

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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Why Baptists Rebaptize Those Coming From Other Groups

By ROY MASON
Tampa, Florida

For centuries Baptists have been known for one characteristic—the practice of immersing over again, those who come to them from other denominations. This characteristic has always obtained until in recent years, when some Baptist Churches with increasing looseness have begun to receive the baptism of other groups as valid.

The one generic name that clung to Baptists for centuries was the name "Ana-Baptist."

The term signifies those who "baptize over again."

It is not mere narrowness that has induced Baptists to baptize again those who come to them from other faiths. It is simple consistency. Always when Baptists have begun to receive "alien baptism," they have started to decline, and in a matter of time they have surrendered to Modernism. Baptists of the North are a good example of this. More than 8000 churches have been lost during the last 30 years among Northern Bap-

tists.

But just what are some of the reasons for the Baptist practice of requiring immersion on the part of those who come to them from other denominations?

1. Because some others Baptize with the wrong motive. Take for instance, the "Church of Christ" people—their form is correct (immersion) but their motive is all wrong. They baptize to help save. Manifestly, we cannot afford to accept a baptism that will help to destroy (Continued on page four)

PERFECT PEACE

I LOOK NOT BACK—God knows the fruitless efforts,
The wasted hours, the sinning and regrets;
I leave them all with Him that blots the record,
And graciously forgives, and then forgets.

I LOOK NOT FORWARD—God sees all the future,
The road that short or long, will lead me home;
And He will face with me its every trial,
And bear for me the burden that may come.

I LOOK NOT AROUND ME—then would fears assail me,
So wild that tumult of life's restless sea;
So dark the world, so filled with war and evil,
So vain the hope of comfort and of ease.

I LOOK NOT INWARD—that would make me wretched,
For I have naught on which to stay my trust;
Nothing I see but failures and shortcomings,
And weak endeavors crumbling into dust.

BUT I LOOK UP—UP—into the face of JESUS!
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

—Selected

Why The Redeemed Of The Lord Are Eternally And Irrevocably Secure

THE LOSS OF EXPERIENCE

"Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit."
—Psa. 51:12.

Note that the things lost are the joy, the experience, the feelings, but not salvation itself. We do not say that a true Christian shall never fall into sin, but if he does God will not leave him to die in it. Sin on the part of a Christian does not forfeit the life, but it does interfere with the enjoyment of it. He may fall like David, foully, shamefully, and disgracefully, the scandal of Christianity and the injury of the Church. He himself will feel the pangs of agony and sorrow. Noah was once horribly drunk. Abraham, on two occasions, falsely declared Sarah to be his sister. David was guilty of a most disgraceful act of adultery. Solomon lost his first love and was led into a sinful life. Hezekiah forgot God and thought more of his riches. Peter, with curses, denied his Lord. These cases are proofs of sinfulness, but they do not prove that any true believer shall ever finally, totally, and completely fall beyond recovery. The love that saves him is eternal. The robe of righteous beauty he wears is eternal. The gracious power that keeps him is eternal. The union formed between the saint and Saviour are eternal. The purpose and promise of God are eternal. The joy and comfort of salvation we may lose, but not salvation itself. "The gifts and callings of God are without

repentance" (or recall). Faith may suffer an eclipse; sin may destroy the consciousness of God's presence; faults may, for a time, shut out the light, but the life still remains in the soul although no visible sign is manifest. A consistent life cannot, be in the nature of things, effect our security, nor can failure weaken it; for there is no repetition of the spiritual birth.

PASSAGE ON FRUIT-BEARING

"Every branch in Me that beareth fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

—John 15:2.

Spiritual life, however imperfect, will produce some fruit; therefore we conclude that the fruitless branches are those with merely a nominal connection with Christ. The "taking away" makes visible the fact that they were not of us.

THE SON OF PERDITION

"While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition" (Continued on page four)

HERE'S A CHURCH COVENANT FOR EVERY N. T. CHURCH

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to (Continued on page four)

Do You Try To Make God's Blessed Word Read Just Like You Want It To?

By Wm. A. McKinney,
Shannon, Miss.

If the Bible were printed like most people try to make it read . . . John 3:16 would read as follows:

"For God so loved the world that he gave his only begotten Son, that whosoever liveth right should not perish, but have everlasting life, if he was living right until his death."

John 3:36 would read like this:

"He that believeth on the Son and is doing the best he knows how to do, hath temporary life, and he that is not living right shall not see life, but the wrath of God abideth on him."

John 17:3 would go this way:

"And this is life eternal, that they might be good, and hold out faithful until death."

Romans 1:16 would read thus: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one who lives right."

Romans 3:28 would read as follows:

"Therefore we conclude that a man is justified by doing right without the shed blood of Jesus on the Cross."

Romans 4:4 would read:

"Now to him that worketh is the reward of grace, and not of debt."

Romans 4:5 would be:

"But to him that worketh, and believeth on him that justifieth the godly, his faith and works are counted unto him for righteousness."

Romans 6:23 would be like this:

"For the wages of sin is death; but the reward of God is eternal life through right living."

Romans 10:4 would be this way:

"For Christ is the end of the law for righteousness to every one that lives right."

Romans 10:17 would appear this way:

"So then faith is worked up by exercise, by prayer, and by emotional display."

I Corinthians 1:17 would be:

"For Christ sent me not to preach the gospel, but to baptize, and to use big sounding words, lest the cross of Christ should be made of some effect."

I Corinthians 2:2 would say:

"For I determined to know everything among you except Jesus Christ and him crucified."

I Corinthians 3:11 would read:

"For other foundation can no man lay than is laid, which is living right."

I Corinthians 9:16 would read:

"For though I preach the gospel I have nothing to glory of. That's why I preach everything else but the gospel."

I Corinthians 15:3, 4 would (Continued on page four)

The First Baptist Pulpit

"The God Who Is Always On Time"

"But when the fulness of time was come."—Gal. 4:4.

The majority of human beings are habitually late in the keeping of their appointments. You can observe this by noticing how a congregation comes into the church building, one by one, from the time the first song is sung until just about time for the preacher to begin his message.

Not only is it true that folk are habitually late in keeping their engagements as to church going, but this is likewise true

in practically every other phase of life. Each of you have found it to be true that if you make an appointment with someone for a particular hour, that you will probably be late for it, and doubtless the other will be still later. I realize this personally to be true, for I likewise have a hard time keeping my appointments. Seemingly, I can't avoid being late for my engagements.

Though this is true of the majority of folk, yet I rejoice that we have and serve a God who is always on time—a God who

is never late. What a blessing it is to know that God is never ahead of time, and that He is never behind time, but rather, He is always on time.

I

GOD HAS A TIME FOR EVERYTHING. Our text indicates this to be true. Listen:

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law."—Gal. 4:4.

This speaks of the birth of Christ which took place according—Continued on page two)

THESE ARE SURELY STRANGE PEOPLE

People who talk about prayer, but never pray.
People who say tithing is right but never tithe.
People who wish to belong to the church, but never attend or support the church program.
People who say the Bible is God's Word to man, yet never read it.
People who say that eternity (Continued on page four)

REQUIREMENTS FOR THE LORD'S SUPPER

Baptists maintain that before one should partake of the Supper, he should (1) be saved; (2) be baptized by proper authority; (3) be in fellowship in doctrine and walk with those with whom he is to eat. Anything less than this would create a disorderly condition about the table and lead to a compromise of sacred principles, but we are told God is not the author of confusion.

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tion unless renewed or special arrange-
ments are made for their continuation.

"The God Who Is Always On Time"

(Continued from page one)

ing to God's time. Literally this verse says, "When God got ready." In other words, Christ was born at the time decreed for His birth by God. He could not have been born one minute before nor could He have been born one minute after. Rather, He was born in God's time — "when God got ready."

That which was true concerning Christ, is likewise true of all other events pertaining to God. He has a time for everything. When the disciples asked as to whether Christ would restore the kingdom to Israel after His resurrection, He said:

"It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7.

The word translated "times" is the Greek word "long period," while the word translated "seasons" is the Greek word for "short periods." This then would indicate that both the long periods and the short periods — "the times and the seasons" — are all placed within the Father's power. He has a time for everything.

When Paul was in the city of Athens, he preached a memorable sermon from Mars Hill. In that message he declared that God:

"Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26.

Two things stand out in this Scripture as to God's appointments. First of all, He has appointed the bounds of our habitation. That is to say, that He has appointed the place where we live. You and I are living today in the place appointed us by the Lord and determined by Him before the foundation of the world. Then this text also indicates that not only are the bounds of our habitation determined by Him, but likewise our "times" are thus appointed. Surely this as well as these other verses would indicate that God has a time for every event of life.

This is definitely true concerning the judgment, for we are told that God has a day of judgment which is already determined and appointed before by Him in our behalf. Listen:

"Because he hath APPOINTED a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

Nothing could be plainer than the statements of this verse that God has appointed and predetermined a judgment day.

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January 19, 1952

Page Two

Long years ago Job made answer to Eliphaz in the course of his defense against these supposed comforters, saying:

"Is there not AN APPOINTED TIME to man upon earth? are not his days also like the days of an hireling?"

—Job 7:1.

Though this is stated as a question, it is actually a declarative statement, and thereby tells us that man's time upon the earth is definitely according to God's appointment.

When we come to the Book of Ecclesiastes, we find that Solomon gives utterance to the same truth, for he very forcibly tells us that everything is being done according to the plan of God and in God's own time. Listen:

"To everything there is a season, and a time to every purpose under the heaven: A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted: A time to kill, and a time to heal; a time to break down, and a time to build up: A time to weep, and a time to laugh; a time to mourn, and a time to dance: A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing: A time to get, and a time to lose; a time to keep, and a time to cast away: A time to rend, and a time to sew; a time to keep silence, and a time to speak: A time to love, and a time to hate; a time of war, and a time of peace."—Eccl. 3:1-8.

It will pay us to notice these verses carefully. In verse two, he declares that there is a time to be born. As it was with Jesus' birth, so is it with the birth of each of us. Our birth is according to God's own time. In the same verse, he tells us there is a time to die; as if to say that man has an appointed number of days upon this earth. I verily believe this to be true.

In fact, I confidently believe that all the nurses, doctors, surgeons, medicines, and hospitals of the world cannot prolong man's life one moment when God's time comes for us to die.

This second verse also tells us that there is a time to plant. Long ago God declared that the sun and the moon were given for signs.

"And God said, let there be lights in the firmament of the Heaven to divide the day from the night; and LET THEM BE FOR SIGNS, and for seasons, and for years."—Gen. 1:14.

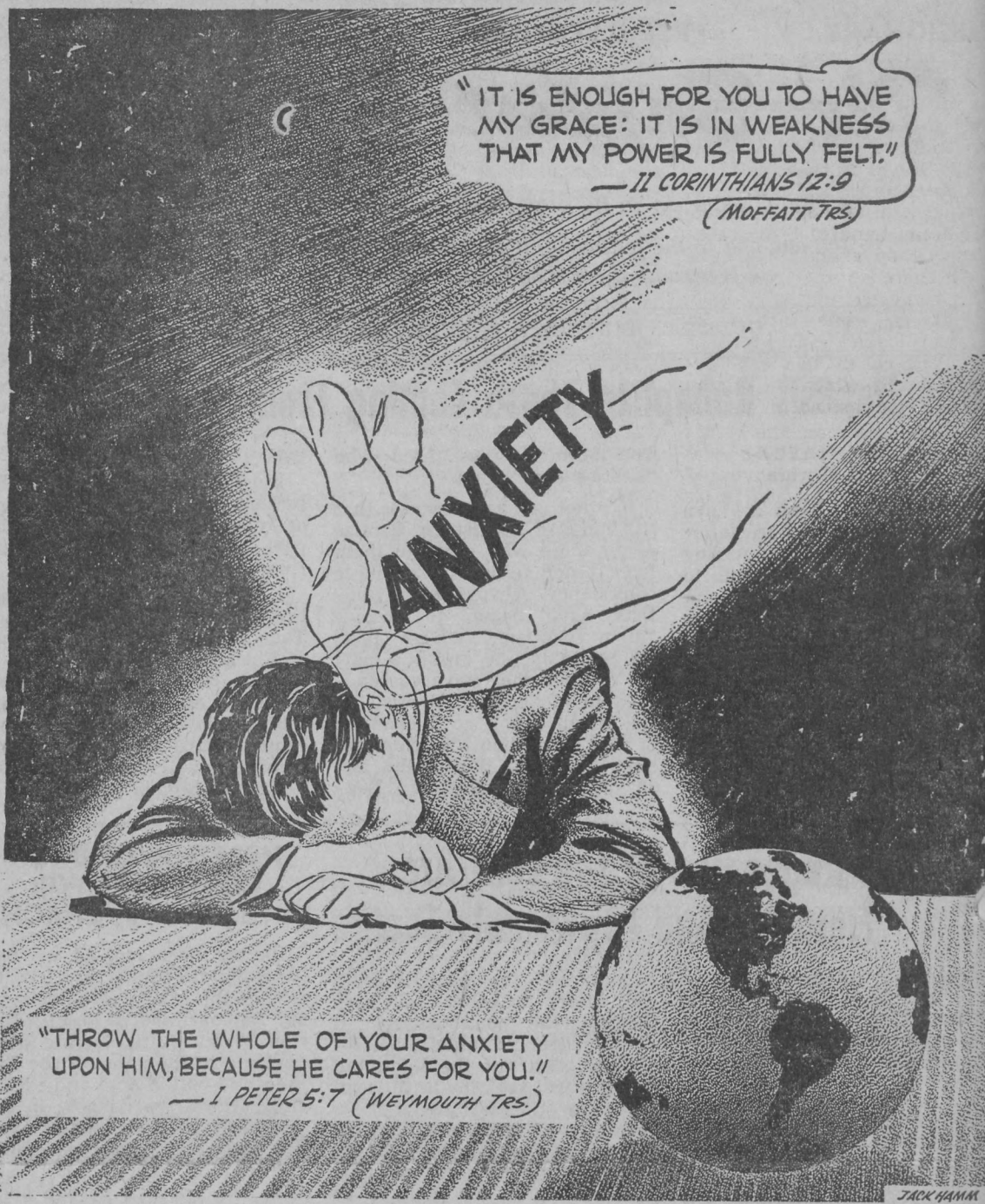
And in this text of Ecclesiastes, Solomon tells us that there is a "time to plant." If you don't believe this to be true, then just go contrary to known and stated signs which have been observed through the years. As an example, this year I planted my tomatoes in the wrong season, with the result that I had the most luxurious growth of vines that anyone could ever have, and yet at the same time, the tomatoes just would not "set on" the vines. A friend of mine planted his tomatoes at the same time, and he had the same experience — plenty of vines but no fruit.

This verse (verse two) likewise declares there is a time "to pluck up" that which was planted. It is so easy to transplant plants sometimes without injuring them, and at other times, they will die just as easily. In fact, plants cannot be transplanted with any degree of safety except by consulting definitely known signs, for as God declares there is a time to "pluck up."

In verse three, he tells us there is also a "time to heal." Sometimes it is just impossible to get a wound to heal, while at other times, it will "scab" over practically overnight. Some two

Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.—Job 14:5
He only aspires to holiness who walks in the depths of humility.

THE ALL-SUFFICIENT CHRIST



years ago I was standing beside a kettle of hot road tar that was in the process of cooking. The heat became so intense that the tar bubbled over and burned my hand in three places — each of the places being about the size of a pinhead. It took almost seven weeks for these little spots to heal over. At other times I have had far worse wounds that healed in less than a week's time.

Then you notice that God even tells there is a "time to dance." Now don't misunderstand me. God isn't talking about the Grizzly-Grapple, the French Can-Can, the Shimmy, the Buzard-Lope, or the Charleston. He is not talking about any of this skunk waltz, bunny-hugging proposition. God is talking about a man getting so happy in the Lord that he just has to dance about for joy.

Thus, if you read these verses carefully, you will see that God has a purpose and a time for everything. There is nothing that happens by accident. There is nothing that takes place by blind chance. There are no happen-sos with the Lord. Everything is predetermined according to His own time.

In the last chapter of the Gospel of John, Jesus told Simon Peter as to the time and the manner of his death. Jesus said:

"Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying BY WHAT DEATH he should glorify God."—John 21:18-19.

Here was one man who knew he wasn't going to die until he

got old, for Jesus told him that his death would thus occur in old age. Simon Peter also knew how he was to die, since Jesus told him that at his death he should "stretch forth thy hands" — which was an indication of death by crucifixion. I contend, beloved, that if God knew the time and the manner of the death of Simon Peter, that God likewise knows the time and the manner of the death of each of us. Certainly it would be logical that if He foreknew and foretold the experiences of Simon Peter, that He could do likewise for each of us.

From these verses then, I have tried to show you that God has a time for everything and that everything is being worked out daily according to God's own unchanging and unchangeable plan. What a marvelous blessing then it is to realize this truth. How wonderful it is to know that we have a God who is thus taking care of us and who has a time for every event of our lives.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of neverfailing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble

sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

II

SINCE GOD HAS A TIME FOR EVERYTHING, THEN IT LOGICALLY APPEARS THAT GOD IS NEVER LATE AND THAT HE IS ALWAYS ON TIME.

Many Bible illustrations stand out in the Scriptures prove this truth.

When Abraham took his son, Isaac, out on Mt. Moriah to offer him as a sacrifice to God, he did so at God's express and specific command. As they journeyed up the mountain, Isaac, on noticing that they had brought no animal for sacrifice, said, in substance, to Abraham: "We have made a terrible mistake. We have brought the wood and the fire — the symbols of judgment — but we have made this long trip without any lamb." And then he said definitely: "Where is the lamb for the burnt offering?" To this Abraham replied that God would provide. Then on Mt. Moriah when they had built an altar, Abraham placed his son upon it ready to offer him as a sacrifice in the light of God's command to him. I can see Abraham now as he stood by the

(Continued on page three)

It is better to say a good thing about a bad fellow than to say a bad thing about a good fellow.

"The God Who Is Always On Time"

(Continued from page two)

altar with the lad upon it, with a knife in his upraised hand, ready to slash his son's jugular vein and thus send the soul of his son into eternity, as God had thus commanded. However, as he stood with his hand upraised, the unseen hand of God reached down and grasped the hand of Abraham so that the knife fell harmlessly to the ground, and at the same time when Abraham looked behind him, he saw a ram caught in the thicket by the horns which he offered as a sacrifice instead of his son.

In those last moments before this dramatic episode was brought to an end, Abraham definitely sacrificed his son in his heart. Though he did not kill him upon the altar, he did sacrifice him in his own heart. If God had intervened a few minutes before, it would have been before Abraham had definitely sacrificed his son. At the same time, if He had waited just a little bit, even half a minute longer to intervene, it would have been too late and Abraham's son would have wallowed in his own blood as a sacrifice to God. Thus you see that God was not too early and neither was He too late. He was just on time.

Let me call to your attention another Old Testament incident. I am sure that you recall when the children of Israel came up before the Red Sea which stood as a formidable barrier before them. There was no way for them to get across to the other side, and behind them came Pharaoh with his armed chariots. Surely it looked as though all hope was gone and they would be destroyed without fail. Moses did the only thing that he could do, for he told the people to "stand still" and that God would take care of the Egyptians. Well that was all he could say, and it is about all most of us can do most of the time. It is surely true that the majority of us need to stand still and just God work and have His way. He knows how to take care of the Egyptians today just as He did back in Moses' day.

As Moses stood there by the Red Sea, God told him to move forward, and then perhaps one of the greatest miracles in all the Bible took place. God not only opened up a path in the sea, but dried up the ground so that Moses was able to lead the children of Israel safely through it. However, when Pharaoh and his armed forces attempted to do so the ground that was solid beneath Israel became soggy beneath the Egyptians. The chariot wheels came off. Just as soon as the last Jew was safely on the other side, the water came together again so that Pharaoh and his 400 chariots, his horsemen, his horses, and all his armed forces were completely destroyed. Then, safely on the other side, Moses took his shepherd staff, and using it for a baton, led the children of Israel in singing the praise of God over the destruction of their enemy.

Do you notice in this instance how that God was just on time? The children of Israel needed to learn a lesson as to faith. They needed to trust the Lord. If God had delivered them sooner, or had led them by some other route so that He need not deliver them, then in all probability they would not have learned this lesson of faith and trust. If God had delayed in His destruction of the Egyptians, they would have safely gotten to the other side and would have destroyed Israel's leader and would have taken this army of

slaves captive back to Egypt. However, God was just on time. He waited long enough for Israel to learn a lesson of faith, and yet acted soon enough to destroy Israel's enemy.

In the book of Esther we have the story of Haman's attempt to kill the Jews. It is rather significant that the name of God the Father, God the Son, and God the Holy Spirit does not occur even once in the book of Esther, and yet there is no book wherein the hand of God is more clearly seen than in this book of Esther. Haman desired the destruction of Mordecai, and spent a night building a gallows 90 feet in height. At the same time, King Ahasuerus had a sleepless night. He could not rest. Possibly he may have tried counting sheep and all the other remedies that folk use to overcome sleeplessness. Finally, he asked for a bedtime story, and strange as it may seem, there was brought in to him the book of the court records. You would think there would have been enough crime and bloodshed in those old court records to have driven sleep far from his eyes not only for one night, but for a million nights to come. Yet God was working in it all. While Haman was building a gallows to hang Mordecai, God kept the king awake, and when these court records were taken in and were read to Ahasuerus, it was found that Mordecai had foiled a plot that been made against the king's life and thus had saved the life of the king. It was likewise learned that he had not been rewarded in any manner at all.

Whereupon the king resolved that immediately the next day Mordecai was to be properly rewarded for his deed of valor. Light of the new day dawned, and Ahasuerus had Haman to honor Mordecai publicly, and within a few hours Haman was hanging upon the very gallows that he had built the night before for Mordecai. Thus, again it is seen that God was just on time. If the king had had that sleepless night twenty-four hours later, Morecai's body would have dangled from the gallows. Yet while Haman built the gallows, God awakened the king that he might be the instrument for the saving of the life of Mordecai. Thus you can see again that God is never late. He wasn't ahead of time, for he let Haman go to the end of his rope; and He wasn't behind time, for He intervened in time to save the life of Mordecai.

In the New Testament there are likewise incidents presenting to us the same blessed truths. In a home at Bethany lived Mary, Martha, and Lazarus. When Jesus was away on a preaching tour, Lazarus sickened and immediately the sisters sent for Jesus. After getting the message, he tarried two full days and then journeyed to their home. By this time Lazarus was dead and buried. Decomposition, disintegration, decay and putrefaction had already set in. One of the sisters came out to meet Jesus, and with a plaintive wail in her voice, said: "If thou hadst been here, my brother had not died." Literally she said: "It is too bad you got here too late." Her thought was that if Jesus had just gotten there sooner He would have saved her brother's life. It was then that Jesus raised that brother back to life as He stood beside the open grave. Then it was that those sisters learned a lesson of faith and trust they had never known before, and at the same time their brother was restored whole. Thus it appears that God was on time. He delayed long enough for Mary and Martha to learn a needed lesson of faith, and at

the same time, He arrived in time to bring Lazarus back to life. Again we see from this incident that God is never early and never late, but always, just on time.

Another interesting experience in this respect grows out of Peter's imprisonment. James had already been beheaded and just as soon as the Passover was ended, it was the expectancy of the enemies of Jesus' church that they would put Simon Peter to death, too. Yet in spite of their desires, Simon Peter comfortably relaxed in the prison. He had no worry, for if he lived, he would live for the Lord; and if they killed him, he would go to be with the Lord. Thus, without fear, he lay sleeping. At the same time in the home of John Mark a group of women met for prayer and as they prayed, God heard them, and in turn He sent an angel who released Simon Peter from his prison. The chains fell miraculously from his arms, the three gates between him and liberty opened silently of their own accord, and the sixteen soldiers who were standing guard over Simon Peter, stood as statues and allowed him to pass. Thus, though there were two chains, three gates, and sixteen soldiers between Simon Peter and liberty, God delivered him.

What a remarkable illustration this is as to this blessed truth of God being on time. If God had intervened sooner, that group of women would not have learned the lesson they learned through prayer, and if God had waited only a few hours later, Simon Peter would have been offered as a sacrifice upon the altar of Roman hatred toward the cross of Christ. Yet just at the right time, God intervened and thus saved the life of Simon Peter.

Time would fail me to tell of many other incidents of like nature in both the Old and New Testament which indicate that God is never behind time but ALWAYS JUST ON TIME IN BEHALF OF HIS OWN.

III

IN THE LIGHT OF THIS TRUTH THAT GOD HAS A TIME FOR EVERYTHING AND THAT GOD IS ALWAYS ON TIME, THERE ARE SOME PRACTICAL LESSONS WHICH WE MAY LEARN.

First of all, in the light of this marvelous truth we see that there is NO NEED TO WORRY. The child of God does not have to worry about anything. He has a Father to take care of him and there is no occasion nor necessity for worry on his part. Why should any Christian be disturbed, or why should any Christian worry in the light of this blessed truth? This calls to mind two great Scriptures. Listen:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." —Rom. 8:28.

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you." —Thess. 5:18.

Another practical truth that comes to us in this respect is that THERE IS A DIVINE PREDESTINATION BEHIND OUR LIVES. Listen:

"The steps of a good man are ordered by the Lord: and he delighteth in his way." —Psa. 37:23.

In this verse the Psalmist speaks of a "good man." This means a saved man. He does not speak of one who is righteous in himself. He speaks of those who are clothed in the righteousness of Christ, and therefore he says that the steps of such an individual are God-

A Study Of The Ten Commandments As Found In Both The Testaments

By FRED R. HEARN
Royal Oak, Michigan

In the Old Testament:

I

Thou shalt have no other Gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy upon thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Exodus 20:1-18.

ordered; or in other words, their lives are governed by divine predestination.

Still again, a most helpful and a most practical conclusion grows out from this truth in that we see that GOD ANSWERS PRAYER. We don't always get the answer just as we have prayed here in life. However, we do always have the

In the New Testament.

I

Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matt. 4:10.

II

Little children, keep yourselves from idols. I John 5:21. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts 17:29.

III

That the name of God and his doctrines be not blasphemed. I Tim. 6:1.

IV

The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath. Mark 2:27,28.

Pray ye that your flight be not in the winter, neither on the Sabbath day. Matt. 24:20. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works—There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His. Heb. 4:4,9,10. (margin).

They rested the Sabbath day according to the commandment. Luke 23:54-56.

V

Honor thy father and thy mother. Matt. 19:19.

VI

Thou shalt not kill. Rom. 13:9.

VII

Thou shalt not commit adultery. Matt. 19:18.

VIII

Thou shalt not steal. Rom. 13:9.

IX

Thou shalt not bear false witness. Rom. 13:9.

X

Thou shalt not covet. Rom. 7:7.

peace of God to comfort us even when we do not get an answer from Him. Listen:

"Let your moderation be known unto all men. The Lord (Continued on page four)

Rebaptize

(Continued from Page One)
a human soul.

2. Because some baptize by using a wrong form of baptism. Some sprinkle or pour, and this is a perversion of the ordinance. Baptism must be a burial. It is so presented in the Scriptures. (See Rom. 6:4). We cannot reasonably be expected to receive a form of baptism that is plainly unscriptural.

But suppose the denomination that practices sprinkling and pouring, has at the insistence of the individual, immersed him—should we accept it? No, for it has been half-heartedly administered as an optional thing. This is one reason, and there is yet another one that we shall presently present.

3. Because man-founded churches have no divine authority to baptize. This is the biggest reason of all. Four things are necessary to Scriptural baptism, as follows:

(1). A proper candidate for baptism—a truly saved person.

(2). A proper motive for baptism—obedience to Christ, not to aid in salvation.

(3). A proper form of baptism—immersion in water.

(4). A proper authority—a Scriptural church—the "church that Jesus built."

Neither of these can be lacking, if baptism is to be worth anything at all.

Jesus gave the ordinance of baptism to the church that he himself established, and to which he promised perpetuity. (See Matt. 28:19-20). Evidently He did not give baptism to those disciples as individuals, but to them in corporate capacity as constituting an institution that would exist until the end of the age. Why do we say this? Because Jesus promised to be with that institution "unto the end of the age." Individuals soon died—but the church He started has continued and will continue through this age.

Human founded institutions do not have authority to administer the ordinances, and authority is tremendously important. Let us emphasize this with some illustrations:

1. Suppose some one sought to arrest you, but stated that they had no authority for such, would you willingly submit?

2. Suppose you tried to get into another country using a passport that some one had counterfeited—would it do?

3. What is the difference between counterfeit money and genuine money? The main difference is that genuine money is issued by the authority of the government—the other is not. Authority is everything in this case.

Therefore authority is important. No less important is it in the matter of the administration of the ordinances. Only a true New Testament church has the right to baptize. A minister does not have authority to administer baptism "on his own."



Strange People

(Continued from page one)
is more important than time, but who live for the present life.

People who criticize others for things they do themselves.

People who stay from church for trivial reasons, and then sing, "O, How I Love Jesus."

People who follow the devil all their lives, but expect to go to heaven.

THE BAPTIST EXAMINER

January 19, 1952

Page Four

God's Word

(Continued from page one)
read:

"How that Christ did his part by dying on the cross, and was buried and rose again the third day, according to the scriptures, that we might follow his example and live as nearly like him as we can, that in the end we would be saved by what Christ and we together have done."

Galatians 3:24 would be:

"Wherefore the law was our schoolmaster unto Christ that we might be justified by living right."

Ephesians 1:7 would read:

"In whom we have redemption through baptism and living the best we know how, the forgiveness of sins according to how good we are."

Ephesians 2:8, 9 would be this way:

"For by living the golden rule are ye saved, through prayer and baptism, and that of yourselves: it is not the gift of God: not of grace, lest God receive the glory."

Colossians 1:14 would appear thus:

"In whom we have redemption through doing the best we can, the forgiveness of sins."

II Timothy 1:9 would read:

"Who hath saved us and called us with an holy calling, not according to anything Christ has done, but according to our right living."

II Timothy 2:15 would be as follows:

"Study to show thyself approved unto the Board, a workman that needeth not be afraid for his job rightly dividing the Word to suit the whims of the denominational leaders."

Hebrews 9:22 would be:

"Without baptism, prayer, right living and faithfulness to the program is no remission."

James 1:18 would read:

"By repenting of our sins begat he us with our co-operation with the denominational program."

I Peter 1:23 would be thus:

"Being born again, not of incorruptible, but of corruptible seed, by doing the best we know how, by repenting of our sins, and by living a new life."

I John 5:1 would be this way:

"Whosoever has been baptized, has joined 'the church,' and lives right is born of God and will be finally saved if he keeps living right."

Jeremiah 23:28 would read:

"The prophet that hath a dream, let him tell a dream: and he that hath my word let him take his text from it and then tell death bed stories, and work on the emotions of the people. What is chaff to the wheat? or preaching the word to getting members for our church?"

If you had a Bible that read that way you would throw it into the trash can, and I would not blame you, for it would plainly be the biggest lie the Devil could put over. But, people argue those things every day without going to the Word of God to see what God actually says.



AN APPRECIATED LETTER

I have subscribed for THE BAPTIST EXAMINER for a number of my friends. Many of them have told me that it has helped them so much—some in teaching Sunday School and others in a general knowledge of the Bible.

I thank God for the day a friend gave me a copy of it.

Mrs. Paul Jones,
St. Louis, Mo.

"The God Who Is Always On Time"

(Continued from page three)
is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:5-7.

However, we do have the assurance that eventually all prayers will be answered. This appears in the light of Rev. 5:8. Listen:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

Mother's prayers and father's prayers; brother's prayers and sister's prayers; husband's prayers and wives' prayers—everybody's prayers will some day be answered.

God is always on time, and in His own appointed time every one of these prayers will be answered. It may not be until we get into His presence in eternity, but even then we will see how these prayers are definitely answered. Many times you plead for an answer seemingly in vain.

Just remember this, that God never gets in a hurry and at the same time he is never late. In His own time the answer to prayer will come.

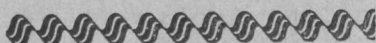
Another most glorious conclusion is seen in the light of this truth. Since God has a time for everything, then He has a time when JESUS CHRIST IS COMING BACK AGAIN. We don't know when that time is. Even Christ declared that that was left in the hands of the Father when He said:

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only."—Matt. 24:36.

Though we don't know when He is coming, yet we are assured that He is coming. The last message of the Bible is a message relative to His return.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come Lord Jesus."—Rev. 22:20.

It therefore appears that since Jesus has a time for everything, that He has a time to come back to this world, and since He thus



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has a time, He will come on time. We can't hurry His return, and at the same time He will not be late. His coming will be just according to God's own time.

Surely no more blessed truth could a child of God peruse than this. It ought to encourage our faith, stimulate our hope, and make us rejoice in heart and in spirit just to know that God will work out every event of our lives in His own appointed time—not ahead of time nor behind time, but on time.

In view of this fact, you need to trust Him, and THE ONLY WAY YOU CAN TRUST HIM IS TO DEPEND UPON HIM THROUGH HIS SON, JESUS CHRIST. Listen:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

—John 14:6.

May God bless you as you thus lean heavily upon Him, trusting Him as a Saviour, and then day by day walking with Him in faith, remembering that what He does, He does on time and that everything He does is according to His own time, purpose and good will.

May the Lord bless you



Church Covenant

(Continued from page one)
avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.



Security

(Continued from page one)
dition, that Scripture might be fulfilled."—John 17:12.

The life of Judas and his act of betrayal are mysteries which no intellect is able to solve. As everything connected with the incident revolves in our thought, we feel as though we were standing on the brink of some awful precipice, and utterly unable to penetrate the depths below. Ages before his eyes beheld the light of this world, his guilty act and fearful death were predicted. He was never anything else but the son of perdition.

"Let his days be few, and let another take his office."

—Psa. 109:8.

We see from this definite statement that Judas was never converted. Though his life was surrounded with the presence and influence of the Saviour, and while he no doubt experienced strong emotions, yet we cannot look upon Judas as having ever been a real convert to Christianity. There is a vast difference between an apostate and a backslider. Peter is an illustration of a backslider. Christ prayed that his faith might not fail, and he was restored. Judas was an apostate. Christ did not pray for him, and he was lost, as his final act

proves.

NOT LOSS OF LIFE, BUT REWARD

"Behold I come quickly; hold fast that which thou hast, that no man take thy crown."

—Rev. 3:11

There are two things here to be considered. First, this is part of a message addressed to an assembly; and, second, it does not say "that no man take the life." A servant may lose his reward; but a child of God can never lose eternal life, God's free gift. Security in Christ is one thing; testimony or service for the Saviour is quite another. These things must never be confused. Security is not dependent on testimony, but the more we realize our safety, the more effective will our testimony and work be.

DEFECTIVE REFORMATION

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

—Matt. 12:45

The closing sentence of this verse explains the entire context. Our Lord is here giving a real picture of the moral condition of the Jewish Nation. The spirit of idolatry had gone out of them for a time, but finally returned again in sevenfold power and intensity, rendering their last state worse than any former state in their marvelous history. That is limited in its application to the Jewish Nation, the last clause of the 45th verse proves: "Even so shall it be also unto this wicked generation." This incident, taken in its secondary meaning, may be intelligently applied to an individual who, having undergone a certain moral change, and exhibited in his external life moral improvement, afterward falls back into sin and becomes more openly corrupt and vile. "The unclean spirit has gone out," and there is a visible improvement in the life, but there still remain circumstances which will render the subject of this defective reformation liable to a fearful relapse. In such a case nothing is left to protect its rights, interest its sympathies, or engage its powers. The last state is worse than the first, because a partial work leaves the nature acted upon less susceptible to religious impressions. Thus there are increased obstructions to a real change of heart. Peter, in his Epistle, uses another figure to illustrate this identical moral change. The final issue is always a return to worse than the original level. (II Peter 2:20).

NO RELATION TO THE SUBJECT

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die."

—Ezek. 18:24, 26.

This passage does not have any bearing whatever upon the subject under review. It is a lack of spiritual intelligence to use such in support of a theory. This and other similar passages unfold to us the subject of God's moral government in the world. To be merely a subject of God's moral government is one thing, and to be a subject of His unchanging grace is another.