The Baptist Examiner

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

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Russell, Kentucky, Nov. 6, 1948

Whole Number 545

False Schemes Of Church Organization Multiplied

Roy Mason Tampa, Fla.

We have inherited most of ideas and notions about the rch, and most people never the trouble to compare the tem and plan under which operate with the New Testent to find out if our way is iptural or not. The whole ristian world has gone astray the matter of church organion. Let us note some of the schemes that are in use, then let us consider what New Testament says about a church should be organ-

False Systems

The Catholic system. Note the racteristics of this system: democracy among church mbers, Absolute monarchy pope, the ruler, .with. aurity administered under him.

A graded ministry. Pope, cardinals, dignitaries of different ranks with priests — and then finally the people.

Various orders of monks and nuns, and all sorts of societies such as "Society of the Holy Name," "Jesuits," "Knights of Columbus."

The Episcopal system. Government by bishops. Little if any democracy. Graded ministry ... bishop ... presiding elder .preacher . . . people. Local "church" only a branch of the main "church."

Other systems. Greek Catholic Church in Russia had the Czar for the head. Mormons have apostles, and a "president" of the church, etc.

"The Brethren" of the "Gospel Hall" persuasion don't believe in a church — an organization, so I am told. Some Holiness sects have no roll of members and no organization and

don't believe in any. The Salvation Army don't observe the ordinances, and have an organization modeled after army with ranking officers. The Christian and Missionary Alliance receives members and lets them belong to any of the different churches. Their movement is a parasite on the church. Other false systems could be mentioned.

The False System That Has Grown Up Among Baptists

The Auxiliary system, with outside headquarters. This system is just as lacking in Scriptural authority as the Catholic system. If you don't believe it, just try to find the New Testament passage that justifies our present scheme among Baptists. Let us note some of the Auxiliaries that have been foisted on Baptist churches:

(Continued on page four)

Purgatory, Fact Or Fable?

Cornelius R. Rand New Orleans, La.

Why do Roman Catholics pray for the souls of their departed loved ones in Purgatory? That is a question that has puzzled Protestants. The Roman Church uses as its reason for this teaching a quotation from the second Book of Macabees the twelfth chapter the fortythird and through the fortysixth verses, "and making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead.'

"It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

Not In Bible

Father O'Brien in his Book, "The Faith of Millions," Our Sunday Visitor, Huntington, Ind., says, "While the word Purgatory does not occur in Scripture, the reality which it symbolizes is referred to both in the Old and New Testament. . (p. 41-422). However he does not give one single Scripture quotation to support this statement. Why? Because there is no Scripture that can be found to defend the doctrine of Purgatory.

Against The Bible

On the other hand the Bible plainly teaches that no one can pray for the dead effectually. "None of them can by any means redeem his brother, Nor give to God a ransom for him' (49 Psalm; 7-8).

Let us examine this quotation from the Second book of Macabees. First of all the Book of Macabees belongs to the Apocryphal Books and all of the Apocryphal Books were rejected by the Jews in the day of Christ. Even the eminent Jewish historian Josephus said that the Jews rejected the Apocryphal Books as not being of divine origin. The early Christians all rejected the Apocryphal Books and the New Testament does not once make any reference to them. Yet this false book of Second Macabees is used by the Roman Church to build its fearsome doctrine of Purgatory. Nowhere in this quotation do we find a mention of any fire that will burn a poor Catholic Soul. All that is mentioned is prayers for the dead.

It is difficult to see how the Roman Church can erect a doctrine on such flimsy material. Yet they do so.

In Our Sunday Visitor a well known Roman Catholic paper, (Continued on page three)

ight Danger Signals Which Tell The Prift Of Our Baptist Denomination

As Baptists there are certain sal anger signals that challenge attention. We name a few:

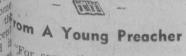
The tendency towards cenalization for the sake of efinterciency and bureaucracy for the orke of control.

imate Some months ago, this editor wharged field worker Benedict ution ith gross heresy, by way of gross heresy, by displaying shows ather asked Bro. Boone for a showgreat vn concerning Benedict, even ading my check for \$100 to y, casey his expenses in coming to gaptisis section to make an investi-

rolling don.

ildred He refused, saying that a come to Louisville and look lesent the matter to the state of the load. In other words "come to have a come to the load. In other words "that's the load. of adquarters." That's the ouble today, brethren, everydole today, brethren, 1018 ing is being moved farther idea is rginion the churches. The idea is with the three to headquarters."

194 hurches and preachers are



For some time I have been per ying to find time to thank you AMINER. It has been a great your wonderful BAPTIST result to me to read it. It sure has en a great help to me to help cestion understand more about the eaking understand more about the eaking the than I ever would have a 19 own if I'd never had your near per to help me. It's the only per that I ever have wanted to be a pread Same reache look for read. Some people look for sak heir weekly paper, but I look hildfuly for the Baptist Examiner. hild by for the Baptist Examiner depri have looked at many other opposers but never read any other gives as optiter's but never read any other analytiter's paper that gives as national derivation of the second of the sec Arnold Pennington

agair norable hope I shall always possess wes and virtue enough to oget what I consider the ost enviable of all titles, the in aracter of an honest man. — ver, corge Washington

Flatwoods, Kentucky

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more and more just cogs in a machine. May God deliver us from such centralization and bureaucracy

2. The multiplying of machinery that tends to make us less dependent upon the Holy Spirit.

3. The increasing evidence that modernism is getting a firmer foothold in our institutions of higher learning and if unchanged, will ultimately poison our life at the source.

4. A spirit of worldliness and the utter lack among most of our Southern Baptists of any type of separation.

5. The stock manner in which names are added to our church rolls, where joining the church is confused with regeneration.

6. The practice of unwittingly giving the church and denomination a place belonging alone to Christ. This is evidenced by the fact that church loyalty and denominational loyalties are often placed above loyalty to the Word and loyalty to Christ. The practice of "Believe what you please just so you cooper-

(Continued on page four)

Seminary Leagues With Federal Council

The Southen Baptist Convention, refusing to join the Federal Council is nevertheless being penetrated. State and city councils are being formed, with many Baptist churches joining. Southern Seminary is friendly to the Council and its leaders have been given a hearing there. The recent call to Mr. William Mueller, of Colgate-Rochester to teach theology at Southern Seminary indicates the drift.-Editor.

"A conference on evangelism, attended by 52 representatives from 45 theological seminaries from the United States and Canada, was held in Louisville, Ky., January 8, 9. This was the first time the teachers of evangelism in the seminaries and Bible training schools had ever come together to discuss and consider their work. The group met the first day in the Presby-(Continued on page four)

Mused Uncle Mose

Pahson don' b'lieve all de 'scuses he heahs from he chu'ch membahs, he jes' lissen lak he b'lieves 'em.

A Modernist Becomes A Teacher Of Theology In The Louisville Seminary

CHESTER TULGA, Chicago, Illinois

We were surprised to read the announcement that William A. Mueller of the Colgate-Rochester faculty had been invited to teach theology in the Southern Baptist Seminary in Louisville, Ky. Mr. Mueller has had an interesting history.

He was formerly a member of the Eastern Baptist faculty in Philadelphia. There he was known as a pacifist and an admirer, and, to some extent, a disciple of the noted prophet of the social gospel, Walter Rauschenbusch, formerly of the Rochester faculty. Recently Mr. Mueller, writing in a liberal theological quarterly (Religion and Life) expressed his admiration of and agreement with many of his views.

Going to the Colgate-Rochester faculty from Eastern he went to one of the most radical modernist schools in the North. How a former member of the Eastern faculty could feel at home there is difficult to understand but such seems to be the case.

Edwin McNeill Poteat, president of the school, in his report to the New York State Convention (1945-1946 annual pp. 29-30) says, "Two new professors have come to us and brought competence and comradeship to the faculty and student fellow-Dr. William A. Mueller and Dr. Fred Willkens, in the departments of Church History and Religious Education respectively, have made themselves so much at home that it seems they have always been here." How Southern Baptists can call a man to Southern Seminary to teach theology who felt much at home in Colgate-Rochester is hard to understand. A disciple of Rauschenbusch teaching budding young Southern Baptist preachers, is another item in the Southern picture which grows more complex every day. Southern Baptists are rapidly accumulating timebombs.

From An English Reader

"I feel a few lines would not be out of place to thank you for the regular delivery of your EXAMINER. I do enjoy the sound doctrines you so ably proclaim setting forth the sover-eignty of our loving Saviour, giving all the glory where it rightly belongs, putting the sinner in his proper place, namely at the foot of the cross.

"You will be pleased to hear I

· pass your paper around to my Christian friends here in Nottingham, and with me they get spiritual profit from same. We are happy to know that there are still a few faithful pastors like yourself in U.S. A. that still proclaim the gospel of Christ without fear or favor in no uncertain voice, preaching at all times Christ crucified to redeem His own people and not one soul will be lost for whom He died."

> Ernest Crofts Nottingham, England

The First Baptist Pulpit

GOD CALLED FOOLS"

(Read Matthew 27:26-50)

I have two texts that I want to read you tonight as a basis for my message. With the help of God I want to preach to you tonight from one simple word-"Fools." I want to show you, with God's help, some of the people God calls fools.

"The fear of the Lord is the beginning of knowledge: but FOOLS despise wisdom and instruction."-Proverbs 1:7.

The way of a FOOL is right in his own eyes: but he that hearkenenth unto counsel is wise."-Proverbs 12:15.

Many individuals, beloved, have been called fools that were not fools. As an example, the Apostle Paul was called a fool because he gave up a brilliant career to follow the Nazarene. If you will follow through the life of the Apostle Paul and see him as he is beaten five times, as he was stoned nigh unto death, as he was thrown to wild beasts in the arena and as he suffered hardships and difficulties time and time again, surely

the world would say he was a fool to have given up the brilliant career he had before him in order that he might follow the Lord Jesus Christ. Men would say he was a fool. I would say he was a wise man for wise is the man that follows Jesus

I am thinking just now of a missionary whom I knew and have known for years who gave up a great deal of this world's goods in order that he might become a missionary. He was a young physician and in his last

(Continued on page two)

THE BAPTIST EXAMINER JOHN R. GILPIN-EDITOR PUBLISHED WEEKLY

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"FOOLS"

(Continued from page one) year of college became associated with one of the outstanding surgeons in America and his income the last year he was in college ran into thousands and he had a promise that when he graduated from college that he be given half interest with the great physician with whom he he was working. Yet, one day when the call of God came for him to go to the foreign field with the promise of \$800.00 by way of a salary for himself and another \$800 for his wife, he went to his bedroom and on his knees with an open Bible before him beside his bed, prayed and sought the will of God. He cast himself entirely upon God, turned his back upon the offer to become a junior partner with that great physician, turned his back on the offer of thousands of dollars and went as a missionary to a foreign country. The world would say he was a fool, but, brethren, when God makes known the records of men, the preacher will be called the wise man for he followed the Lord Jesus Christ.

I am thinking just now of a man whom I knew years ago who had a cultured voice, a very, very cultured voice. He gave up a great opportunity for a career in grand opera in order that he might sing and preach the gospel of the Lord Jesus Christ. The world would say he was a fool. Better than ninety per cent of the world would say such a man is a fool to spurn an opportunity for a career, fame and fortune for a small salary as preacher of the gospel of Jesus Christ. I say, beloved friends, many times the world calls men fools when that term is only foolishly applied and when in reality the one who uses the term is really the fool and the man who is called the fool is really the wise man after

Now, tonight, I don't want to study what men think, nor do I want to consider what man says, nor do I care, beloved, to bother you by saying who you or I think is a fool. Instead, I want you to see the individual that God himself calls a fool.

ANY MAN WHO SAYS THERE IS NO GOD IS A FOOL. "The fool hath said in his eart, There is no God." heart, Psalms 14:1.

Now, brethren, that isn't what I think or what you might think; that is what God says and God declares that any individual who says there is no God is a fool. To me, beloved, one of the most indisputable facts of all life is that God abounds, and that God is, and that God exists. If I turn to the Word of God, I hear Daniel say:

"There is a God in Heaven." _Dan. 2:28.

> THE BAPTIST EXAMINER NOVEMBER 6, 1948 PAGE TWO

in Hebrews he says:

"He that cometh to God must believes that HE IS." - Heb. 11:6.

That means that God exists. If I turn from the Word of God and look about upon nature and the evidences of God that I can see in nature, I would say, beloved, that any man who denies the existence of God and who declares that God doesn't exist, that man is nothing short of a fool. It is rather interesting, in this text to notice that the fool doesn't say there is no God 'in his head,' but rather the text says the fool hath said in his heart, there is no God. He doesn't say it because he has a logical reason in his brain or back in his mind to declare that fact. He says it in his heart just because he doesn't want to believe in God.

I remember several years ago, a great preacher over in New York City had concluded a service one Sunday morning. A man came down the aisle after the services were over and said, "I admire your intellect, I enjoy your rhetoric, I think that your logic is very unusual, you are a most forceful speaker, but I didn't believe one word you said about God for I don't believe there is a God." And not one bit abashed the preacher said to him, "I am so glad to know you. I have a book in my library that talks about you, in which your name is mentioned, and if you will step into my study, I will show you where your name is to be found." And the fellow said, "No, you are not talking about me because I am just a young fellow. No one has written a book where my name is mentioned." "Yes," but the preacher said, "Your name is mentioned in this book and I will show it to you." And he led him into the study and read to him this taxet: "The fool hath said in his heart there is no God." And he said, "Brother, that is your name. You are a fool if you don't believe in God."

Brethren, I will go a little bit further and I will say that a man who doesn't believe in a God of absolute sovereignty is a bigger fool than someone that doesn't believe in a God at all. We have a lot of preachers today who have a God they can shut up in a peanut shell. They have a God, beloved, that is just about the size that would go inside a peanut shell and then maybe rattle around a little bit on the inside. Brethren, the God that I talk to you about, and the God that I preach to you about, and have preached to you about from this pulpit for the past twenty years, that God is a God of absolute sovereignty. I am talking about a God who not only created this world, who made this world, who not only keeps this world going, but I am talking to you about a God, my brethren, who is sovereign in every particular. The word of God over and over again speaks of Him as sovereign. Listen:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."-Nahum 1:3-6.

Brethren, again and again I might read to you from this Bible showing to you that the God we love and serve is a sovereign God.

I am glad tonight that I don't believe in a God that is limited. I am glad that I don't believe in

If I turn to the words of Paul a God who has no power. I am glad that I can talk to you about a God who is sovereign in every particular, a God who knew us before we were born, a God who chose us in Christ Jesus unto salvation long before you or I came into this world or before the world was created. I think of that great text which reads:

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

Yes, the God I preach to you is the one that made a choice of us before the world began. In fact, beloved, every saved man was chosen of God before this world began and I can say for myself and for all of you that are saved tonight, you are older than creation because God chose you unto salvation before this world began. Beloved, I say to you tonight, the man who doesn't believe in the God of this Bible is a fool, and God himself says

II

In the second place, beloved,

THE MAN WHO LIVES FOR THIS WORLD AND WHO LAYS UP EARTHLY TREAS-URES AND IS NOT RICH TO-WARD GOD IS A FOOL. Listen:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods, laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich to-ward God."—Luke 12:16-21.

Brethren, Jesus was talking about saved people. And my Lord says that the man who lives for this world, who lays up

treasures thinking only in term of dollars and cents - thinki only in terms of material thin —that man is in the sight God a fool.

Let me tell you of two diff ent experiences. Some years there was a man who died, as they were getting ready his funeral services, a preac friend of mine said to the ther of the man who "What did he get out of li The dead man's brother "Well, he worked hard twenty years and he left eig acres of ground and three th sand dollars of life insura and some money in the bar And the preacher said, "Tha what you get out of it. Well, did he get?" He said, "Well, are getting him a fine cash My brethren, there is man man like this. All he gets of his hard work and his li for this world and being rich material things yet a beggal God's sight, is a fine casket W

I was out here in the side of Boyd County some (Continued on page three

CONCLUSIVE THOROUGH SIMPLE POINTED SYSTEMATIC

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THE BAPTIST EXAMINER, Russell, Kentucky

"FOOLS"

(Continued from page two) nt go after that a very wealthy nan had died. He owned six iffoliousand acres of ground. He action of ground. The said plenty of money. He lived a nold bachelor, never spent y fay money on himself nor any action of the said plenty first and lived for the said plenty first and lived for br was tight-fisted and lived for die his world than man did. If life that his friends and neighbors said relatives said about him so. As he lay on his death-ieled, an hour before he died, a the believe I owe you a dime." And part hat old man said, "Yes, sir, you metal that old man took it and He paid that man the dime buck it into his mouth and died Il, with that dime in his mouth. and, brethren, as I think of this, think of the words of Jesus. gar and "my" and "mine," who reases his bank account, who ves for this world and who bahinks only in terms of material due, our Lord says "Thou and brethren, I am ready o say "Amen" to the words of esus Christ.

Ш

ANY MAN WHO FAILS TO ROPHETS HAVE WRITTEN S A FOOL. In the days of our boken was a fool. Brethren, here are plenty of fools in this orld today.

Over in Ashland, Ky., this last the Jewish stores were ecause of a religious holiday. ven the children were out of The Jewish children dn't even go to school because the Jewish holiday. In the asked him the meaning of ah 53:5-6. Listen:

But he was wounded for our ansgressions, he was bruised the spoken." I thought about nitely is a fool in God's sight.

those sixty odd families of Jews in Ashland and Ironton and I imagine that the majority are following along in the wake of the man who is reputedly the best Bible student among the Jews in this section, and would say like he, that this scripture refers to one of the great Jewish heroes in the Bible. I say, beloved, the man who fails to believe all that the prophets have written about Jesus Christ, that man is a fool. We have Jesus' own words for it. Oh, brethren, if I had never seen a New Testament I would know that Jesus Christ was the anointed prophesied one of God and I would want Him for my Saviour, if I had never read one word of the New Testament for there is an abundance of evidence in the Old to convince me that Jesus Christ is the Son of God, the fulfiller of all the prophetic utterances of the Old Testament. Jesus said the man is a fool who denies all that the prophets have written.

Well, brethren, the prophets have written how that God handles the sin question. Listen:

"Thou wilt cast all their sins into the depths of the sea."-

"As far as the east is from the west so far hath he removed our transgressions from us."-Psalms 103:12.

"Thou hast cast all my sin behind thy back."—Isa. 38:17.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins."-Isa. 44:22.

Brethren, that is what God says as to how he handles the sin question. That is how the prophets have written that God deals with the sin question. He said, "I have cast it into the depths of the sea." He said, "I will cast your sin behind my back." He said, "I have blotted it out as a thick cloud." He said, "It is removed as far from him as the east from the west." And, my beloved friends, the man who doesn't believe what God says as to how he handles the sin question, that man is a fool Oh, brother, sister, how are you trying to handle your sin question? Some of you are trying to reform—some of you are trying to be good-some of you are trying to turn over a new leaf and some of you are trying to be better all the time in your own life. Listen, brethren, there is only one way that a man can have the sin question handled rightly and that is to turn it over to God and let God handle it in God's own way. There isn't one word here about your doing anything about the matter of sin. That is what God does. I thank God tonight that I can present to you a God who takes care of the mater of sin. He laid it all on His own precious Son and He took all our sins with him to Calvary.

Brethren, this text says that the man who does not believe what the prophets have said is ought of the words of Jesus, who spurns what the find his fools and slow of heart to have said as to how God handles the matter of sin, that man definition of the matter of sin, the matter of si IV

ANY MAN WHO PLAYS WITH SIN IS A FOOL. Proverbs 14:9 says' "Fools make a mock at sin." I say, beloved, that any man who plays with sin is a fool. Now I don't care what the sin may be. It doesn't make a bit of difference what sin may be enticing you—the man who plays with sin is a

Let us particularize and see what God says about any one Take, for example, what God says about the sin of drink which is an all too common sin today. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds, without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine? Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."-Prov. 23:29-32.

Brother, I say, tonight, any man, whether he be a church member or not a church member -whether he be a hardened sinner or just a modern drinker, that man, my brother, is a fool. Beloved friends, I thank God tonight for this text. I rejoice that I can stand here and say that the man who will think for one moment's time in terms of drink is a fool from God's standpoint, and I rejoice that I can say "amen" to what God has already

Beloved, that is just one sin. don't care what your sin is. It doesn't make any difference what your pet sin is, God says that fools make a mock of sin.

ANYONE WHO TRUSTS IN HIMSELF IS A FOOL. Anyone who trusts in himself rather than God is a fool.

"He that trusteth in his own heart is a fool."-Prov. 28:26.

How many fools are there in Russell tonight? Many folk who think themselves wise who are ignoring God, from God's point of view, are nothing but fools.

I am thinking just now of some individuals in this town who have been most gracious to me and unusually kind and though they never come to this church and I have rarely had the opproutnity of preaching to them, I feel very kindly disposed toward them because of kindnesses they have shown me. But. brethren, from God's point of view, every one is a fool that trusteth in himself.

I talked with an individual just a few days ago who said, "I am not such a bad man. And I guess that was right. He was trusting in himself. I talked with a woman in this town a few weeks ago and urged that woman to a public profession of Jesus Christ as her own personal Saviour. She said, "No, Brother Gilpin, I am a church member. I have gone to church all my haven't about it, but I have gone to church all my life." She was trusting in herself and her good works. Jesus says she is a fool. Beloved, that man who trusts in himself is nothing short of a

I am glad I don't trust in myself. I am glad, brethren, I don't depend upon myself. I am glad that I may trust in the Lord Jesus Christ only and I come to you, tonight as I bring this service to a close, and as I bring you to Calvary I say, "Believe on the Lord Jesus Christ and thou shalt be saved." Look up to Him tonight. The only hope that any man can have is to take his eyes off himself. Don't trust in yourself. Don't try to get religion, that you might be saved. Forget about yourself and turn

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

HISTORY

CHRISTIANITY began in Jerusalem, Palestine. Later, it changed its center of operation to Antioch, then to Alexandria, then to Rome and also Constantinople. It gradually spread throughout Europe and ere long will reach the whole world.

BRAHMANISM grew out of Aryan Vedism and dominated all classes in India. When Buddhism threatened to supplant it, the Brahmafns tactfully absorbed it and the result of the union is the Hinduism of the present.

HINDUISM is the third stage of Vedism. About 500 B. C. the people became restless under Brahmanism and tried to shake off the caste yoke. Buddhism came 500 B. C. as a protest to

Brahmanism, but its resistance and practice of compromise left Hinduism a conqueror on the field.

BUDDHISM came from a man dissatisfied with the surrounding religious teachings of his day. It has spread throughout all Asia and has the largest following of any religion of the present day, if the Chinese are reckoned as Buddhists.

TAOIEM has degenerated from the beginning. Emperor Wu (B. C. 100) sent 1,000 youths and 1,000 maidens to search for the "island of immortals." Buddhism came to China as a rival

in A. D. 65. Taoism is now only demon worship.

How many resolutions to do something to help the heathen have you drowned in your cup of pleasure?

CONFUCIUS lived in a degenerate age. His protests against the surrounding iniquity began to take hold and gain sympathizers and gradually cemented the family and national life. About 200 B. C., all literary books were burned, but those of Confucius were rewritten.

ZORASTER is believed to have been a dissenter from the old Aryan religion. In time his teachings were the state religion and must have been well known to the exiled Jews in Babylon.

PARSEEISM is Zoroastrianism exiled from its Persian home. Driven out about 720 A. D. the Parses landed in India, only to be persecuted afresh until they made certain concessions to Hinduism.

SHINTOISM means "the way of the gods." Originally it consisted of ancestral and nature worship. The position of ancestors has arisen, until they are now placed among the gods. It was overthrown by Buddhism, but regained its place as state religion in 1868. It has since been disestablished and is now only a cult advocating patriotism.

MOHAMMEDANISM began in the seventh century. A. D. An early conquest was made of Abyssinia. Arabia, Palestine, came under its sway. Northern Egypt was finally mastered and the army almost reached Rome before being checked.

yourself over fully to the Lord Jesus Christ. The man that trusts Him is saved.

I wonder, beloved, where you stand in God's sight tonight, in the light of these scriptures. May it please God tonight to take you in all your foolishness, to save your soul, change your life, and make your life count for Him.

May God bless you!

- [] PURGATORY

(Continued from page one) we read these words:

"Are You Insured?"

"Write and ask about our plan to offer the Gregorian Masses after your death. This is real insurance for your soul." August 11, 1946.

Our Sunday Visitor, November 26, 1945.

"Purgatory is Real Sub-Hell; the sense pains of Purgatory equal those of Hell. Which means the temperature is the same in both regions.'

To a Bible reading Protestant these notices are humorous. however to a Roman Catholic thinking of his departed loved one it is frightening. They go to a priest and pay for Masses to liberate the soul of the departed one from such an awful place of torment. Could anything be more brutal than to teach such a false and untrue doctrine to frighten people into giving money to the priests? The Roman Church readily admits that they do not know how long a soul will stay in Purgatory. Even the Saints must go through the fires of this awful place. Yet they will take money to pray the departed one out of the place while admitting that they do not know whether or not their prayers will be effectual. It is difficult to conceive of a belief so groundless as the dogma of Purgatory.

In a book written by Alexander Hislop "The Two Babylons" we read these words in reference to the pagan priesthood existing before the time of Christ: "In every land we find pagan priesthood devouring widows' houses, and making merchandise of the tender feelings of sorowing relatives, sensitively alone to the immortal happiness of the beloved dead." This shows us where the Roman Church discovered Purgatory, it was taken from the pagan religions. The first recorded mention of prayers for the dead in Christianity did not occur until A. D.

All Catholics Go There

What Purgatory really does is give a hardened sinner another chance. It leaves the door ajar for Catholics to continue in gross sin in the false belief that they will be able to make a perfect act of contrition at the time of death and so escape hell. So

(Continued on page four)

THE BAPTIST EXAMINER NOVEMBER 6, 1948 PAGE THREE

rd's ministry here on earth r that He had been crucified and raised from the grave, Jesus aid: "Oh fools and slow of eart to believe all that the prohets have spoken." Jesus thus aid that the man who didn't beeve all that the prophets had

on Monday and Tuesday ourse of the week I spoke to he of those Jewish merchants

our iniquities: the chastisetent of our peace was upon im: and with his stripes we are ealed. All we, like sheep, have one astray: we have turned ery one to his own way: and e Lord hath laid on him the iquity of us all."—Isa. 53:5-6. Any Bible student knows that is a reference to the Lord Christ. There isn't anydy who has studied the Word God in the least but what hows that this refers definitely the Lord Jesus Christ. And I to this Jewish merchant, ho is reputedly the best Bible udent in Ashland, "Who does aiah 53 refer to?" He said, to probably some one of Jewish heroes." Then I

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PURGATORY

(Continued from page three) all Roman Catholics dare not hope for Heaven they hope for Purgatory. How far this thought is from New Testament Christianity can be seen by reading the Bible. Purgatory is a denial of Christ's redemptive work on Calvary.

The New Testament plainly teaches either a person is saved or lost. Rome claims a partial salavation that will embrace everyone from Hitler to the Pope. The Roman Church doles out salvation piecemeal so that the Catholics never lose hope and feel completely lost, or feel

completely saved.

Monsignor Fulton J. Sheen in his book the "Preface to Religion," P. J. Kennedy and Sons, says on P. 138: "The necessity of Purgatory is grounded upon the absolute purity of God. . . . If there were no Purgatory, then the justice of God would be too terrible for words, for who are they who would dare assert themselves pure enough and spotless enough to stand before the Immaculate Lamb of God?"

No Fire But Peace

We will agree with Father Sheen in that there is no one worthy to stand before the Lamb of God in his own righteousnes. Yet the Bible plainly teaches us Mosignor that in Christ we will be able to do so. Rom. 5:1-2 "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access into this grace wherein we stand; and we rejoice in hope of the Glory of God." Paul also tells us in Romans 8:1, "There is therefore now no condemnation to them against Purgatory. that are in Christ Jesus.'

Is Bible False?

Now if there is a condition or place like Purgatory then the Bible canot be trusted as it does not mention such a place. The Bible does tell of the joyous salvation possible by faith in Christ. John 14:1-4, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also.'

In Hebrews we read these words of assurance: "Having therefore brethren boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new living way through the veil that is to say his flesh."-Heb. 10:19-20.

Does God Need a Roman Priest?

If God does not save us completely, then He does not save us at all. Jesus plainly said that He saved completely without the aid of an earthly priest. John 10:27-30, "My sheep hear my voice and I know them and they follow me; and I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me is greater than all; and no one is able to snatch them out of my Father's hand. I and my Father are one." That is complete and sure salvation without any hint of a fire purging process.

Christ is either the Saviour or He is not. The Roman Church admits that Jesus is the World's

> THE BAPTIST EXAMINER NOVEMBER 6, 1948

> > PAGE FOUR

Saviour. Yet they say that it takes the combined efforts of Mary and the Saints and all the Roman Church's earthly functionaries to get a poor soul into a fiery and fearsome place called Purgatory. No! Monsig-nor Sheen, your logic breaks down when placed alongside of the Word of God.

Why! God Himself refutes the Dogma of Purgatory in Revelation 14:13, "And I heard a voice from Heaven saying, "Write, Blessed are the dead who died in the Lord from henceforth; yea, saith that Spirit, that they may rest from their labors . . .

Penitent Thief

Jesus when He said to the thief on the cross, who had repented "This day thou shalt be with me in Paradise," (Luke 23: 43) repudiated a place of torment called Purgatory. thief did not need to be purged in a fire that is equally as hot as hell before he was fit to enter Heaven. He repented and trusted Jesus for his salvation and Christ confirmed that trust by telling him that he would be with Him in Paradise.

Self Atonement

The dogma of Purgatory is attractive for those who do not have knowledge of the Bible because in it they see another chance after death. Catholics are promised Heaven after a long trial period in Purgatory. Sin therefore loses much of its fear for the Catholic when he thinks that he can have another chance after death to make up for the evil that he has enjoyed here. Purgatory gives man a chance to atone for his own sins. The New Testament teaches therefore brethren the boldness to enter into the Holiest by the blood of Jesus by a new and living way . . . " (Heb. 10:19).

Roman Catholic priests will readily admit that they do not know where Purgatory is. The Roman Church did not adopt the dogma of Purgatory until the Councils of Florence and Trent in the year 1439.

There is not one scripture either in the Bible or the Apocryphal books that mentions a burning place of torment called Purgatory. However the Bible does teach plainly that man's destiny is fixed at death. Luke 16:22-23; II Cor. 6:2. Paul told us all, that he would gain by dying (Phil. 1:21-23). He would not gain if he had to burn in a fire such as Purgatory is supposed to be. Stephen did not go to Purgatory. Acts 7:60. The Roman Church took 14 centuries to discover this place that they call Purgatory. It is the most profitable dogma of the Roman Church as it reaps a large income from masses for the "re-pose of the souls," in this fearsome place.

We can only draw one conclusion from the Dogma of Purgatory, that is, it is taught to intimidate the Roman Catholic people. There can be no other reason for such a teaching. Rome teaches that if a Catholic observes all the teachings of the Church then they will be fit for Purgatory. The New Testament tells us that: "God was in Christ reconciling mankind unto him-self." Christ was once offered to bear the sins of many." "Through Him we both have acces by one Spirit to the Father."

To sum up. The dogma of Purgatory is cruel and deceitful It plays upon the love of the Catholic for his departed friend and uses this good motive for financial gain for the Roman Priesthood. The Church of Rome promises nothing yet takes money from trusting heart-broken people. Hitler (a Roman Catholic) never conceived of a torture of soul such as that.

FALSE SCHEMES

(Continued from page one) B. Y. P. U., W. M. U. which in turn has auxiliaries of its own - R. A., G. A., Y. W. A., Sunbeam Band. Sunday School, as a separate organization, with all sorts of independent, organized classes complete in themselves. Men's brotherhood,

Then a super-church organization above the churches, with state secretaries, secretaries for the auxiliaries, south-wide secretaries, Southern Baptist Con-

The New Testament Plan Of Organization

Each church, separate, independent, self-governing. (No church or group in N .T. times interfered with another church.)

Each church was a democracy. (cf. Acts 6:5, "multitude" of church chose deacons. This is but one example that shows democracy.)

Officers — just two, pastors and deacons. (Philipp. 1:1). But we have increased these until there are all sorts of "presidents" and etc.

No graded ministry. Equality of pastors. Even the Apostle Peter was just an "elder" (I Peter 5:1).

No super-church organizations. There was cooperation among churches but no coercion. (Read II Cor. 8: for example.)

No complex local church organization. Every auxiliary exists without any Bible preauxiliary cedent or authority. They are largely responsible for worldliness and failure along missionary lines, and for gossip and church quarrels.



SOUTHERN BAPTIST SEMINARY

(Continued from page one) terian Theological Seminary and on the second day at the Southern Seminary under facilities provided by the president, Dr. Ellis A. Fuller. There are over 150 seminaries and Bible training schools in the United States and Canada, and this was a fair representation. The conference was arranged by Dr. Jesse M. Bader, department of evangelism of the Federal Council of -(The Watchman-Churches." Examiner, January 29, 1948).

- Light -DANGER SIGNALS

(Continued from page one) 7. A program that is ground in a large measure, to this world order and based upon the unscriptural premise of Postmillennial philosophy.

8. The absolute breakdown of ethics on the part of churches and preachers, as evidenced by the fact that excluded church members are received face value by other churches and that preachers will visit members of another pastor's flock with no compunction of conscience.

These are some of the conditions that should keep us on the alert.



Some persons pray on their knees on Sunday, and prey on their fellow men the rest of the week.

Many church members are neatly starched and ironed-but they've never been washed.

All of it being carried out in the name of the religion of Jesus Christ. "Let not your heart be troubled, ye believe in God, believe also in me . . .

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I Should Like To Know

What does the Old Testament mean to us now that we have the New Testament? What value is the Old Testament to us?

Romans 15:4. Paul said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Certainly Paul means the things written in the Old Testament

The Old Testament contains the New Testament, and the New Testament explains the Old Testament. The New Testa-

ment is concealed in the Testament, and the Old Te ment is revealed by the Testament. (Collett. "All Al Testament. (Collett, "Al The Bible," page 172.)

We could not have a comple Bible without both Old and N Testaments.



In regard to the Great B I have only to say that it is best gift God has ever given man. All the good from Savior of the world is municated to us through Book. But for this Book could not know right wrong. — Abraham Lincoln

AN ANTIDOTE AGAINST ARMINIANISM

A TREATISE TO ENERVATE AND CONFUTE ALL THE FIVE POINTS THEREOF

viz.: Predestination Grounded Upon Man's Foreseen Work Universal Redemption - Sufficient Grace In All Power of Man's Free Will In Conversion — And The Possibility of True Saints Falling Away Totally and Finally, etc.

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> By CHRISTOPER NESS (London. Printed in the Year 1700)

We live in a day of departure from "the old faith," and per ade are willing to have any substitute in place of the Lord's everlastic covenant . . . and so Arminianism, which was planted as a last in this country by the Jesuits, has now drugged them to a destination.

"Never was a publication of this kind more seasonable the present. Arminianism is the grand religious evil of this age one country. It has, more or less, infected every Protestant denomine tion amongst us and bide foir for 1 tion amongst us, and bids fair for leaving us, in a short time. so much as the very profession of Godliness."—Augustus

CONTENTS:

Editor's Preface Brief Memoir of the Author Author's Preface Of Arminianism in General

Chapter 1. OF PREDESTINATION Chapter 2. OF UNIVERSAL REDEMPTION

Chapter 3. OF FREE WILL AND CONVERSION Chapter 4. OF FINAL PERSEVERANCE

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Why I Believe In Missions

Go ye therefore, and teach all ations, baptizing them in the name of the Father, and of the m, and of the Holy Spirit; eaching them to observe all hings whatsoever I have comnanded you; and, lo, I am with of the world" (Matt. 28:19, 20). "For there is no difference bebeen the Jew and the Greek; or the same Lord over all is ich unto all that call upon Him. or whosoever shall call upon he name of the Lord shall be aved. How then shall they call Him in Whom they have not elieved? And how shall they elieve in Him of Whom they ave not heard? And how shall hey hear without a preacher? and how shall they preach, ex-lept they be sent?" (Romans

What a question! It would be that the mere asking of it ould almost echo the answer. nd yet, the answer to this uestion is the decisive factor in any things pertaining to Chrisans, individually or collec-

WE URGE YOU-

WE PRAY YOU-

WE INVITE YOU-

TO ATTEND

Our

Annual

THANKSGIVING

SERVICES

NOMEN IN THE HOME

Women should above all else

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as a "worker at home." Paul

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(I Tim. 5:13-14). Peter

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tively. The reaction to this surpassingly important question on the part of individual or church will decide whether or not that Christian or group of Christians is obedient or disobedient to Christ, an honor or a dishonor to His name, a success or a failure, worthwhile or worthless.

Christian missions might be defined simply and briefly as the carrying of the good tidings of salvation through faith in Jesus Christ to lost people everywhere. If that be true, then surely there must be several excellent reasons for missions. Let us note a few:

I. EVERY UNBELIEVER IS LOST.

This is the unvarying testimony of God's Word. Surely we would not expect to find man passing such sentence upon himself. But God, who knows all about us and tells us the truth about ourselves, has spoken clearly and repeatedly this tragic fact in His Word. Note some of the passages which teach this: "He that believeth

not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). Here the Lord simply tells us that the only reason anyone is condemned and goes to hell is that he has not believed in the Name of God's Son. Therefore the unbeliever is lost. "He that believeth not the Son shall not see life; but the wrath of God abideth upon him" (John 3:36b). Surely that person upon whom the wrath of God abides is lost, and the reason the wrath of God abides upon him is that he does not believe. In Rev. 21:8 we read, "But the fearful, and UN-BELIEVING, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Here we see that the person who is merely an unbeliever will go to the same place of punishment as those who are guilty of outstanding,

The heathen are lost without the Gospel. This has been a ground of controversy among people for a long time. The "Will the question is raised, heathen who have never had the Gospel preached to them, who never have heard of Jesus Christ, be lost, too?" The an-The answer is emphatically, "Yes!" In Romans 1:19-23 we are plainly taught that they have the revelation of nature, the light of reason, and the sense to know that images which are made by their own hands could not have made the universe. Instead of taking all this into consideration and worshipping a Higher Being, the only One who could have made the universe, they turned and worshipped the works of their own hands, thereby rejecting what light God has given them. Therefore they are responsible. No, I do not mean that they are as much responsible as those who have heard the Gospel and know about God through Jesus Christ. But they

do not live up to the light which they have, and will be judged accordingly. The heathen are responsible to some extent, are lost without Christ, and should have the Gospel of salvation preached to them.

How this should challenge and stir us to our greatest endeavor! Do we believe that people who are without Christ are really LOST? I am afraid not. Oh, yes, we know the fact in our own minds, but has this tragic truth gripped our hearts as it should? There is too much truth in the infidel's indictment: "No, you Christians do not believe that unbelievers are lost and that there is an eternal, burning hell awaiting everyone of us. Why, if I believed that, I would crawl on my knees if need be until I had gone to everyone of my neighbors and pleaded with them to accept Christ before it is too late!" Oh,

(Continued on page four)

BIBLICAL

PREMILLENNIAL

CALVINISTIC

BAPTISTIC

The Baptist Examiner

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

Volume 17, No. 40

Russell, Kentucky, Nov. 13, 1948

Whole Number 546

Does It Really Matter As To What Church One Belongs?

A great many people become sickly sentimentalists when they go to talking about the church question. They don't use the same common sense that they use about other things. They think it matters as to what they get when they go to the grocery, and if the grocer gave them margarine when they asked for butter, they would raise a howl. But when it comes to the church, the say, "One church is just as good as another, because we are all trying to get to the same place." But one church is NOT as good as another. One Baptist church is not as good as another, so far as that goes. Let us note some reasons as to WHY ONE CHURCH IS NOT AS GOD AS ANOTHER:

1. Because Jesus Only Started One Church. Every other church was started by men (or women). No man-founded church is "as good" as the one that Jesus started. The only church that can be traced back to the days of Jesus is the one today known by the name "Bap-

No church can claim to be the church that Christ started, unless it can show that (1) It originated in Palestine, (2) Was started by Jesus during His lifetime, (3) Has been in existence ever since. (Read Matt. 16:18, which makes this clear).

2. Because Other Churches Teach Different and Contradictory Ways of Salvation. (Cf. Campbellites with their "baptimsal salvation," Catholics with their "sacramental salvation," and others with their mixed system of Law and Grace.)

3. Because to be a Member of

Mused Uncle Mose

Somebody ax ole Uncle Eben' ef he had jes' one minit to live whut would he do, an' he say, "Shux, Ah couldn' do nuttin' in er minit."

a Church That Teaches Wrong Doctrine is to be a Party to the Deception and Error. This shall mean less of reward. (See Matt.

4. Because Every Person Shall Be Accountable for Belonging to Some Church that Jesus Did Not Start. Every such one is a rival to the one that He DID start. (Jno. 12:26). Jesus commands us to follow Him not men who have started "churches" of their

5. Because No Church Other Than the One Jesus Started Has Any Commission. They are non-chartered organizations. (Note Matt. 28:18-20). Observe that this was given to men in CHURCH CAPACITY.

6. Because Their Doctrines Are Scriptural. Examine a Baptist Confession of faith, and note that Scripture is given for every article. Baptists don't appeal to man-made books like "Disci-plines," "Catechisms" and (Continued on page four)

Plans For Annual Thanksgiving Day Services Completed

As usual we are looking forward to a great service on the morning of Thanksgiving Day at 8:30 together with pre-Thanksgiving services on Monday, Tuesday, and Wednesday

We extend a very hearty invitation to all our readers to attend any or all of these services which will be held at the First Baptist Church of Russell.

The offering this year will go toward relieving the heavy burden of our work of publishing and circulating the truth through the columns of THE BAPTIST EXAMINER and tracts. We greatly need the support of the friends of the truth just now.

So come and be with us if you can. But whether you come or not, we shall appreciate any gift you feel led to make.

- CELES -

CAN YOU IMAGINE?

1. The early Christians seeking an evangelist who could pull the crowds!"

2. The Apostle Paul using wire pulling methods to get into a coveted pulpit!

3. Philip the evangelist depending upon the Samaritan Gazette and catchy window cards to advertise his evangelis-

tic campaign! 4. The Thessalonian church off to the bathing beach for their annual picnic!

5. The early preachers giving one another flowery introductions to new audiences!

6. The Jerusalem church putting on a bake sale to make up the preacher's back salary.

The Ethiopian eunuch or the Philippian jailer being satisfied to sign a card indicating their faith in Christ!

8. The early preachers having an eye to salary, popularity, and advancement, when going to a new field!

9. The church at Antioch putting itself under a burdensome indebtedness in order to erect an up-to-date house of wor-

10. The Apostle Paul closing a service with a modern in

The First Baptist Dulpit

THE PROPER PLACE OF THE CREATURE"

"And the Lord came, and stood and called as at other times. Samuel, Samuel. Then Samuel answered, Speak for thy servant heareth."-I Samuel 3:10.

This is a very familiar portion of God's Word. And though it is familiar, I am sure that there is a lesson here for you which doubtlessly you and I may have overlooked heretofore. While it is a familiar portion of God's Word and while the old adage says "familiarity breeds contempt," at the same time I believe that in this scripture we will find a message that will bless and stir our hearts.

Three things definitely characterized the people of God. that is the Jews, at the time of Samuel, that I have just read to you. There was a demoralized priesthood, an alienated people, and a silent God. The priesthood, I say, was demoralized. If you will read the early chapters of the book of I Samuel, you will find that the priests of Eli's day were the most corrupt and immoral that would be possible to imagine as being in the priesthood. Then, beloved, in addition to the demoralized

priesthood, the people themselves were alienated from God. From this third chapter of I Samuel we learn that God was not revealing himself and accordingly it says that God was silent in those days. Now, beloved, there are three very unusual characteristics as to this day. Let me repeat them . . . a demoralized priesthood, a silent God and an alienated people. And under such conditions God called young Samuel as His prophet.

It is rather interesting to me (Continued on page two)

THE BAPTIST EXAMINER JOHN R. GILPIN—EDITOR PUBLISHED WEEKLY

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

Entered as second-class matter May il, 1941, in the post office at Russell, Ky., under the act of March 3, 1879. Paid circulation in every state and nany foreign countries.

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

"THE PLACE OF THE CREATURE"

(Continued from page one) how that Samuel as yet was in ignorance of the Lord, how that God spoke to him in the night and how that Samuel responded to the call of God. Not knowing that it was God who was speaking and thinking it was Eli, he hurried immediately to Eli's side said said, "Here am I." And when Eli told him that he had not called him, he went back and laid down. This was repeated a second time and then a third time and on the third repetion of this experience Eli realized that it was evidently God speaking to Samuel. Therefore, he told Samuel to lie down and if this experience come again, to say, "Speak, Lord for thy servant heareth." Immediately after Samuel had retired following this third experience with the God that was unknown to him, the voice spoke again and this time Samuel said, "Speak, for thy servant hear-

Surely, beloved, Samuel's position and Samuel's reply ought to be the position and the reply of every child of God. He took the position of a servant. He said, "Thy servant heareth." I am thinking, this morning, that the proper place for the creature in reference to his creator is the position of a servant and that the reply which Samuel made ought to be the reply of every child of God this morning. Would to God this day that you and I might say like Samuel, "Speak, Lord, thy servant heareth." Now let us see a few things which God says to us. If you and I were to take Samuel's position and if you and I were to make the reply that Samuel made, let us see some things that God might say to us this

1

In the first place as we take the position of Samuel and as we make his reply God would say that EVERYTHING WE HAVE BELONGS TO HIM. Let's turn to the Word of God and see if there is anything that we lay claim to that we can truly says is ours.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16.

Note that verse, beloved, in a particular way. Not only does it tell us that God is the creator of all things but that all things have been created FOR OUR GOD. I say then this morning, beloved, there isn't anything that you and I can lay claim to today that is in our stewardship, for everything that we have in our stewardship today actually belongs to God for it was cretaed by God and for God. Notice again:

THE BAPTIST EXAMINER
NOVEMBER 13, 1948
PAGE TWO

Momentous Days

Assessment and a second

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27.

"And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth night."—Luke 21:28.

Momentous days are on us! Our eyes may soon behold A mighty clash of nations which prophets have foretold: A clashing and a cleaving of unmatched magnitude, Wrought by some super-being with evil power endued.

Momentous! Yes, momentous! But shall we be afraid? The mighty conflict cometh, yet may our hearts be stayed!

The Lord from Glory cometh-His coming draweth nigh; Earth's most colossal conflict we'll see, yet from on high.

The nations all are arming! The worst is yet to be! For Armageddon cometh--not far from Galilee: But brother, Ghristian brother, fear not of being there; Before that awful carnage--Ghrist cometh in the air.

The days of tribulation are truly near at hand;
"Perplexity of nations" e'en now invades each land:
Yet, not for woe and terrors, and earth's on-rushing night
Look we for, but the Morning of cloudless glory bright.
By J. DANSON SMITH.

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"For of him, and through him, and to him, are all things; to whom be glory forever."—Rom.

Notice, all things are of God; all things are through God and all things are to God. That is to say, beloved, there isn't a single thing that you and I have today that we use or that we occupy, but what belongs to our God, for all things are TO HIM. Let us turn to another scripture that is even more emphatic than this.

"But thou shalt remember the Lord thy God: FOR IT IS HE THAT GIVETH THEE POWER TO GET WEALTH, that he may establish his covenant, which he sware unto thy father, as it is this day."—Deut. 8:18.

Here's a fellow who may draw his arm up and show his muscle and say concerning that muscle, "I make everything that I have because of the strength that I have within this arm.' And all that I possess and all that comes into my possession is mine because of my strength and my ability to make it." Yet, this text says, beloved, that the very strength we have and the power for the procuring of wealth is a gift of God and that God is the that is giving to us that ticular power. I say then, there isn't one single thing that you and I possess today but what belongs to God. In reality there isn't anything in this world that doesn't belong to him.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine, and the fulness thereof."—Psalms 50:10-12.

No man can read these verses without realizing that everything there is in this world belongs to God. He specifically mentions the beasts of the forest, the cattle upon a thousand hills, the wild beasts of the field, the fowls that fly in the air, and

then says that the world and the fulness thereof belongs to Him. We have another scripture that presents to us this same truth.

"The silver is mine, and the gold is mine, saith the LORD of hosts."—Haggai 2:8.

Reach down into your pocket this morning and bring out all the money you have, every piece of silver that you have today; go down a little deeper into that billfold and get out every greenback you have and, brethren, when you lay them down in front of you and look at them, remember that God has said, "the silver is mine, the gold is mine." There isn't a stock or a bond you own today, there isn't a bank note you carry in your pocket, there isn't a piece of silver or gold that you have within your possession-there isn't within your possession a deed for a piece of property that you can actually say belongs to you. You are only the steward of it all. It all belongs to God and back of everything, brethren, stands God not only the creator of all, but the owner of it all for all things belong to Him. Samuel said, "Speak, Lord, thy servant heareth." Are you willing to take the position of Samuel, the position of a servant? Are you willing to make the reply of Samuel and say this morning, "Lord, speak to my heart. I am ready to hear what you have to say." And if you take that position and as you hear God's voice, He says all things belong to Him.

II

As you take Samuel's position and make Samuel's reply, we find that while it is true that all things belong to God, that God has specifically designated that ONE-TENTH OF THAT WHICH HE GIVES TO US SHALL COME BACK TO HIM AS OUR RENTAL FOR LIVING HERE WITHIN THIS WORLD. How many scriptures there are that show this truth, I don't know. I

never began to even try to calculate how many times that God's Word speaks about this. I do know, for I checked it of recent date for a friend, that of the thirty-eight parables that Jesus gave when He was here in the days of his ministry that sixteen of the thirty-eight deal with the question of giving. I do know, for I calculated some time ago, that one out of every six verses of the four gospels of Matthew, Mark, Luke, and John have to do with giving. I do know, beloved, that for every verse on the subject of prayer in the New Testament that there are four verses on the subject of giving. I say I never counted in the Old Testament and I couldn't begin to say how many times God specifically states that we are to bring our tithes unto Him. Yet. I do know that this is true in the New Testament for I calculated those myself. I would to God this day, beloved, that you and I might pause like Samuel and hear God speak to us this morning some of those many scriptures that have to do with the matter of our rendering of our finances to the Lord. Lis-

"And blessed be the most high God, which hath delivered thine enemies into thy hand. AND HE GAVE HIM TITHES OF ALL." —Genesis 14:20.

Here, we have the first reference to the matter of tithes. This refers to the day when Abraham came face to face with Melchisedec, and on meeting Melchisedec he gave to this priest of God tithes of all that he possessed. I turn to the book of Hebrews in the New Testament and learn that Jesus Christ is a priest forever after the order of Melchisedec. Now, beloved, Melchisedec was a tithe receiving priest. And if Jesus Christ is a priest forever after the order of Melchisedec, then Jesus Christ is a tithe receiving priest today. I mean to say this morning that if the Son of God is our high priest to stand between us and God so that we need no other priest to come between us and God, then, beloved, since He is a priest after the order of Melchisedec-he is a tithe receiving priest as well. Listen to another reference:

"And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28-20-22.

No man can read this without the realization that the tithe was in vogue before the Law of God was given. Some folk who deny that we should bring our tithes to the Lord try to say that the tithe was an Old Testament law. Well, beloved, four hunbefore the law was given at Sinnai, Jacob brought his tithes unto the Lord and this shows that the tithe antedates the law and that it was God's law for all mankind from the very foundation of the world. I'm sure, beloved that the tithe is merely God's rental for His creatures to live here upon his created footstool. But let us no-

"But all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Leviticus 27:30-32.

I am saying, beloved, that tithe of the land, the tithe the beast, the tithe of the belongs to God and no man believes this Bible can read passage of scripture with realizing whatever the land places and what the beasts duce and whatever the tree fluces, that one-tenth of it belongs to God. Listen:

"Will a man rob God? Yet have robbed me. But ye Wherein have we robbed th In tithes and offerings. Ye cursed with a curse: for ye h robbed me, even this whole tion. Bring ye all the tithes the storehouse that there be meat in mine house and p me now herewith, saith LORD of hosts, if I will not 6 you the windows of heaven, pour you out a blessing, there shall not be room end to receive it."—Malachi 3:8-Back in those depression di

that all of us can remember

well, one of the members of

church who still faithfully sel the Lord, had a hard time the most of us. One day particular mmber said, "Brot Gilpin, I have a hard time lieving Malachi 3:8-10 in th days. I brought my tithe to religiously and I served Him the best of my ability in light of Malachi 3:8-10, and is hard for me to see how God seemingly has failed keep His promise. There never been a time that I had a light to be a light failed to bring my tithe to and now this depression co and we are out of work. two years we have had a scant livelihood and have livelihood off the mercy of others, and is hard for me to understa how that God has failed to k His promise." I remarked God hadn't failed to keep promise. You wait and God show you from these days he still keeps His promise Mal. 3:8-10, and he will of the windows of heaven and p out a blessing. Time passed, loved, and I have lived enough to see how that God literally opened windows fi heaven and poured out bless after blessing upon that it vidual of whom I speak that one has realized that never fails to keep his pron and that God did literally of windows of heaven and pour blessing on top of blessing like He promised back here the book of Malachi.

I challenge any man or work within this house today to bri his tithe to God faithfully a loyally because he knows it taught in this Word of I know God does keep his proi ise for God has made such wonderful promise unto us. I ten to another Scripture:

"Woe unto you, scribes of the river of the property of the pro

He says, beloved, you out to have done what you ha You have been tithing, you ha even gone out to the garden brought in the tithes from little garden vegetables mint, and anise, and but you ought not to have other things undone. our Lord wasn't even talking saved people that day. He was talking to the world. talking to the world. He talking to unsaved religious to A little later on in the second religious chapter, He called them pents, for He said, "How you escene the damation than the second religious said." you escape the damnation hell?" This shows that he will definitely to the said, 120 and 120 an definitely talking to lost people unsaved real unsaved peole, all on the rot to hell, and yet, he said to the (Continued on page three)

that "THE PLACE OF THE CREATURE"

he (Continued from page two) people on the road to hell, ead you ought to tithe." I say, bewith ved, the tithe is merely God's with the tithe is merely Gods and pantal for your living within this sts porld. Come back to Samuel. I see that little lad as he stood in fit the presence of God and said, speak to the company the presence of the company that the presence of the company that th peak, Lord, thy servant hear-h." Wouldn't it be wonderful Yet wouldn't it be would as morning if you and I as ye od's creatures would take that d thme position as Samuel and Ye w. Lord speak. I hear you. I ye hant to hear what you have to hole wabout the matter of fi-

d prite more than a little at the vaith bus things that churches do in one of the churches do in the church was adenoted by the church was going slaughter the calico pig that the church was going that the church was going slaughter the calico pig that the church was going that the churches are churches the churches do in the chu on deek in order to raise funds for nber certain mission enterprise that s of ey were interested in, and it y seras interesting, brethren, to me me find that the calico pig of tay hich they spoke in the begin-Brothg was nothing less than a me r-b-cue that the church was in thenning to give in the name of to Gr God.

Him A friend in another state sent in a a bulletin some time ago and bulletin some time and planning that the missionary soall being that the missionary socontrol of the control of the co a vi the cause of Christ. Can you ye li agine our Lord's work being and ported in that manner! I to k lave heard of Larkin orders, and that heard of quilt shows, and and thave heard of quilt shows, and to the we heard of quilt shows, ed thave heard of a little bit of eep ery kind of financial chicangod v. but, my brethren, to me all these schemes would find mise ir way out and would meet mise ir way out and would meet and pid's people would just take sed, id's people would just take and bid, thy servant heareth."

It is first the church where I preached the church where I preached it in heavy I was there they were known in the work was the church what they called

k whing up what they called hat they what they anat they are anual budget for the year. promey were taking a pledge of ly of membership of that church one individual signed a one individual signeding indige card for \$15.00 for that when I know positively personally that he had robword God of \$1500.00 that ought wom God of \$1500.00 that ought to bri have come into the house of lly start to you this morning, God's of gole need to stop and listen. of propicked up a little poem the

bought gasoline, I went to the show, es ought some new tubes for my

king

He

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I bought candy and peanuts, nut bars, and ice cream. While my salary lasted life was surely a scream.

"It takes careful planning tomake money go around, One's method of finance must

always be sound, With habits quite costly, it is

real hard to save, Why, my wife spent ten bucks on a permanent wave.

"Then the church came round begging, it sure made me sore.

If they would let me alone, I would give them a lot

They have plenty of nerve, they forget all the past

For I gave them a quarter the year before last."

Brethren, that characterizes the contributions of many of those who are supposed to be God's people.

I see that lad in the night time stand in the darkness and hear him say, "Speak, thy servant heareth." Would that I might take my position this morning as little Samuel and that I might say today, Lord, thy servant heareth. Speak, I want your message on this or any subject.

III

Let us notice what God says unto us about the matter of LIVING SEPARATE FROM THE WORLD You and I live in the world. We brush shoulders with the world and it is mighty hard for the world not to rub off on us. It is mighty hard for us to keep from being worldly. Yet, brethren, God specifically states that we are to live separate from the world. Listen to this scripture:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." -Romans 12:1-2.

God's people are not to be conformed to this world, but transformed to the Lord Jesus Christ. Notice again:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you."—II Cor. 6:

"Pure religion and undefiled

before God and the Father, is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."-James 1:27.

Now, brethren, God isn't talking about the viler sins of this life. Every one of those verses are nothing more or less than an exhortation to us that our lives should be separate from the defiling and contaminating influences of the world. Of course, the viler and baser, the immoral sins of life are condemned by the Lord but these verses are merely talking about God's own, living separate from the things of this world.

I talked to a member of this church yesterday and urged him to come to the house of God this morning. He has been conspicuous by his absence for many months. I urge him particlarly every week. When I did so, he said, "I know I can't be there." And when I pressed him, he said, "I am going to be out late tonight." That was Saturday night. And I said, "Why in the world will you be out so late that you can't be in the house of the Lord tomorrow morning?" He said, "Now, Bro. Gilpin, to be truthful with you, I am going to a Shrine dance tonight and I know that I will get in too late to go to God's house in the morning." I am not saving that his dancing is immoral; I am not saying that it is a base sin; I am not saying. beloved, that it is ungodly, I am saying though that it is definitely wrong. If nothing else, it is worldly and any man who allows anything to stand between him and the house of God is living a worldly life. God's people need to be separate from the world.

I listen to that lad of the long ago as he looks up in the face of God and says, "Speak, thy servant heareth." Brethren, the man I spoke about this morning needs to stand at the foot of Calvary and look up to those wide extended arms of the cross and say, "Speak, Lord, thy servant heareth." I would to God this morning that regardless of the form the worldliness may take and irrespective of what approach the worldliness may have, so far as we are concerned -would to God we might say, "Speak, Lord, your servants listen and we want to know your

IV

I say we ought to take the position of Samuel in regard to the LOST OF THIS WORLD. Samuel said, Speak Lord. Are you willing to listen to God speak to you about the lost this morning. I say to you I am tremendously concerned today about lost people not only in this community, but in the world around. I have a reason to be concerned. Brethren, that reason is my God says something in His Word about it. Listen:

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."-Matthew 28:18-20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."-

Mark 16:15. My brother, no man can read those verses without the realization that God wants you and me to be interested in the lost to the end of the erath.

I have been saying a great deal about missions ever since I have been your pastor as to how God's people should give to misCHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

NUMBER OF FOLLOWERS

THE CHRISTIAN portion of the world which uses the Bible as its source of divine revelation is estimated as follows: Protestant, 166,063,500; Roman Catholic, 272,638,500; Eastern Churches (Greek, Coptic, Armenian), 120,157,000.

It is easier to use Bible language than to obey Bible commands.

Since BRAHMANISM has merged into Hinduism through its conflict with Buddhism, its worshippers are classified with Hindus, except as they are enumerated by castes, when the Brahmans are counted by themselves.

God has a path of joyous service for you; if you neglect to walk in it, you need not be surprised if you fall and suffer injury.

THE HINDUS are estimated at 209,659,000, scattered as follows: Africa, 277,000; North America, 94,000; South America, 108,000; Asia, 209,152,000; Australasia, 1000 and Malay-

If your tongue is tied concerning lost souls, it can never be very loose in prayer for your own needs.

BUDDHISTS number 137,935,000. Africa has 11,000; North America, 5,000; Asia, 137,900,000; Australasia, 4,000; Oceanica, 15,000.

The path of the just, for you, may lead to Africa.

TAOISM is so mixed with the other religions of China that it is impossible to secure any statistics as to their num-

"We are playing at missions." - Alexander Duff.

CONFUCIANISM holds sway among the Chinese. It is quite impossible to separate the Confucianists from the Buddhists and Taoists. There are about 1,500 temples dedicated to Confucius, and "The Blue Book of Missions" estimates the Confucianists and Taoists at 291,816,000.

The millions of oppressed widows in India lose something every time you drown the call of your conscience to help them.

ZORASTRIANISM was once the state religion of Persia. It had a strong following in its palmy days before Mohammedanism drove it from the land.

If Jesus had not desired the heathen to be saved, He would not have come. If you do not, you will not go.

PARSEEISM has about 100,000 adherents. Ninety-two thousand are in India, mostly in Bombay, and the remainder are still in Persia and are called Cuebres. No effort is made to increase their numbers by missionary efforts.

You know the depressing power of one gloomy hour. What if you had a life time of it as millions of Hindus have?

SHINTOISM is another religious system which has no definite membership enrollment. "The Blue Book of Missions" estimates the number is 24,900,000. It has 58,070 shrines.

There is not money enough in all the world to save a soul, yet you have often read a little story which has saved millions—have you ever really told it to one who has accepted it and been saved?

MOHAMMEDANISM has about 200,000,000 followers. In Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 50,000,000.

sions for the cause of Christ and I thank God for the response of this church but this morning I am urging and pleading with you to stand still like Samuel and hear the Lord as he tells us to give the gospel to every creature throughout the earth.

I am thinking about this young man Parrott and his wife who are soon going to Brazil. I am thinking about Bro. Hallum and those native workers down there in Brazil who are now preaching the gospel of Jesus Christ. I tell you, my brother, I want you to stand still and say, "Speak, Lord, thy servant heareth. I want to know what part you want me to have in sending the Gospel to the ends of the earth. Then, brethren, when I speak of the lost I think of our own community right here. I am tremendously concerned that God saves lost souls not only in our revivals but in our regular

Surely you and I ought to be concerned that God saves lost souls. Let me tell you, humanly speaking, why more lost people don't come to Jesus. Our Lord told us a parable in the days of his ministry of an elder brother who when his younger brother came home, that elder brother wouldn't go into the feast that was provided. Not one time had that elder brother ever talked to the father about the absence of the son. Not one time had that elder brother said, "Father, I

will leave off the work of the farm and I will go out and see if I can find my brother and bring him home." Not one time did that elder brother manifest any interest in that younger brother. He had been a good son but he had been a poor brother. I say this morning, beloved, the thing that is wrong with the majority of our churches today is that too many of us have the spirit of the elder brother. You may be a good son of God, but what kind of a brother are you to that man or woman who is out in sin who needs the Lord Jesus Christ? Would to God you would stand like Samuel and say, "Speak, Lord, servant heareth. Impress on me, teach me what ought to be my attitude so far as lost souls are concerned." My brother, if you (Continued on page four)

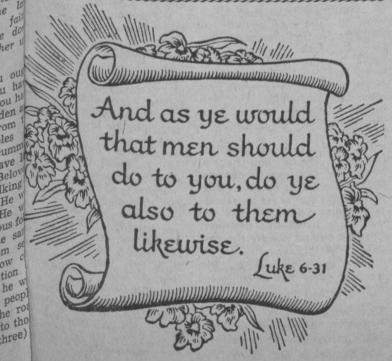


HOW TRUE!

A man when he is dead will ask the pastor to hold a whole service just for him. Yet the same man while he is still alive will ignore several thousand perfectly good services that others would be glad to share with him.

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(Continued from page one) my fellow - Christians, if we really believed this with all our hearts, if it gripped us as it should, we could not be so self-satisfied, our sleep would be disturbed by it, and we would go hurriedly and be constantly busy in telling lost people everywhere about Christ the Saviour!

II. CHRIST COMMANDED IT.

In referring to the "Great Commission" one usually places the emphasis on "God." But strange as it may seem, the original shows that all the verb forms here except "disciple" are particples. This is a verb in the imperative mood. Jesus literally says, "Therefore going thou shalt disciple all the nations." We have no more right to disregard or disobey this than the Jews under the Law had to ignore and break one of the ten commandments.

Christ commands it, gratitude demands it, love constrains us, and the crying need of a world lost in sin calls us to go to the ends of the earth and tells the last human being about the love of Christ and His gift of eternal life to all who believe on Him.

III. This is God's method for calling out His elect.

The foolish prating of selfish objectors has served as an effective instrument in the hands of Satan for cooling the missionary passion and slowing down the efforts of those who might otherwise have been yery zealous in sharing the Gospel with the world. These objectors have reasoned about the matter thus: "God has chosen His people from eternity to salvation, and when He gets ready for them to be saved, He will save them, regardless of whether they have the Gospel preached to them or not. If they do need the Gospel preached to them, He will raise up someone from among the heathen to do it." It sounds very reasonable to some people, and they are swept off their feet by it, but we would say to such individuals, "Book, chapter, and verse, please." Such argument may sound all right to human reasoning, but it is not taught in the Bible.

I believe in the doctrine of election just as strongly as anyone does. The Bible teaches very clearly that God chose His people in Christ before the foundation of the world, and I believe it. However, the people who raise the aforementioned objection do not go far enough. Note these words in 2 Thess. 2:13, "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; whereunto He called you by our gospel." The objectors to worldwide proclamation of the Word are willing to go as far as "chosen you to salvation," and stop there. But God not only chose the people and the end; He also chose the means to that end. The end is salvation, but the means to that end is the Gospel. God does not save anyone apart from the Word. It is His instrument in calling out the elect. Unless one has come to salvation "through sanctification of the Spirit and belief of the truth," having been called there by the Gospel, the Word of God, he has no right to consider himself a child of God.

In this connection let us look

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again at the words of our second text: "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:14, 15) God uses the Gospel to call out from sin to salvation those whom He has chosen to such salvation, therefore it is our inescapable obligation to carry or send the gospel to them.

IV. It is God's response to the Macedonian call.

You probably remember the account of the Macedonian call as recorded in Acts 16. Paul was trying to decide where to go next with the Gospel. While he slept he had a vision of a man in Macedonia beseeching him, "Come over into Macedonia and help us." Paul took it that the man's plea to "Come" was God's command to "Go," therefore he went and preached the Word to them.

We as God's people are still having "Macedonian calls." In different ways the appeal comes from all parts of the world to "Come over and help us." In spite of world conditions, people are still desirous of hearing about Jesus. Some of our missionaries write home from their fields of labor saying, "I have never before seen such a hunger for the Bread of Life."

The war conditions have hindered our missionary work in some localities, but they have also served as a means of making some think seriously about preparation for eternity. In a former pastorate I had a lady who had been for more than thirty years a missionary to China, and she came home telling us glowing stories of how the awful results of war have brought increasing numbers of the Chinese to interest in Christianity and even to faith in the Saviour.

The awakened ones all over the world are calling for the Gospel. Of course we know that no one would ask for the message of salvation unless he is awakened to a sense of the spiritual need. But that is exactly what is happening. Surely we should take these as present-day Macedonia calls to us and hasten to answer them!

Those of us who attended the Southwide B. S. U. Conference in Memphis in the Fall of 1938 will probably never forget the soul-stirring, heart-moving message which Chas. E. Maddry brought on Sunday morning. He had just returned from a world tour of our mission fields. His great heart was filled to overflowing and breaking with the burden of need. As he told of how the heathen chiefs and their representatives detained him for days asking for missionaries to come and tell them about Jesus and of how, at that time, he had stacks of letters on his desk from them pleading for misionaries to be sent, and that he had nobody to send, the vast audience of choice Southern Baptist youth was moved to sobs of compassion. When he made an appeal for volunteers to go to the ends of the earth with the Gospel, scores of them stood all round us. It was a holy hour and I think the angels must have sung a little louder for it. Surely God was pleased and we were happy.

We talk about the need for workers to go with the good news. We are shocked by the shamelessness of sin in heathen lands, but one need not look so far away to see that. We have only to look around us to see its increasing amount and boldness. We are sickened by the use of

narcotics and dope by some of those heathen; what about the ruinous effects of tobacco and liquor on people here in our own country? We throw up our hands in horror at the adulterous practice of heathen chiefs having a dozen wives, but what about the multiplied marriages and easy divorces of so many leading people here in this fair land? We talk disgustedly about heathen going around naked, but what shall we say about the nudist colonies and the seminudity of the bathing beaches here in America? Yes, the world is sunk in filth and blackened by its shame. God needs messengers to go in answer to the plea of the poor, benighted souls. Will you be God's answer to the call?

"I know of a world that is sunk

in shame,
Of hearts that faint and tire.
And I know of a Name, a Name,
a Name

That can set such world on fire!"
That name is Jesus. Breathe it, talk it, preach it, sing it, lift it up above all others, my fellow-Christian!

V. THERE WILL BE A RECKON-ING DAY.

Our Lord has left the Gospel in our hands and gone back to heaven. Just as the nobleman in Luke 19 left his money in the hands of his servants and went into a far country to receive for himself a kingdom and to return, so the Lord Jesus has put into our hands the Gospel of redemption, gone to heaven to receive His kingdom, leaving us to use His gospel in the appointed way. Also, just as the nobleman returned and called those servants for a reckoning as to how they had used his money, even so our Saviour will return one day and call us to give an account of our stewardship of the Gospel. It will be impossible to escape. His Word says, "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10).

The fact of Christ's coming is certain, but the time is uncertain. No doubt He withheld from us the time of His coming in order to keep us watching all the time for that which may happen at any time. He says, 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (self-indulgence), and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). Again the Lord Jesus warns us, "Behold, I come quickly, and my reward is with me to give unto every man according as his work shall be" (Rev. 22:12).

When Christ returns and calls us to give an account of our stewardship, He will reward those who have been faithful. In I Cor. 3:14 we read, "If any man's work abide which he hath built thereupon, he shall receive a reward." Also Daniel tells us, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3). If we are good stewards of the Gospel we shall receive abundant reward from Him Who entrusted it into our hands.

But there is the other side of the matter: For those who are not faithful, who do not share the Gospel of salvation with the lost, there will be barrenness, shame, and loss at the appearing of Christ. The Word tells us, "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire" (I Cor. 3:15). Therefore, in the light of Christ's return and the examination of our stewardship, it behooves us to

be faithful in our use of the Gospel.

Our diligent work in carrying the Gospel to the whole world, which will result in the outcalling of God's elect, the Bride of Christ, will hasten His coming. 2 Peter 3:12 tells us, "Hastening the coming of the day of God. The quicker we carry the Gospel to all men, the sooner will the last predestined member of His body be called out, and the sooner Christ can and will return for His Bride. Surely this should be a powerful incentive to us to redouble our efforts in bringing people to Christ and thereby hastening the day when we will see Him face to face and receive the reward from Him.

"O ye saints, arouse, be earnest, Up and work while yet 'tis day; Ere the night of death o'ertake thee,

Strive for souls while yet you may."

- (2)

Blood Before Baptism

The Baptist shibboleth for 1900 years has been blood before water, Christ before the church, salvation before baptism. In the Old Testament type of redemption in Exodus 12, that order is very clearly stressed. The blood did two things. It protected them from the wrath of God and delivered them from the bondage of Egypt. Paul interprets that experience for us in I Cor. 10:1-11. The blood was applied in Egypt. They were baptized unto Moses in the cloud and the sea three days afterward. That passage also throws some light on the meaning of baptize eis remission. Israel was baptized eis Moses (I Cor. 10:2). Moses had been their mediator, deliverer and leader for some time. They were baptized eis Moses, not in order to get him to be their Saviour and deliverer, but because he was their Saviour and deliverer. So in Acts 2:39, the folks on Pentecost were baptized eis remission. If we interpret Acts 2:38 in the light of Israel's experience and every Old Testament type and shadow, as well as in the light of the whole body of teachings in the New Testament, it must mean be baptized because of the remission of sins. Prof. A. T. Roberton of the Southern Baptist Theological Seminary, whom was no greater Greek scholar in this country, said in answer to a query in Western Recorder: "It is perfectly good Greek to translate 'eis' 'because of' in Acts 2:28." The Gospel of John was written to sinners to bring them to faith in Jesus Christ for salvation.



"THE PROPER PLACE"

(Continued from page 3) were to take that attitude of standing in God's presence for God to teach you what He would have you do in behalf of some lost soul, there wouldn't be one of us but what would find some lost soul before this day comes to a close and tell him about the Lord Jesus Christ as Saviour.

Do I speak to a lost man this morning? Would you like to hear what God says about you today? Do I talk to some individual who has never yet trusted Jesus as a Saviour? Are you willing to listen this morning? "Repent ye and believe the gospel." — Matt. 1:15.

Do I speak to someone this morning who has been saved but never has come out on God's side and asked for believers' baptism? May I this morning ask you to take your postition like Samuel of old? Here it is:

A BOOK YOU NEED

We know that many more our readers intend sometime send us their order for "A Sy tematic Study of Bible Do trine," by T. P. Simmons. We urge that you send it not be send to book. In the introduction, Pr. D. Whitesell said: "If Bottist people would read such book as this it would set the straight in their own thinks and help them combat error fectively."

Price \$3.00 Postpaid

Order from
The Baptist Examine
Russell, Kentucky

"For even hereunto were a called: because Christ also strength fered for us, leaving us an ample, that ye should follow his steps." — I Peter 2:21.

Are you saved? Well, he are called you for a purpose. We is the purpose? He has left been an example that you should low in his steps. He went is the river with John the Baplant Have you been called of and are you saved? He has had are you saved? He has had of God, you ought to "Lord speak, thy servant he eth." And thus God will spot to you.

Do I speak to some individum who is unchurched and ne has made a profession of Lord and needs to come out God's side and needs to declarate himself as a servant to God.

"Neither do men light a de, and put it under a but but on a candlestick; and it eth light unto all that are in house."—Matthew 5:15.

My brother, sister, I say that has a message for you this most in house but what God has a most age for you. His message day is a message for his the position you need to take the position Samuel took proper position which creature ought to take in the presence of the Creator is Samuel. May you now presence of the Creator is Samuel. May you now presence of the Creator is Samuel. May you now how the creature of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is Samuel. May you now how the control of the Creator is the contr

DOES IT REALLY MATT

"Creeds." (Except that "Baptists think that the uals" are almost inspired).

7. Because a Careful Person Study of the New Testal Will Inevitably Lead One Baptist Church. This tested out many times. The reans had the right attitude Acts 17:11. People should the scriptures lead them on the church question.

8. Personally, We Believe dee
Only Members of Genuine
Testament Baptist Chur
Testament Baptist Chur
Shall Constitute the "Brid
Christ," and that all
Christians shall but be "gul
at the "marriage supper 8 mak
Lamb." (See Rev. 19:7, 6 ion
21:9-11 for description of ind
event. In the last reference less
New Jerusalem seems to be less
New Jerusalem seems to et

home of the "Bride." BUT—aren't there good ple—saved people—in difference churches? Certainly there on But that doesn't make it to be careless about chass membership. There are ecr people who are not membersu any church, so far as that ave It is true that some so-clate Baptist churches have goney from the Bible. But that do or obscure the fact that the b trines and principles of Bape are correct. All Baptist chure ought to be the right kind. with individuals.