

Never was there good or ill done that did not produce its like.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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"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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WHOLE NUMBER 587

THE MINISTER AND HIS MESSAGE

C. D. COLE
Mortons Gap, Kentucky

"Let a man so account of us, of the ministers of Christ, and stewards of the mysteries of God."—I Cor. 4:1.

"Take heed unto thyself, and unto the doctrine."—1 Tim. 4:

The ministry is a glorious undertaking—nothing comparable to among the professions of men. The highest and noblest of human aspirations is to be a good minister of Jesus Christ. When Felix Carey turned from missionary work to accept the post of ambassadorship from the King of England, his father said, "Six has dwindled into an ambassador." Under God, the ministers of Christ have made the greatest contribution to the

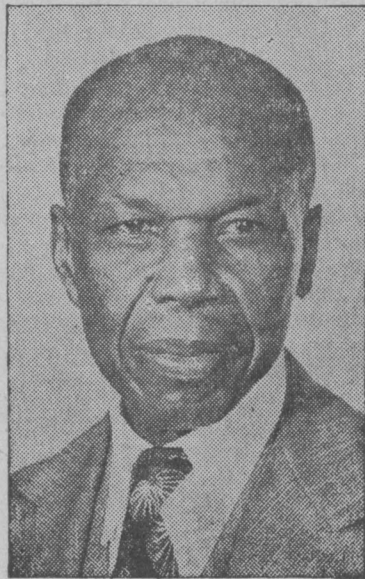
welfare and happiness of mankind.

The ministry is also a serious and solemn undertaking. Of all the tasks committed into the hands of men, that of the ministry most requires divine enablement. No man, of himself, is at all equal to such a task. It involves a tremendous responsibility. It is a work before which the noblest saints of earth have hesitated. Jeremiah, when called, demurred, saying, "Ah, Lord God! Behold, I cannot speak: for I am a child." And it was only after God had said, "I am with thee," that he dared to speak. Isaiah was so filled with the sense of his unworthiness, that it was not until one of the seraphims took a live coal from off the altar and put it upon his mouth, saying, "Lo, this hath

touched thy lips; and thine iniquity is taken away, and thy sins purged," that he said, "Here am I; send me." The apostle Paul, in the face of such an undertaking, cried out, "Who is sufficient for these things?" And his spirit was not quieted until he could say, "Our sufficiency is in God." James says, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation" (James 3:1). The ministerial office carries with it tremendous possibilities in either of two directions. There is the possibility of hearing Christ say, "Well done, good and faithful servant," or the possibility of a greater condemnation. With some such feeling Paul said, "I keep my body," (Continued on page three)

An Unusually Interesting Story Of The Mission Work Of A Negro In Africa

Elder H. H. Jones of Klay Liberia Africa who is an American Negro missionary to his own people in Africa is doing a remarkable work in an unique manner on the mission field.



ELDER H. H. JONES

For quite a long while he has been receiving THE BAPTIST EXAMINER and occasionally we hear from him whereby he tells of the blessings which he

has received through its columns. To quote him, he says, "I have gained much from reading THE BAPTIST EXAMINER," and from his letter I have gathered the following facts:

Brother Jones is a medical doctor, having graduated from Jackson College of Jackson, Miss., in 1891. When he was but 12½ years old God called him as a missionary to Africa, and on completing his training in 1898, he went to work with his hands to earn enough money to go to this mission field. After four years in Africa he returned to the United States and studied medicine for four years in Chicago. In 1912 he returned to Africa with one idea in mind—to make a mission which would support itself.

God has wonderfully blessed this dear brother. He now has a self-supporting mission and at the present time he is feeding, clothing and educating thirty boys and girls. He provides a dormitory for the girls on the second floor of his home and nearby huts for the boys. He has eight months of regular day school, which is prescribed by the government, but the Bible is taught 365 days out of the year.

(Continued on page four)

What Our Friends From Here And There Think About The Message Of T. B. E.

"Enclosed is \$1.00 for renewal of my subscription to THE BAPTIST EXAMINER. I don't want to miss a single copy. It is the best and biggest paper I have ever been able to read. My husband and I have been spiritually fed by every copy."

Mrs. Latt Cash
Lincolnton, N. C.

"I receive your paper, THE BAPTIST EXAMINER, and it has been a blessing to me. This is just the kind of paper we need and it needs to get into more homes so that they can read truths of God's Word."

John Smith
Grand Rapids, Mich.

"We still enjoy THE BAP-

Why I Smoke In Front Of My Church

1. I want it to look like a worldly place.
2. I want it to give the sinner an alibi. The one who doesn't smoke can say I am better than the church members. They smoke and I don't.
3. I am sure it pleases Jesus to see me as His witness to stand in front of His Holy Temple and smoke like men in a saloon.
4. It gives my brothers and sisters in Christ a much better opinion of my truly clean and consecrated life.
5. It pleases my pastor to let the church members know the kind of church members he pastors.
6. It teaches the little folks to do the same thing when they grow up. . . . I like to set the example for them to follow.
7. It gives my breath such a pleasant odor when I am speaking.

(Continued on page four)

SEPARATION

BENJAMIN F. DOTSON,
Elkhart, Indiana

Separation is a growing issue in the Christian world at the present time. The matter of the separation of true believers from the growing apostasy of the modern church, is a vital issue, and one no honest Bible Christian can overlook. Bible believers can not have fellowship with Christ-rejecting apostates and have the approval and blessing of God.

(Continued on page four)

Mused Uncle Mose

Dey tryin' to have 'er big revival down at de church, an' ef de Lawd don't send down de blessin' purty soon hit look lak de 'vangelis' gonna have to whoop it up hisself.

Why Christians Are Called By So Many Different Names In The Bible

ROY MASON
Tampa, Florida

We have all noted that a number and variety of terms are used to designate the saved, in the Scriptures. Why is not JUST ONE TERM used? Why are there so many designations?

The ANSWER would seem to be that more than one term is used to indicate more fully what is expected of the saved, for indeed the names are very expressive. Likewise the different names of God given in the Bible are expressive of the nature, character and attributes of God.

Let us note some of the names applied to saved people in the New Testament and let us see

more fully WHY SUCH NAMES ARE USED?

I. *The are called believers.* (Acts 5:14; 1 Tim. 4:12) because of their faith in Christ and the gospel. This term is one of the most noteworthy of all used in the Bible. "BELIEVERS" because we believe something—have a faith—have a body of truth that we embrace. This is the favorite term used in Brazil where the word is "crente." When one gets so loose that he values very lightly Christian doctrine and belief then he does not deserve the title, "believer." Modernism is rather the denial of the Christian faith, and a modernist isn't much of a believer.

II. *They are called saints.* (Ephes. 1:1). This is because of their holiness. First because they are accounted holy in God's sight because Christ has taken away their sins. Their POSI-

(Continued on page three)

The First Baptist Pulpit

"IS YOUR HUSBAND LIKE ADAM, MADAM?"

(Read Romans 5:12-21).

I am sure that all of you are familiar with those roadside signs that are erected by the Burma-Shave Corporation. Of recent date I noted one which said:

"You can't have driven very far.
If you don't know whose signs these are."

Sometime ago I was driving over in Ohio and I noticed one which said:

"Mug and brush, Old Adam had 'em,
Is your husband like Adam, Madam?"

Now I am not vouching for all the implications of that Burma-

Shave jingle. I don't know whether Adam had mug and brush or not, but I contemplated the last phrase of that jingle with the result of this message to you today.

I

IS YOUR HUSBAND LIKE ADAM WAS ORIGINALLY?

As to his understanding, is he like Adam? Adam had an understanding and a mental contemplation and an intelligent comprehension of life, the like of which you and I know nothing about. When God had made this world and fashioned the animals thereof, he had them march by Adam. As the animals marched along, Adam named them and gave each of them the name which it bears. Surely, be-

loved, that in itself is an indication to us of Adam's intelligence. Adam's understanding was of an unusual nature to the extent that Adam was what we might speak of today as a mental giant.

Beloved, our understanding isn't like that. By the time that I have preached to you this message you will doubtlessly have forgotten ninety per cent of what I have said. In all probability within a year's time the entirety of this message will have vanished from your mind. Only under the rarest of circumstances would you remember anything at all that has been said, and only because that something of an unusual nature might have been presented

(Continued on page two)

Questions Answered

Is it right to take collections in church?

No! In both the Old and New Testament the box plan of giving is taught by example. Read II Kings 12:9; Mk. 12:41-44.

You never read in the Bible of taking a collection plate to the individual, but you do read of folk bringing their offerings to God. Read Ex. 36:3.

Shouldn't a church keep a record of the amount each person gives?

No, this is only a worldly scheme to secure money for a worldly church. God keeps the records and some day He'll open His books and we'll be judged out of His records. Read II Cor. 5:10. It doesn't make any difference as to what the church treasurer thinks of you, but it makes a mighty big difference as to what God thinks.

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Like Adam?

(Continued from page one)
would you remember it at all. Beloved, our understanding is not like the understanding of Adam's. Listen:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

This shows us why it is that we have to go to school to learn and why it is that we have to continually be prodding our minds in order to remember the things that arise in life. It shows why it is that we fail to remember and why we forget so readily, even the things that we desire to keep within our minds. Listen again:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

No man ever has anything like a sound mind until he is saved. Every man until he has the experience of salvation is to a certain extent a spiritual maniac. No man can even begin to reason correctly or to think straightly until he has had an experience with the Lord Jesus Christ.

Therefore, in answer to the question as far as our understanding is concerned, there is a vast difference between the understanding of Adam and the understanding of us.

Furthermore, considering Adam's will, there is much difference as to Adam's will and our will, for Adam's will was in perfect accord with the will of God. There was no inclination on his part toward evil in any respect. Until the time that Adam sinned, his will and God's will were in perfect, absolute accord. We have evidence of this in view of the fact that Adam talked face to face with God in the cool of the day, for the record tells us that God came down into the Garden of Eden in the cool of the day and walked hand in hand and talked face to face with Adam. Certainly that would indicate to us that Adam's will was perfectly inclined toward the will of God and that Adam's will and God's will perfectly coincided together.

Beloved, this isn't true of you and me, for our wills are in open, positive rebellion toward God. Even after we are saved we find often that our wills are in definite opposition to the will of God. Listen:

"Because the CARNAL MIND IS ENMITY AGAINST GOD: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. 8:7, 8.

Therefore, beloved, to answer this question as to your likeness to Adam, may I remind you that

Better to give the "widow's mite" from the heart than a king's ransom for show.

not only your understanding is different from Adam's, but it is likewise true that your will is vastly different from the will of Adam.

Likewise, beloved, your conscience is different from the conscience of Adam, for Adam had an untainted conscience. There was nothing in the life of Adam prior to his sin in the Garden of Eden and his subsequent fall from a position of holiness—there was nothing in his life that would cause any taint of conscience. The Word of God describes Adam in his original state, when it says:

"Lo, this only have I found, that God hath made man UPRIGHT; but they have sought out many inventions."—Eccl. 7:29.

God made man upright and so far as Adam was concerned he was made with an untainted, undefiled conscience. There isn't anyone today who could say that he or she was the possessor of an undefiled conscience. Listen:

"Speaking lies in hypocrisy; HAVING THEIR CONSCIENCE SEARED with a hot iron."—I Tim. 4:2.

I hear men say every once in awhile that so far as they are concerned they are willing to let their conscience be their guide, and on the surface that sounds fairly logical to the average man. It would have been logical and wonderful if all of us had a conscience like Adam had originally. It would have been well for Adam to let his conscience be his guide but surely that is not so with you and me today, for we can train our consciences to say "Amen" to any sin that we wish to commit. Our conscience is vastly different from the conscience which Adam himself possessed.

It is likewise true as to our physical body, for Adam's body was a perfect body. He was liable to no diseases and to no pains. There was no disease that could ever attack the body of Adam so long as he was in the Garden of Eden in his original state. He could have walked a thousand miles and never felt fatigued. He could have worked all day and never known what it was to be tired when night came. Adam was immortal so far as his flesh was concerned. If he had never sinned Adam himself would never have died, for Adam's body was a perfect body.

Not so with you and me today. There isn't a person here within this house of God but what knows what it is to suffer physically and what it is to have pain within this mortal flesh. Why? Listen:

"Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

What a contrast between the body that Adam possessed and the bodies which you and I possess this day!

Likewise, there is a tremendous difference between you and Adam in that Adam was the emperor of the whole earth. When God had made this world and had formed this entire creation and had placed Adam within the Garden of Eden, He put him there as lord of creation and emperor over the whole earth. Listen:

"And God said, Let us make man in our image, after our likeness: and let them have dominion OVER the fish of the sea, and OVER the fowl of the air, and OVER the cattle, and OVER all the earth, and OVER every creeping thing that creepeth upon the earth. And God blessed them, and God said unto them, Be fruitful, and multiply,

and replenish the earth, and SUBDUED IT: and HAVE DOMINION OVER the fish of the sea, and OVER the fowl of the air, and OVER every living thing that moveth upon the earth."—Gen. 1:26, 28.

No man can read these verses without the realization that Adam in his untainted estate within the Garden of Eden was the emperor of God's creation. He was lord over the fish. Certainly we are not. We spend much money for fine fishing tackle and for costly angling equipment and come home empty handed, simply because we are not lord over God's creation. Certainly, beloved, Adam was the emperor of this world when God put him in the Garden of Eden, for the creatures of God's creation tamely and quietly adored Adam. But not so with us, for even a poodle dog will bark at man's heels today.

What a contrast between man today and Adam when he was put in the Garden of Eden!

This contrast holds true spiritually, for Adam could talk face to face with God. There was nothing to separate him from the Father. He walked hand in hand with God at the close of the day and talked face to face with God. What Christian man is there today who wouldn't give all that he possessed that he might have the privilege of walking hand in hand with God and talking face to face with Him. That was Adam's rare and unique privilege. That was his prerogative at the close of the day.

Not so with us, beloved, for every man from Adam's day has been born spiritually dead. Listen:

"And you hath he quickened, who were DEAD in trespasses and sins. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ."—Eph. 2:1, 13.

Beloved, no man can even talk with God until he has been made nigh by the blood of Christ. Some people even talk about praying to the Lord before they are saved. This text declares that no man is even able to come nigh to God until first the blood of Christ has been applied to his own heart.

As to his understanding, his will, his conscience, his body, the fact that Adam was emperor over the creation, and especially spiritually, there is much difference between the Adam of Eden's Garden and Adam's descendants outside of the Garden of Eden, so that I can answer the jingle of the advertisement by saying that your husband is vastly different from what Adam was originally.

II

WHY IS IT THAT YOU AND I ARE NOT LIKE ADAM? There must be some reason for the change. Why is it that Adam could walk hand in hand with God, while we are born into this world alienated from God? Why is it that Adam had a body that would never have died if he hadn't sinned, but you have a body that begins to decay practically from the hour of birth? Why is it that Adam had a will that was in perfect accord with the will of God, yet yours is in open rebellion unto the Lord? Why is it that Adam's conscience was perfect and untainted, whereas yours is seared and defiled? There is a reason. In the Word of God you will find that Adam sinned, and when he sinned he became the possessor of a sinful nature. The spiritual nature with which he was created, died, and from that hour, Adam was the possessor of a sinful nature; which sinful na-

ture he passed on to his son, and he in turn to his son and to all the descendants of Adam down to this hour. Therefore, you and I, as descendants of Adam, are unlike Adam because of the sin of Adam back yonder in the Garden of Eden. Listen:

"Behold, I was shapen in iniquity; and IN SIN did my mother conceive me."—Psa. 51:5.

"The wicked are ESTRANGED FROM THE WOMB; they go astray as soon as they be born, speaking lies."—Psa. 58:3.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2, 3.

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

I saw sometime ago a man who had a disease of the blood. That disease was the outgrowth of a life of profligacy and sin in his earlier days of young manhood. When a child was born into that home, that child had the same disease in the blood stream. Surely sin is a disease which Adam had and which we have inherited from him through our forefathers, and which in turn our children shall inherit from us. The reason that we are different from Adam is that little three letter word S-I-N—sin which, alienated Adam from God and which alienates you and me today from God, too.

III

HOW CAN ONE RID HIMSELF OF THIS SINFUL NATURE?

No man can rid himself of this nature by culture and environment. You can put a man in the best environment in this world and subject him to the greatest amount of culture that you can imagine, but you can't educate that sinful nature out of man. Culture and environment won't change a man's sinful nature.

Years ago as a boy preacher, I read of a man who was raising rattlesnakes so that they would not bite. He said that he had them perfected to the extent that they would not strike nor bite—that for eleven generations he had raised these rattlesnakes, feeding them on chicken and milk. One day he left the cage door open and his little boy, who was playing in the yard, went out to that cage and put his hand inside. True to form, the rattler coiled and struck the lad. You simply can't educate

nor refine a rattlesnake to keep it from striking. It is its nature.

Likewise, you can't educate this sinful nature out of man. All the refinement and culture that you can give to any of Adam's descendants will never take away that sinful nature that has come down from Adam unto us.

Furthermore, you will never rid yourself of that sinful nature by reformation. You may change your associates and may adopt new habits and may find new haunts and make new acquaintances, but, beloved, that old nature is still on the inside. You don't change your sinful nature by reformation.

Here is a man who is a corpse. You stand and look upon the body of your friend who has died, and you say, "I never saw him dressed in a brown suit before. I think he would look more natural if he were dressed in a blue suit, because he often wore blue," and you would change and put that blue suit upon that corpse. But, beloved, he is still dead. You say, "Maybe he would look more natural if we would change and put a grey suit upon him," but after you have done it, he is still dead. You can't bring a corpse to life by changing the clothing upon the corpse.

Beloved, man has a sinful nature and is spiritually dead. He may change his habits and his habitats and his associates and his associations, but his nature will remain the same. You can't change that sinful nature by reformation.

Furthermore, you can't change man's nature by religious devotion. Some people try it. Some preachers even try to change people by getting them to espouse religion, for some preachers will say, "If you want to change your life, the thing to do is to join the church." Well do I remember a noted evangelist of years gone by who said to his congregation one day, "Join the church if you haven't any more religion than a horse. Join the church and get religion afterwards."

Beloved, religious devotion will never change the sinful nature of any man. As a proof of this I cite you to the experience of Martin Luther. Martin Luther was a religious, devout Catholic. In his own way of religion he loved the Lord and sought to serve Him, though he had never been born into the family of God. He was so devoted that he would sleep on stone floors in order to punish his body and to bring his flesh into obedience to the will of God. He was so devout that he would stand in freezing water

(Continued on page three)

THE POWER OF PRAYER

Mr. Nick Kenny of the New York Mirror has kindly granted us permission to reproduce the following original poem:

Nobody knows the power of prayer,
But Somebody must be listening there
With a friendly ear for the heart that calls . . .
Someone Who knows when a sparrow falls.

Miracles lie in the power of prayer;
Faith that can banish the soul's despair!
Hope that can shine like a holy light
And brighten the spirit's darkest night!

When earthly help is of no avail
There is one Friend Who will never fail;
Just lift your eyes—the answer is there . . .
For nobody knows the power of prayer!

Like Adam?

(Continued from page two)

For eight hours at a time in order to punish the lust of his flesh and to bring his body into subjection to the will of God. He was so devout that he said hundreds of prayers day by day, hoping thereby to appease the wrath of God and to assuage his conscience. He was so religiously devout that finally he went out on foot to travel all the way from Germany to Rome, thinking that if he would make a long, laborious trip on foot that he would be able to get the face of God within his soul. When he arrived in Rome he was still bereft of the peace of God. Then he started to scale those stairs at Rome on his knees, saying a prayer on every step, thinking surely by his religious devotion that he would find the peace of God. But as Martin Luther went farther and farther up those stairs he found himself still without the peace of God. He found that the joy that he was desirous of possessing was still illusive and evanescent so far as he was concerned. Some half way up the steps, between one step and another, it came to his mind that "the just shall live by faith," and without putting that upraised knee down on the next step he leaped his feet, rejoicing in the peace of God that flooded his soul. He never went to the top of those stairs on his knees. He never returned to the Catholic church. He never did anything further so far as religious devotions were concerned to get the peace of God, for he had already found it in the Lord Jesus Christ through that text, "The just shall live by faith."

Beloved, no man ever gets the face of God by religious devotions. You can join every church, so-called, in this town! You can be baptized anyway and every way possible. You can take the Lord's Supper hundreds and thousands of times. You can do all the religious acts that are possible for a man to imagine, but you will never get rid of that sinful nature which you possess.

How can an individual who is so vastly different from Adam, so rid of that sinful nature and brought back to God? Only through and through the new birth which we experience in the Lord Jesus Christ. Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

"Marvel not that I said unto thee, Ye must be born again."—John 4:4, 5, 7.

Brother, sister, do you want to know how to get rid of that sinful nature? Do you want to know how to get victory over that nature which you are the possessor of today? There is only one way—through the new birth that is ours in the Lord Jesus Christ.

Never shall I forget that pathetic, yet most true incident which took place over in Chesapeake Bay some years ago when a father was on a little sailing craft and a sudden storm overtook the vessel and threw him into the water, causing the vessel on which he was sailing to begin to sink. His little boy was beside the cabin and the father in some manner got hold of a smaller vessel. As the vessel began to sink the little son's face in agony appeared at the window and the father broke

the window and in desperation pulled at the boards in order to pull his little son's body through the port hole. But to no avail, and as his son's body went down with the vessel, he said, "God help thee, I can't."

Beloved, I say the same to you tonight—you that are sinking in the whirlpool of sin and are going to a Devil's Hell of destruction. God help you, I can't. Mother can't, father can't, friends can't, the church can't, you can't save yourself. God help you, beloved. He is the only one that can change your nature and cause you to become a child of God. You that are so different from Adam, you that are so vastly different from what Adam was in his unfallen state, the only one that can effect a change for you is God Himself. I can't do it but I can point you to the Lord Jesus Christ. I do lift Him up before you and say that the only hope that you can have is Jesus, Jesus. Thank God He can and He will change you today. He will save your soul and make you a child of God.

May God bless you!

A CROSS FOR THEE

I say I cannot bear my cross
Along the narrow road;
I have so many burdens
And it's such a heavy load.
But Jesus said, "Come unto Me,
And cast your every care;
No matter what your trouble is,
You need not shed a tear."

I say I am too weak to tread
The narrow path of tears;
I stumble and I fall,
My heart is full of fears.
But I hear a loving Saviour say,
"I trod the bitter way,
And all the way up Calvary's hill,
Thy debt of sin to pay."

And then I hang my head in shame;
"Forgive me, precious Lord," I cry.
"I know I'll not regret a cross
Up there, when I shall die."

So now I'll take my cross,
And travel calmly on;
I'll sing a song as I go along
Till I see the blessed Son.

For Thou hast said,
"I'll bear your cross
And share your heavy load;
And thou wilt have a song to sing
When you come to the end of the road."

—Mary Lou Lett

The Minister And His Message

(Continued from page one)
and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (disapproved)." I Cor. 9:27.

The Difficulties of the Gospel Ministry

The seriousness of our task is seen when we consider to whom we are to preach. We are not commissioned to preach to the elect angels, who have been confirmed in holiness and who delight to do God's will. Our ministry is not limited to the sheep, who hear the Shepherd's voice and follow Him. But, we are to preach to men, who, by nature, are at enmity with God; men who are void of understanding, and to whom the things of the Spirit of God are foolishness. We are to preach to men who are blinded by the

god of this world, and taken captive by him at his will.

And, again the bigness of our task is seen when we consider who we are to whom the gospel has been intrusted. God's ways are not our ways. We would have sought agents for such a task who excelled in strength and wisdom. We would have committed such a task into the hands of the mighty angels. But God has deposited the gospel treasure in earthen vessels, that the excellency of the power may be of God and not of men (2 Cor. 4:7). As our Lord took not on Him the nature of angels for man's redemption, so neither does He employ angels for man's conversion.

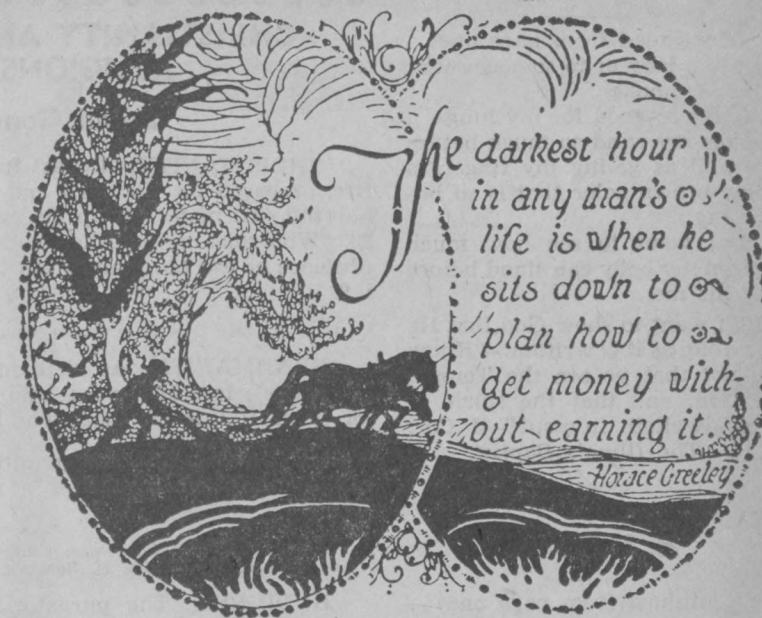
Our success, therefore, is not due to any natural love men have for God and the gospel, nor to any power or excellency in the preacher, but to God alone who raiseth up the dead and quickeneth them. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:5, 6). Somebody has said that it proved the divinity of our holy religion that it survived the preachers. We are, indeed, poor tools for such a task, and unless He had said, "Lo, I am with you always, even unto the end of the age," we might well despair. Every saved person is a miracle of grace. Conversion is a miracle in that it is not natural, but supernatural; it is of grace in that it is not an obligation from God to the sinner.

Some Qualifications for a Successful Ministry

1. The minister must be a good man. We are told that Barnabas was a good man, and that much people was added unto the Lord (Acts 11:24). "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (1 Tim. 3:7). Nothing will take the place of practical godliness and piety in a preacher. God uses weak instruments, but they must be clean.

2. The preacher must have courage. I do not mean he should be a worldly bravado, but he must be strong in the grace that is in Christ Jesus. His must be a supernatural strength—a moral and spiritual stamina that will overcome all temptations to compromise. Pastor Oncken was the Baptist pioneer in Germany. He suffered much, in his younger days, for the truth's sake. He was fined and imprisoned. One day the Burgomaster of Hamburg held up his finger and said: "Do you see that finger? So long as that can move, I will put you down." "Sir," said Pastor Oncken, "I see your finger, but I also see an arm that you cannot see, and so long as that arm is stretched out you cannot put me down." He endured as seeing Him who is invisible. God pity His preachers when they lose sight of His mighty arm, and see nothing but a human finger. Hugh Lattimer was ordered by Henry VIII to apologize for a too plain sermon he had preached. But, with the consciousness that he was sent by a higher King, he repeated the sermon.

3. The minister of Christ must always be a student. (2 Tim. 2:15). Whenever a preacher quits studying, he immediately takes the dry-rot. He begins to decay. Here are the words of B. H. Carroll to a certain young preacher: "My son, you are in great danger. You have been complimented so much for the



fire of your off-hand, maiden sermons that you have quit studying. You have no library, and do not read. You have already contracted the habit of preaching over your first dozen revival sermons. The first time such a sermon is a juicy roast, the next time it is only warmed over, next time it is hash, and next time it is only soup out of the bones." Booker T. Washington often told of his experience in the rebuke of a Negro church for violation of their contract in not paying their pastor. He was completely silenced by a remark of one of the sturdy members: "We done paid for them sermons last year." Though Timothy had known the Holy Scriptures from a child, Paul told him to study, and to give himself to reading.

4. Faithfulness is another essential to a God-honoring ministry. Ministers are stewards of the mysteries of God, and it is required in stewards, that a man be found faithful (1 Cor. 4:1, 2). Faithfulness to the word of God is the best way to be loyal to Jesus Christ. Of what account is a brilliant ministry if it is unfaithful to the once delivered faith? Culture and refinement are poor substitutes for loyalty to the Truth. Sad the day when the ministers are educated "to think above that which is written." What was it that characterized the true Prophets of God in Old Testament times? Was it courage? No, for Elijah, one of the greatest, fled from a woman. Was it cheerfulness? No, for they were often despondent, and cast down. But they were faithful to God's Word. Every one of them was possessed of the spirit of Micahiah, who said, "As the Lord liveth, what the Lord saith unto me, that will I speak" (I Kings 22:14). They delivered God's message. Sometimes they would proclaim God's word and then run, as did Elijah. They might deliver it and then cry and complain, as in the case of Jeremiah. But, the point is, they spoke God's word. God commands us to "Preach the word" (2 Tim. 4:2). Too much of the truth is held as mere private opinion.

Preaching vs. Priestcraft

The minister of Christ is primarily a preacher. The ministers in New Testament days were neither priests, nor popes, but missionaries of the cross. In Romanism worship is complete without a sermon. The preacher is belittled and the priest enhanced. If you push back the pulpit, by the same act you push forward the altar. The whole of Christian history is a conflict between the preacher and the priest. It is the differ-

ence between evangelism and sacerdotalism.

It is the difference between preaching and performing. It is the difference between the "Bread of Life" and the magic of the Mass. The preacher proclaims a God on His throne; the priest creates his God in a wafer. The writer recognizes, and rejoices in, the New Testament priesthood of believers. But it is individual and not official. Christ is our High Priest and every believer belongs to the "holy priesthood" (I Peter 2:5).

Preaching Vs. Oratory

The Christian preacher is not the successor to the Greek orator, but of the Hebrew prophet. The orator comes with an inspiration: the prophet comes with a revelation. The orator's object is to secure his audience; the preacher's object is to secure the Gospel. The orator would persuade men to do something; the preacher would urge them to trust Somebody and renounce themselves for Him. Theorator inspires self-confidence; the preacher convicts men of their sin and need of God.

Why Are Saved People Called Different Names?

(Continued from page one)
TION in His sight as that of holy people. And they OUGHT in actual reality be a holy people. Unfortunately many people have too restricted a view of what constitutes one holy. To their way of thinking, if one doesn't dance, smoke, drink, play cards, gamble and a few things like that—they are holy. But a lot more is involved. What about their disposition? Charity? Love? What about their tempers and tongues? What about their general kindness? Christ called some of the most correct people in outward form—some of the most "religious"—whited sepulchres because they were crooked in business deals and uncharitable and intolerant.

III. They are called disciples. (Acts 11:26). This because of their being "learners." A disciple of Christ is supposed to be a student of His—and this we are supposed to be all of our lives—after we are saved. Poor disciple it is who neglects the Bible and the "class room" (church house). What would we think of a student in the high school who never once a

Which man is free--the nobleman who lies drunk on a luxurious couch, or the young slave who stands sober nearby?

Why I Smoke

(Continued from page one)
ing to a lady or to someone who doesn't smoke.

8. It's so good for my lungs, it makes my wind so much better, as well as giving my fingers a dark brown color that is so becoming.

9. I want to see how much poison my body can stand before it kills me.

10. I want to show God that He is wrong as it is written—"Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?"—I Cor. 3:16.—*The Illinois Baptist.*



H. H. Jones

(Continued from page one)

Brother Jones has never depended on anyone for his support, having earned his own money for his transportation to and from Africa and also for his support there on the field. As for himself, God has supplied his every need.

Brother Jones is a hunter and a farmer. Although he is 70 years of age, he rarely misses a shot. Some of the things which he raises are rice, corn, sweet potatoes, peanuts, sugar cane, coconuts, and many kinds of fruit. Besides these, he also raises chickens. Ninety-eight per cent of his food is grown in Liberia, while all of his meats come from the forest.

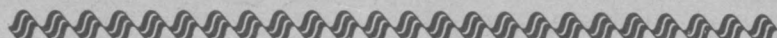
Brother Jones is an independent Baptist and although he is an American citizen, he plans to stay in Africa because of the service he can render there. God's blessings on this man of God and the wonderful work which he is doing!



Names Of Saved People.

(Continued from page one)
month studied a lesson or went into a classroom? That is the way many church members and professed disciples act. No wonder they never get a grasp of what it is all about. No school is as poorly attended as the average church, and no text book is as badly read as the Bible. Yet church attendance is far more important than school attendance, and the Bible is more important than any school book.

IV. *They are called brethren.* (1 Cor. 3:1 and dozens of places). This is because of their love for each other. Really,



CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

Belief Concerning Hell

CHRISTIANITY. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41. "In hell he (the rich man) lift up his eyes, being in torments."—Luke 16:23. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—II Thess. 1:9.

Can you face God, if you have never tried to save a soul?

BRAHMANISM. As birth in the Brahman caste is about the last stage before absorption into Brahm, there is but little torment for them. Hell is for those who have not reached this caste.

HINDUISM. Hell is a condition of suffering brought on by sin and demerit, which brings a retribution administered by evil spirits.

"I tell you, fellow Christians, your love has a broken wing, if it cannot fly across the ocean."—Maltbie D. Babcock.

BUDDHISM. The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitutes the Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"

TAOISM. The future life of the Taoist is not a happy prospect, because he believes it to be filled with greater battles and conflicts than this life. Taoist views of the future are much the same as those of Confucius.

"China is under the hammer and the devil is an active bidder."

CONFUCIUS said: "You do not understand life, how can you know death?" "We cannot perform our duties in this life, how can we perform our duties to the spirits." Thus, Confucius ignored future punishment.

"God never sent a man alone to do His work."—Donald Frazer.

ZOROASTRIANISM. Ahriman, the author of evil, presides over the punishment of the wicked. However, righteousness will finally triumph and the wicked will be delivered.

"I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world."—Asabel Grant.

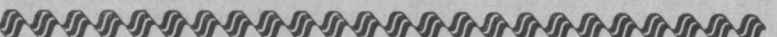
PARSEEISM. After death the soul passes to judgment. During the last ten days of the year it is believed that the spirit comes back to the earth to visit. Prayers are then offered for the dead.

"The most pathetic feature of the condition of the heathen is their ignorance of their need."—Robert E. Speer.

SHINTOISM. Since sin is not on moral grounds but in ceremonial pollution, the remedy is also in a ceremonial act. Punishment is all in this life, and death completes its work and the soul escapes. They have no hell.

"You can drive a horse, but you must win a soul."

MOHAMMEDANISM. The hell of the Mohammedans is very similar to the purgatory of the Roman Catholics. It is believed that Mohammed formed many of his views from reading the Apocryphal books.



Christians OUGHT to love one another. That they really do is shown by the fact that so many churches are in a quarrel (?). "We know that we have passed from death unto life, because we love the brethren." That is what John writes. "Brethren"—signifies that we have common parentage—that God is our

Father, and that we are sons and daughters in the same family. Yet, we have many sects fighting each other—all claiming to be children of God. And where would you go to find people who more readily talk about one another than to the average church? This is to the discredit of the Christian name and profession.

V. *They are called Christians.* (Acts 11:26). They were originally nicknamed by their enemies after Christ, and a good name it is. "Christ-i-ans" . . . because he is the head. There is sometimes a difference between being a Christian and being a church member, though there should not be. One denomination rather arrogantly designates themselves as "The Christian Church." That monopolizes the name, when they themselves admit that others are Christians too. There are saved people—real Christian people in most all of the churches.

Other names are "children," "little children," "heirs," "joint heirs," etc.



Separation

(Continued from page one)

Separation is taught through the entire Bible. It begins with the book of Genesis, the book of beginnings, and continues on down through the whole of

Revelation. In Genesis 1:4, God divided the light from the darkness. He called the light day and darkness He called night. Light and darkness could not dwell together, even in creation. There must be separation. The light of God's truth must be separated from the darkness of this world.

Genesis 1:6, God separated the waters above from the waters below. There were waters on the earth, and there were waters above the earth. God divided them, separated them one from the other. The space between the two He called the firmament. There are three heavens. But the heaven spoken of here is the space between the primeval creation that dwelt between the waters above the earth, and the waters upon the earth.

The waters were separated from the dry land (verse 9). Isn't it wonderful how separation runs through the first chapter of Genesis?

The next we have day separated from the night (verse 14). This was like separating light from the darkness in verse 4. And this increases our contention that the light and darkness must be removed from each other, even in the physical world. If we are the children of light and the children of day, the night cannot dwell in us. The Word says, "God is light, and in Him is no darkness at all."

Now let us take a step over to the twelfth chapter and verse 1. Here God calls Abram to separation; to get away from kindred and surroundings, which were idolatrous, begin the journey unto a land that God promised later to reveal. The writer of the Hebrews says, "He went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God."

Next, Abram separates from Lot. Lot chose the well-watered plains of the Jordan, Abram took what Lot refused. After God had witnessed the separation and was pleased with His servant, He spoke to him on this wise: "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise and walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 12:14-17). We might stop here long enough to say, The Abrahamic covenant vouchsafed to Israel, a Son, a posterity as numberless as dust and as stars, the land of Canaan (Palestine) as an EVERLASTING POSSESSION, a King and a kingdom.

The devil has always been an enemy of separation in all the ages of the past. When God sent Moses to Egypt to separate the people of God from bondage, the devil was there. Pharaoh was willing to let the people go, but when he found that old and young alike were to go, he refused. The devil likes a division among God's people. When he gets the people of God divided, he can take a vacation, and leave the work to prosper in human hands. My, how God's work has often been torn asunder by

strife and division. Some of the simplest and most foolish things have had a devastating influence. God wants His people to be one in heart and purpose, and separated unto the work and service whereunto He has called them.

(To be continued)



OUR DEBT

Since the last issue of this paper, the following contributions have been received and applied against our indebtedness:

John Deal,	Franklin Furnace, Ohio	\$ 5.00
Eld. Wayne Livesay,	Pennington Gap, Va.	1.00
Mrs. Frank Freeland,	Effingham, Kansas	1.00
Glover Whitfield,	Portland, Oregon	2.00
Mr. and Mrs. W. H. Sego,	Glendale, Ky.	2.00
Mrs. V. L. Harbour,	Hayward, California	1.00
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Mt. Pisgah Baptist	Association, W. Va.	10.00
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Mrs. Lucia Gilpin,	Russell, Ky.	1.00
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J. N. Kreider,	Seffner, Fla.	5.00
Mrs. J. E. Horning,	Marion, Ky.	2.00
Mr. and Mrs. Roy O'Haver, Sr.	Linton, Ind.	2.00

This leaves our debt standing at \$2,373.99 as of Aug. 30, 1949.



WHAT OUR FRIENDS THINK

(Continued from page one)

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It is a sign that your reputation is small and shrinking if your OWN tongue must praise you.

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