant of God's way of salvation.

To be understandable, the Gospel must be preached in language and idiom familiar to the listeners, to impress intelligibly on their minds the terms of God's salvation. Some must hear repeatedly, precept upon precept and line upon line, to understand the choice they make: acceptance or rejection of God's eternal Son. Repeated blows by the Gospel hammer will break the stubborn heart (Jer. 23:28).

It is not the day for the angel preached everlasting Gospel.

It is Our Day Of Evangelism

Only from today's believers today's perishing sinners hope hear the Good News. Preach the Word, and leave the issue to God. Salvation is God's; evangelism is ours. "If thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou shalt delivered thy soul" (Ezek. 3:19).

Into homes bound by Roman superstitions; or lulled by the tans' opiate of pleasure; to the fanatic moslem world, into suks and harems; to distant tribes in forest fastnesses scattered isles; to the teeming millions of the great cities; to the lost sheep of the house of Israel to these, all dead in trespasses and sins—eternally lost—now go the life-giving only-saved Gospel of our Lord Jesus Christ.

To some, you may be the hope of Gospel knowledge. Certain individuals can be reached only by you, hence are solely your responsibility. God forbid that friends, business associates, neighbors, should curse us in eternity for a silence which demonstrated a thoughtlessness or indifference to their souls' welfare.

"If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them" (II Cor. 4:3, 4).

"He is not willing that any should perish, but that all should come to repentance." Let us not hinder His will. If we say, "It will be done on earth" we accept the Gospel responsibility to make known to the lost the glorious Gospel of God's grace.

—Light And Liberty

WHY THE BIBLE

(Continued From Page One)
trust him. But if he throws aside with a sneer, or even with a curse, I will have nothing to do with him, because I know that I cannot trust him." — Selected.

You will not stumble while your knees.

Floating church members for a sinking church.