

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

"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).

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

Devoted to Evangelism, Missions and Bible Doctrines.

WHOLE NO. 426

RUSSELL, KENTUCKY, SATURDAY, JUNE 29, 1946

VOLUME 15, NO. 22

WHY I AM A BAPTIST AND NOT A ROMAN CATHOLIC

God's Wisdom And Providence Shown Through The Study Of A Watermelon

William Jennings Bryan
(Now with His Lord)

I was passing through Columbus, Ohio, some years ago and stopped to eat in the restaurant at the depot. My attention was called to a slice of watermelon, and I ordered it and ate it. I was pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came into my mind — I would use that watermelon as an illustration. So, the next morning when I reached Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before, someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had

taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that a rind of white, and within that a core of red, and then it scattered through the red, little seeds, each capable of doing the same work over again.

What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty or tell just what He would do or how He would do it. The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it.

(Continued on page four)

This is the first of a series on the general theme "Why I Am A Baptist and Nothing Else." I discuss it first, since Baptist and Catholics are farther apart than all others.

Only two of the hundreds of churches can claim to go back to the days of Jesus—Baptists and Catholics. All others originated far this side of Jesus' day:

Lutheran	1520
Episcopal	1534
Congregationalist	1540
Presbyterian	1536
Methodist	1740
Christian Science	1879
Campbellite	1827
Mormon	1830

I Accordingly, I would be a Catholic, if I were not a Baptist. This abbreviated extract is to tell you why I am a Baptist instead.

Baptists believe that all stand equal before God while Catholics believe in a graduation of members. Hear Jesus' words: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Mt. 23:8.

Several years ago an Eucharistic Congress was held in New York City. A papal representative was there. Mayor Jimmy Walker and Alfred E. Smith knelt and kissed the papal ring that he wore. Charles Lindberg shook hands (but did not bow) and said, "How do you do, sir?" This is the difference between Baptist and Catholics.

Baptist Churches have no head but Christ, whereas Catholics have a human head—the Pope. Cf. Eph. 1:22; Col. 1:18. Catholics say (falsely) that Peter was the first pope and that his successor is the head of their church.

On page 125 of "Faith of Our" (Continued on page four)

Mused Uncle Mose

Ouah young pahson preach a big sarmon las' Sunday night on how to raise chilluns. Some day he'll set back an' laugh 'bout dat sarmon w'en he tryin' to raise some ob his own.

To What Does The Term "Regeneration" Refer In The Holy Scriptures?

ROY MASON
Tampa, Florida

With a great many people a certain term comes to have a certain meaning and no matter how it is used or in what connection, they attach the same significance to it.

In regard to the term "regeneration" as used in our lesson (verse 28) they assume that the word must bear the meaning that they usually attach to it. And they usually think of the conversion of a person when that term is applied. But here something other than the mere regeneration of a human being is referred to.

The Setting Of The Passage

This is something — the setting — that we should always get, if we are to know the true meaning of a passage. Preceding our Scripture, we have the story of the rich young ruler, who was invited to dispose of his wealth which stood between him and the Lord, and to come and follow Christ. He backed off, because

he was covetous. Then Jesus remarked that it was a mighty hard thing for a rich person to be saved. But He went further and stated that even a rich man can be saved — in spite of his wealth. The disciples were amazed at the thought that wealth would stand in one's way, so Peter reminds Jesus that they have forsaken everything to follow Him, and he wants to know (v. 27) what they shall receive in the way of reward for this.

Note The Answer

Jesus says, "Verily, verily" which means "truly, truly." (v. 28). That means that what He is going to say is assuredly the truth.

"You that have followed me." That means in that present time — and it means in our time as well, for we are still in the same age.

"In the regeneration." The Greek word is "palingenesia" (Continued on page four)

Serving God Out Of Love

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their pastor earnestly asked them to serve and remember any unusual and interesting things that they might see in the missionary countries through which the party traveled. In Korea one day they were in a field by the side of the road, and a boy pulling a rude plow, while an old man held the handle and directed it. The lawyer was amused and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party. "Yes," was the quiet reply, "that is the family of Chi Noui. The church was being built, they were eager to give something to it; but they had no money, and they sold their only child, and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for days. (Continued on page four)

LIQUOR

Pepper Martin, recently released from the St. Louis Cardinals was offered a contract by a beer company to broadcast baseball games. The contract would have paid him \$35000.000 more than he was offered by the Cardinals. Pepper Martin and his wife prayed about the matter and the decision was made to turn down the contract offered by the beer company.

Babe Ruth turned down a similar contract from a liquor concern on the ground that he had too much regard for the boys who admired him.

"So strong a believer am I against the use of alcoholic liquor that I have come to believe that the only way to be temperate about it is not to use it at all."—Branch Rickey, Baseball Executive.

"If a man die, shall he live again?"—Job 14:14.

This is the question of the ages. Preachers, theologians, philosophers, and infidels alike have pondered over it. It has puzzled and perplexed all men of all ages.

Job pondered this question and waited through many, many dark hours for an answer.

To be sure, Jesus definitely answered this question.

"Jesus said unto her, I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?"—John 11:25, 26.

Likewise, the apostle Paul

through inspiration gave a definite answer to this question.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—II Tim. 1:10.

However, Job lived long before the days of Jesus and Paul, and in those years of the long ago he pondered in a most perplexed way over this question. As the sages of old have pondered, so may we do likewise today.

IN ANSWER TO JOB'S QUESTION MAY WE SUGGEST THAT THE PHENOMENA OF NATURE SUGGEST IT. In fact, this was Job's reasoning concern-

ing his own question. Just previous to asking the question, he said:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof die in the ground; Yet through the scent of water it will bud, and bring forth boughs like a plant."—Job 14:7-9.

Without a revelation from God to guide him and apart from a divinely inspired Bible for his instruction, Job reasoned that if a tree sprouted and produced a second growth that man ought likewise to do the same. Logically, he concluded that man should have his springtime just the same as the plants, flowers, and roots. (Continued on page two)

ZIGZAGGING

The old farmer unconsciously taught a great truth when he explained that his dog, which had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "Tain't the road that tires him," said the farmer, "but the zigzagging. The team has gone only about ten miles but he's run more than fifty. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded, "tain't the straight traveling, but the zigzagging that tires him." (Continued on page four)

Fosdick Still A Modernist

Dr. Harry Emerson Fosdick replies to a letter from Dr. W. B. Barnhardt, of Harrisburg, Pa. "No one has received statement from me publicly announcing my change of thought. I am a liberal in theology, and have been so ever since I was a young man. Far from changing now, I have gone straight ahead with it. Of course, I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement, and I do not know any intelligent Christian minister who does."

That is a sample of the modernism that is sweeping the land and country we love. The coming of Christ must be nigh, for one of the signs of His coming is the presence of false teachers.

Harry Emerson Fosdick, even if he calls himself a Baptist, is an enemy of Christ.

There is no salvation for anybody if Jesus is not virgin-born and if He did not die as our substitute, to satisfy the justice and law of God.

(Continued on page four)

-- The First Baptist Pulpit --

"If A Man Die, Shall He Live Again?"

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LAI D TO REST

While the UN makes its initial struggles to live, another organization designed to maintain peace in the world is laid to rest. On the banks of Lake Lemman in Switzerland, the League of Nations breathed its last breath in the marble halls that cost in the neighborhood of \$15,000,000 a quarter of a century ago. There a handful of people attended the last rites. The League of Nations, the post-war (World War I, the "war to end wars") panacea against international ill-will and aggression, is dead. It is a monument to man's failure to solve the world's ills by himself. — Our Hope.

REFRESHING

The pause that refreshes is the pause for prayer. It is the quiet time we spend in communion with God. This pause for prayer brings "seasons of refreshing" from the presence of the Father. It is assumed that Christians pray. Jesus said, "But thou, when thou prayest, enter into thy inner chamber, and having thy door shut, pray to thy Father in secret, and thy Father shall recompense thee." This "inner chamber" Jesus speaks about may be a church sanctuary, your own private room, a garden, or the (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c

(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

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

"IF A MAN DIE, SHALL HE LIVE AGAIN"

(Continued from page one)

A few years ago when I was in Florida, I saw a large orange grove which years ago had been completely ruined by a Florida freeze. Though the grove had been completely ruined at that time, it had sprouted again at the ground and when I saw it, it was most heavily laden with a wonderful crop of fruit. As I looked upon it, like Job I thought, since this orange grove had responded to rain, sunshine, and springtime, why should not man likewise live again after being cut down by the frost of winter.

The grass that is growing now will wither and die away. Clover seeds that have been produced this year will lie buried beneath the snow, yet with the coming of spring that withered grass and buried clover seed shall sprout, germinate, and grow again. Surely if our Heavenly Father stoops to touch the withered grass and the buried clover seed—surely he will not leave man neglected within the earth when the frost of winter comes. Thus, the phenomena of nature suggest that if a man die he shall live again.

II

MAN'S INNATE SENSE OF JUSTICE DEMANDS THAT IF A MAN DIE HE SHALL LIVE AGAIN. Within this life, as you well know, the wicked go on unpunished and prosperous while many hardships and struggles are the lot of the godly. Beyond any shadow of a doubt you have seen that again and again. Thus, you know definitely how it is true that the wicked prosper while the godly often languish and suffer. It usually appears that the more wicked and ungodly one may be the more he prospers, while at the same time it often seems that

the more godly, scriptural, and spiritual a man may be, the more he suffers.

In view of this, there must be a place where this condition is righted and where all accounts are squared. Surely the tangled skein of life needs to be untangled and all the inequalities of life need to be made right. It just does not seem right for conditions to exist as they do in this life unless there be a future life where all these inequalities shall be made right. As we weigh this problem logically and philosophically, we are thus brought face to face with the fact that man's sense of justice demands a life beyond the grave.

III

FURTHERMORE, TO ANSWER JOB'S ANCIENT QUESTION AS TO A RESURRECTION LIFE, MAY WE NOTE THAT THOUGHTS OF IMMORTALITY ARE IMBEDDED DEEPLY IN HUMAN NATURE. In all countries and in all ages the thoughts of men have extended to another life. It is interesting to notice that this has been true through all the ages since the dawn of civilization.

Two thousands years before the Hebrew Exodus from the land of Egypt, the Egyptian Book of the Dead was penetrated and permeated with the atmosphere of immortality. This means that at least thirty-five hundred years before the birth of Christ the Egyptians had hope of immortality.

A thousand years before the Psalms of Israel were written, the Accadian hymns of Chaldea were voicing the same belief for Babylon. Though Babylon was the home of the paganism and religious corruption which has been brought into our churches today, at the same time these heathen of Babylon believed in a life after death even a thousand years before David, the sweet songster of Israel, had ever penned one of his psalms.

Five hundred years before the birth of Christ, in the Asiatic empire, the Zoroastrian Avesta was proclaiming its faith in a life after death. The Avesta is to the followers of the Zoroastrian religion what the Bible is to us. Thus, their sacred book spoke of a resurrection life.

When the Hindu Aryans swept through the passes of Afghanistan to the plains of the Indus and the Ganges, they carried prehistoric hymns which breathed the hope of immortality and spoke of an imperishable world, where there is eternal life in glory. Thus, in all ages before the dawn of Christianity and the resurrection of Jesus Christ, heathen people everywhere hoped for and expected the resurrection.

Years ago, I read a portion of the life of Dan Crawford who served for years as a missionary in Africa. I was impressed particularly by the African savages'

jungle belief in immortality. Mr. Crawford said that they who never had seen the Bible and had never heard one word of praise for the true God and His Son Jesus—he said that they believed in immortality. As an example, they said that their dead do not really die. Instead of saying, "He has departed," they say, "He has arrived."

Where our American Indian came from no one knows, yet it is an evident fact that the Indian and his supposed predecessor, the Mound-builder, believed in immortality. When an Indian died, his horse, gun, dog, and all his property was buried with him for use in the happy hunting ground. Of course, he knew nothing of a Bible and he had no hope such as we have in Jesus, yet he did have a conviction of another life and of the next world.

Whenever I remember how that men of all ages and of all places have such thoughts of immortality imbedded deeply within their nature, then I am positive that this in itself is an answer to Job's ancient question.

IV

CONSIDERING JOB'S QUESTION STILL FURTHER, EVEN THE TESTIMONY OF THE DYING INFER A LIFE BEYOND DEATH. Through the years of my ministry I have seen many folk taken in death, some saved and some unsaved. I have seen a face, which for months has been wreathed in pain, smile sweetly in death. Likewise, cries of grief and looks of horror have overshadowed others. Often have I wondered at these experiences so definitely opposite in their reaction. I am convinced from observing many saints and sinners die that death does not end all.

As you doubtlessly have heard, though Bob Ingersoll was an infidel, his wife was a professing Christian. On his death-bed his daughter was supposed to have asked as to what attitude she should take as to Christianity and infidelity, and to this he replied, "For God's sake, believe as your mother."

In contrast, there is Lew Wallace who wrote that immortal story concerning the life of Christ entitled "Ben Hur", calmly and serenely faced death, saying, "Thy will be done." What a contrast between these two—Wallace and Ingersoll. Surely the statement of each strongly infers that life is not terminated at the grave.

In the middle of the 16th century on St. Bartholomew's Day after enticing the French Huguenots into Paris, Charles IX then king of France ordered many thousands of them slain. Of course, this was merely carrying out the edict of the pope. In fact, while the streets of Paris were still flowing with blood, the pope ordered "Te Deums" sung in all the churches as a hymn of praise. A few days later as Charles IX rode along the highway where many of these Huguenots had been hung, he remarked, "The smell of rotting Protestantism is good", yet when he came to die, he said, "What murder! What blood! Oh, I have done wrong—God pardon me."

As Elizabeth Browning, the English poetess, ended out life's little span, she said, "It is beautiful." In contrast, when Edgar Allen Poe, an American poet, died, he cried in agony, "Lord, help my soul." I ask as to why the difference concerning these two and all others. Surely the answer is not hard to find. The testimony of these dying ones certainly infer that if a man die he shall live again.

Though Voltaire sought to destroy the Bible and though he repudiated the God of the Bible,

when he came to the end of the way, he said, "I am abandoned of God and man."

A few years ago when D. L. Moody was stricken with a heart attack, after lingering for a few hours, his dying testimony was, "I see the earth receding; heaven is opening. God is calling me."

When I consider the testimony of all these and many others, I am convinced that their dying statements infer most emphatically a life beyond this life.

In my first pastorate there was an old Baptist preacher of whom I thought most highly. He had two sons, one of whom was a Christian and the other was an infidel. During my pastorate there the wife and daughter of this infidel were saved. Later, I was invited into the home of this infidel to be entertained one Sunday. He showed me his books on infidelity including the books on Ingersoll and Paine and possibly a dozen others. This gave me a good opportunity to talk to him about the Bible and to urge upon him the fact of a life beyond death. I presented to him somewhat the arguments as I have presented to you in preaching this message. Finally, he said, "I can answer every argument you make, except the testimony of the dying inferring a life beyond death. It may be that there is life after this."

V

FINALLY, THE WORD OF GOD DECLARES THAT THERE IS A RESURRECTION. There was a day when I knew but little about the Bible. Even in those days I believed in a resurrection life for the reasons I have already stated. However, there came a time when I was saved, and with that experience I began to study the Word of God. I am now positive that if a man die he shall live again in view of the many declarations of God's Word.

Job himself who asked the words of our text later answered his own question. He said:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

Job knew that sooner or later he would die. He also knew his body would be destroyed by the worms. Even this did not daunt his faith, for he declared, "Yet in my flesh shall I see God." Certainly this could be possible only by and through a resurrection.

Abraham lived in a day before

HARVEST-TIME

Bearing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above:
Soft descend the dews of Heaven,
Bright the rays celestial shine;
Precious fruits will thus be given
Through an influence all Divine.

Sow thy seed; be never weary;
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits of joy.
Lo! the scene of verdure brightening,
See the rising grain appear:
Look again; the fields are whitening,
For the harvest-time is near.

—Thomas Hastings

the Bible was written. The a miracle God gave a son, unto Abraham. One day God him to offer Isaac as a sacrifice upon the altar. Listen to the Word:

"By faith Abraham, who was tried, offered up Isaac; he that had received the promise offered up his only begotten son. Of whom it was said, 'Thy Isaac shall thy seed be called.' Accounting that God was able to raise him up, even from the dead, from whence also he received him a figure."—Heb. 11:17

Here was a son of whom God had been told to Abraham that his seed would be called in his name. However, God told him to offer Isaac upon the altar as a sacrifice. He hesitated not but proceeded as God directed. He was initially convinced that God would raise him from the dead. He believed God's promises so surely that Isaac must live. There was nothing else could take place but a resurrection.

Many of the prophets of the Old Testament believed in and preached the resurrection.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from all the earth; for the Lord has spoken it."—Isa. 25:8.

"Thy dead men shall live together with my dead body: they shall arise. Awake and sing, that dwell in dust: for the dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

It was the message of Daniel that "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2.

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: rather shall he be hid from thine eyes."—Hosea 13:14.

That we might see that the Word of God declares that there is a resurrection, it is interesting to note the experience of those who were raised to life after death. There was the woman who fed Elijah during the time of a famine, whose son died. Through Elijah he was brought back to life.

"And the Lord heard the voice of Elijah; and the soul of the child came into him again."—1 Kings 17:22.

(Continued on page three)

Seeing It's You

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I can't take anything for this cause seeing it's I," and handed the money back. The man felt reproved, but in a moment he said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus Christ." —Biblical Illustrator

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

(Continued from page two)

revived."—I Kings 17:22.
 Then there was the Shunammite who was unusually kind to Elisha. When her child died she went for the man of God who through the power of God presented the child alive to his mother. Listen:
 "Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."—I Kings 5:35.
 Elisha died and was buried. Later, after the flesh had disintegrated from his bones, a funeral was in progress within the same cemetery. The funeral procession saw the band of Moabites and hurriedly placed the body of the dead man into the tomb of Elisha. The Word of God tells us when he did so the dead man revived and was brought back to life.
 Just as there were three dead ones who were raised to life in the Old Testament, so there were three brought back to life in the days of Jesus. There was Lazarus who had been dead for days.
 "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."—John 11:43, 44.
 Likewise, Jesus raised the son of a widow at Nain whose son was being carried forth to his burial. God's Word says:
 "Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."—Luke 7:12-15.
 Then there was the little daughter of Jairus whom Jesus also raised. We read:
 "He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."—Mt. 9:24, 25.
 It has often been said that Jesus broke up every funeral that He had ever attended. We can surely see from these three experiences that this was true in that each of them was raised from the dead.
 There are two others within the New Testament who when they died were raised to life. One was Simon Peter whom Jesus used to raise Dorcas, the seamstress.
 "But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up."—Acts 9:40.
 It was Paul who was instrumental in the raising of Eutychus. "And Paul went down, and fell upon him, and embraced him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."—Acts 20:10-12.
 Thus, in view of these eight

resurrections which took place within the Word of God, every sane thinking person should be convinced of life beyond death. Yet perhaps the greatest truth is that Jesus Himself was raised from the dead.
 "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." This commandment have I received of my Father."—John 10:18.
 "And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."—Luke 24 5-7.
 "Who was delivered for our offences, and was raised again for our justification."—Romans 4:25.
 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—I Pet. 1:3.
 There surely is a decided contrast in the epitaph on the tomb of Jesus and the epitaph on the tomb of all others. The epitaph of the tomb of Jesus reads: "He is not here; He is risen."
 Another indication of the resurrection is found in one of the miracles which accompanied the death of Christ. After Jesus died, following His resurrection a number of the saints were raised also.
 "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Mt. 27:52, 53.
 I do not attempt to explain the miraculous and the supernatural of this, yet the fact remains that these were resurrected.
 Wonderful as all the balance of this has been, the Word of God tells us there is to be a future resurrection. Hear these words:
 "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.
 "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15: 55-57.
 "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:13-17.
 Thus, I answer Job's ancient question: If a man die, shall he live again?
 The phenomena of nature sug-

gest it.
 Man's sense of justice demands it.
 Thoughts of immortality are imbedded deeply in human nature.
 The testimony of the dying infers it.
 The Word of God declares it.
 Because of these I believe in the resurrection. I remember in my early ministry that I was called upon to take care of a burial of a two months old baby which took place in the cemetery of my home town of Walton, Kentucky. The parents were distressed. As we lowered the little body down into the ground a robin lighted near the grave and sweetly sang. Would to God that the dove of peace might sing in your hearts today and thus enable you to know that there is a resurrection and that if a man die, he shall live again.

"Tell me, ye winged winds,
 That round my pathway roar,
 Do ye not know some spot
 Where mortals weep no more?
 Some lone and pleasant dell,
 Some valley in the west,
 Where free from toil and pain,
 The weary soul may rest?
 The loud wind dwindled to a
 whisper low,
 And sighed for pity as it whisp-
 ered, 'No'.
 Tell me, thou mighty deep,
 Whose billows round me play,
 Know'st thou some favoured spot,
 Some island far away,
 Where weary man may find
 The bliss for which he sighs—
 Where sorrow never lives,
 And friendship never dies?
 The loud waves, rolling in per-
 petual flow,
 Stopped for awhile, and sighed
 to answer 'No'.

And thou, serenest moon,
 That, with such lovely face,
 Dost look upon the earth,
 Asleep in night's embrace;
 Tell me, in all thy round,
 Hast thou not seen some spot,
 Where miserable man
 Might find a happier lot?
 Behind a cloud the moon with-
 drew in woe,
 And in voice, sweet, but sad,
 responded, 'No'.
 Tell me, my secret soul;
 Oh! tell me, Hope and Faith,
 Is there no resting place
 Is there no happy spot,
 Where mortals may be blessed,
 Where grief may find a balm,
 And weariness a rest?
 Faith, Hope, and Love, best
 boons to mortals given,
 Waved their bright wings and
 whispered,
 'Yes, in Heaven'.

"Ye Shall Be Witnesses Unto Me"

The Lord Jesus finished all the work pertaining to His first advent; and before ascending, said to His disciples: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)
 Every believer should feel the responsibility and value the priv-

ilege of witnessing for Christ.
 Only Eternity will reveal the far-reaching effects of such confession. Your personal testimony will have more effect upon some particular person than any other Christian's witness.
 In this connection we have always liked Frances Ridley Havergal's poem:

Have you not a word for Jesus? not a word to say for Him?
 He is listening through the chorus of the burning seraphim!
 He is listening; does He hear you speaking of the things of earth,
 Only of its passing pleasure, selfish sorrow, empty mirth?
 He has spoken words of blessing, pardon, peace and love to you,
 Glorious hopes and gracious comfort, strong and tender, sweet and true;
 Does He hear you telling others something of His love untold,
 Overflowings of thanksgiving for His mercies manifold?

Have you not a word for Jesus? Will the world His praise proclaim?
 Who shall speak if ye are silent? ye who know and love His name.
 You, whom He had called and chosen His own witnesses to be,
 Will you tell your gracious Master, 'Lord we cannot speak for Thee'?
 'Cannot!' though He suffered for you, died because He loved you so!
 'Cannot!' though He has forgiven, making scarlet white as snow!
 'Cannot!' though His grace abounding is your freely promised aid!
 'Cannot!' though He stands beside you, though He says: 'Be not afraid!'

What shall be our word for Jesus? Master, give it day by day;
 Ever as the need arises, teach Thy children what to say.
 Give us holy love and patience; grant us deep humility,
 That of self we may be emptied, and our hearts be full of Thee;
 Give us zeal and faith and fervour, make us winning, make us wise,
 Single-hearted, strong and fearless,—Thou hast called us, we will rise!
 Let the might of Thy good Spirit go with every loving word;
 And by hearts prepared and opened be our message always heard!

Yes, we have a word for Jesus! Living echoes we will be
 Of thine own sweet words of blessing, of Thy gracious 'Come to Me.'
 Jesus Master! yes, we love Thee, and to prove our love, would lay
 Fruit of lips which Thou wilt open, at Thy blessed feet today.
 Many an effort it may cost us, many a heart-beat, many a fear,
 But Thou knowest, and wilt strengthen, and Thy help is always near.
 Give us grace to follow fully, vanquishing our faithless shame,
 Feebly it may be but truly, witnessing for Thy dear Name.

Yes, we have a word for Jesus! we will bravely speak for Thee,
 And Thy bold and faithful soldiers, Savior, we would henceforth be:
 In Thy name set up our banners, while Thine own shall wave above,
 With Thy crimson Name of Mercy, and Thy golden Name of Love.
 Help us lovingly to labor, looking for Thy present smile,
 Looking for Thy promised blessing, through the brightening 'little while,'
 Words for Thee in weakness spoken, Thou wilt here accept and own,
 And confess them in Thy glory, when we see Thee on Thy throne.

"O Lord, open Thou my lips; and my mouth shall show forth Thy praise." (Psalm 51:15)
 "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad." Psalm 34:2
 "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark 5:19)

THE WORD OF GRACE

Emily Donaghy

God's Word cannot be broken,
It tells of grace to-day
To free the guilty sinner
Who wandered far away:
God's Word cannot be broken,
God's Word of grace to all
Is like a mighty beacon
To save both great and small.

WHAT DOES THE TERM REGENERATION REFER TO?

(Continued from page one) which means "renewal" of "re-creation." It refers to the new age — the Millennial or Kingdom age of this world, when God brings about a renewal of things. (Description of this period may be found in part in Isa. 11:6-9; Romans 8:19-23).

Nothing is taught more plainly in the Bible than that God is going to rejuvenate this old earth, until the social and economic and political order is what it ought to be, and until "the knowledge of the Lord shall cover the earth even as the waters cover the sea." And until His kingdom shall come and His will shall be done "as in heaven," so on earth.

When will this be?
Answer: "When the Son of Man shall sit on the throne of his glory" (v. 28).

When shall He sit on the throne of His glory?

Answer: (Matt. 25:31), When He comes with His holy angels. This can only be construed as His second coming.

What shall happen then?

Answer: (v. 28), As regards the apostles, they shall have a place of rulership over the restored Israel that shall occupy the Holy Land. This Scripture may not be spiritualized successfully, for Jesus meant what He said. The people of God shall rule this earth under Jesus Christ, during the golden age, and the apostles shall have a special place of prominence.

What of the rest? (v. 29), Everyone who endures and sacrifices for Christ's sake shall be rewarded a hundredfold, and of course shall have life unending.

But — some of these first in God's plan — the Jews — shall come in last and some who were last — Gentiles — shall come to occupy first place in God's plans. We see this fulfilled in the present age, with Jew set aside and Gentile exalted, but the Jews shall last — in the end of the age, come back into favor with God.

THE PAUSE THAT REFRESHES

(Continued from page one)

holy of holies of your own soul. Wherever you talk with God the Father in prayer, you must commune with Him in the secret chambers of the heart. — The Presbyterian.

"WHY I AM A BAPTIST AND NOT A CATHOLIC"

(Continued from page one) Father," Cardinal Gibbon says: "When a dispute arises in the church regarding the sense of Scripture THE SUBJECT IS REFERRED TO THE POPE FOR

FINAL ADJUDICATION. The Sovereign Pontiff, before deciding the case, gathers around his venerable colleagues, the Cardinals of the Church; or he calls a council of his associates of the faith, the Bishops of Christendom; or he has recourse to other lights which the Holy Spirit may suggest to him.

Then, after mature and prayerful deliberation he pronounces judgment and his sentence is final, irrevocable and infallible."

Baptist churches were established by Christ, while Catholic churches are human attempts apart from Christ. Baptists came from Jerusalem while Catholics came from Rome. The church which Jesus established was a Baptist Church. Mt. 16:18. The church which was established at Rome and to which Paul wrote in 60 A. D. became the Roman Catholic Church.

In the days of the apostles, the church at Rome was doubtlessly the greatest of all N. T. Churches. Cf. Rom. 1:8. After the death of the apostles, great changes took place. Under worldly preachers it attempted to assume control over all other churches. The heresies of baptismal regeneration and infant baptism came in. Baptists declared non-fellowship against the church at Rome in 251 A. D. This was the beginning of Catholicism, which has existed since that day. Read again Jesus' story of the Parable of the Leaven. Mt. 13:33. Catholicism is the Devil's attempt to leaven the world.

It is all because of Baptists' refusal to bow to Catholicism, that Baptists by the millions were slain by the Catholics at Paris. The Catholic king of France said that the smell of rotting Protestants was pleasant to the nostrils. The Pope ordered a service of Thanksgiving sung at St. Peter's Cathedral and ordered "Te Deums" sung in all Catholic Churches.

Baptists condemn image worship while the Catholic hold to it. Cf. Ex. 20:4, 5. Every Catholic image is thus a violation of the second commandment. Don't forget the experience of Aaron and the Israelites when they made the image of the golden calf. Cf. Ex. 32:23, 24.

Baptists have kept the gospel pure, while Catholics have perverted it. There are many doctrines—in fact, the majority of them which the Catholics have perverted. There is the doctrine as to how we are cleansed from our sins.

Catholics say: On page 6 of a tract on "The Sacramental System," written by W. M. Collins, and distributed by the International Catholic Society, we read: "The first Sacrament is Baptism, which cleanses us from our original sin and makes us children of God."

In contrast, Baptists contend

for cleansing through the blood of Jesus only. Cf. I John 1:7; Gal. 3:26.

Then there is the doctrine of the duration of justification. Baptists following the Bible, believe that it is eternal. Cf. John 5:24; John 10:28, 29. How different are the teachings of Catholicism.

Catholics say: "The state of justification may be forfeited at any time by the commission of a grave sin." "The final destiny of each man is directly determined by the good or evil state in which he dies."—Page 17—"What the Catholic Church is and What She Teaches" by E. R. Hull.

Then the doctrine of the reception of grace. Baptists believe it comes through faith. Cf. Rom. 3:25, Rom. 4:4,5. Read these Scriptures and then note how far the Catholics are from the truth.

Catholics say: Cardinal Gibbons, a sacrament is a visible sign instituted by Christ by which grace is conveyed to our souls." The Catechism says; "A sacrament is a visible sign or action instituted by Christ to give grace."

Baptist believe in two ordinances while the Catholics teach seven. Baptism and the Lord's Supper are all the ordinances which Baptists hold. In addition to these Catholics add Confirmation, Penance, Orders, Marriage, and Extreme Unction. God says much about those who add to his book. Rev. 2:18, 19.

Baptists believe that God's Word is sufficient, whereas Catholics deny this. Catholics say that tradition, the action of the councils and the decree of papal infallibility is equal and even superior to the Word of God.

In fact, they prefer to omit the Bible entirely.

At Bologna on October 20, 1553, three Romish bishops gave the following written answer to Pope Julius III, when desired to furnish him with their counsel as to the best means of strengthening their Church:—"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient. Beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests whereby we were almost swept away; and in fact if anyone examines it diligently and then contrasts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from, and often even contrary to it; which if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages must be put away, but with considerable caution lest, so doing should raise up greater uproars and tumults.

Such is Rome's attitude still. If there is ever raised in the Romish denomination the cry "Back to the Bible"—Rome is ruined.

Baptists in contrast accept the Bible as sufficient. Acts 5:29. We believe it to be final in every respect. Cf. Num. 22:18; Deut. 12:32; Prov. 30:5, 6; Isaiah 8:20; Rev. 22:18, 19.

Baptists baptize only believers, while the Catholic Church is

largely made up of those baptized in infancy. The Word of God makes it clear that none but believers are to be baptized. Cf. Acts 2:41; John 4:1; Mt. 28:19; Acts 15:30-34; Acts 18:8.

There is Scripture to support every doctrine held by Baptists, while there is no Scripture at all for many Catholic doctrines. Our Baptist slogan is: "If it's in the Bible, it's Baptist doctrine; if it's Baptist doctrine, it's in the Bible."

In contrast, many Catholic doctrines are unheard of in the Bible.

1. Prayers for dead. Began 300 A. D.
2. Making signs of cross. Began 300 A. D.
3. Worship in Latin. Began 600 A. D. Cf. I Cor. 14:19.
4. Prayers to Mary. Began between 600 and 700 A. D.
5. Images. Began 800 A. D.
6. Lent and Friday feast. Began 1,000 A. D.
7. Holy Water. Began 1,000 A. D.
8. Marriage of Priest prohibited. Began about 1,100 A. D. Cf. Mark 1:30.
9. Beads. Began 1,100 A. D.
10. Confession. Began 1,200 A. D. Began by Pope Innocent III.
11. Wine refused to Laity since 1,400 A. D.
12. Purgatory. Began 1,450 A. D.
13. Apochryphal books placed in Bible about 1,550 A. D.
14. Mary born without sin. Began 1,850 A. D.
15. Infallibility of Pope. Began 1,870 A. D.
16. Bible forbidden in 1,299 A. D.
17. Pledge for non-Catholics to sign, if they marry Catholics.

The following is to be signed by the non-Catholic party:

"I the undersigned do hereby solemnly promise and engage that I will not interfere with the religious belief of _____ my future (wife or husband) nor with (her or his) full and perfect liberty to fulfill all (her or his) duties as a Catholic; that I will allow all the children of both sexes who may be born of our marriage to be baptized into the Catholic church and to be carefully brought up in the knowledge and practice of the Catholic religion."

As a Baptist I am at liberty to approach God for myself, whereas in the Catholic Church, I must approach Him through the Priest, or some ordinance. I Tim. 2:5.

When Christ died the priesthood of the O. T. died too. Every Catholic priest is nearly 2,000 years behind time. When Christ died the veil of the Temple was rent in twain, signifying that henceforth man needed no longer a priest, for every man is now his own priest, with Jesus Christ only as his high priest.

In Cincinnati, Ohio, in a revival meeting one night I made a statement relative to Catholics, which a Catholic girl challenged. I talked with her until two o'clock in the morning about the Bible. Finally, I showed her I Tim. 2:5. She said, "If that's in the Catholic Bible, then the whole system of Catholicism is a failure." She was right, and the whole system is a failure!

THEREFORE, COME OUT OF HER, MY PEOPLE"—Rev. 18:4.

THE WATERMELON

(Continued from page one) God has given us the things that we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to un-

derstand the mysteries that has seen fit to conceal from

So with religion; if you ask if I can understand everything in the Bible I answer No, I understand some things today that did not understand ten years ago and if I live ten years longer I hope some things will be that are now obscure. But there is something more important in understanding everything in the Bible — it is this: if we will try to live up to the things we do understand, we shall not have to worry about the things we do not understand.

ZIGZAGGING

(Continued from Page One) How true the old words are about many of spiritual walks. The real trials of the life are not hard to bear, but the roundabout that we make for ourselves, the waste of life and energy in the way we have no need to say this is where the wear and worry come. Most of us are the old lady who said she had many trials in life, especially those that never come. But God is able to keep you in a straight path and to save you from "zigzagging." — The Preacher Magazine.

DR. HARRY EMERSON FOSDICK A MODERNIST

(Continued From Page One) And why, O why, does our denomination carry and tribute writings from such an enemy of the cross as Dr. Emerson Fosdick. His D. D. well stand for "Damnable Deceitful Deceiver." — Ralph Webb.

OUT OF LOVE

(Continued from page one) some moments. Then the busi- man said, "That must have been a real sacrifice."

"They did not call it that," the missionary. "They thought I was fortunate that they had ox to sell."

The lawyer and the busi- man had not much to say; when they reached home the lawyer took that picture to his tor and told him the story. He wanted to double my pledge to church," he said. "And give some plow work to do, please have never known what sacrifice for the church meant. A Korean taught me. I am ashamed to say I have never given anything." — Selected.

UNDER CIRCUMSTANCES

A certain Christian, who thought his own lot rather hard one, and who always was suffering he was, had a habit and somewhat commonplace reply which he gave to all who asked him how he was: "Oh, right, I guess, under the circumstances."

It never seemed to occur him, until a friend once told so candidly, that the Lord would not expect us to live "under circumstances," but above them "in the heavenlies in Christ where we are blessed with spiritual blessings (Ephes. 1:3). If you are like that melancholy Christian, get out from under circumstances to the place where you experience the peace that passes all understanding and will keep your heart rejoicing through Christ Jesus.