

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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.

VOL. 23, NO. 35

RUSSELL, KENTUCKY, OCTOBER 2, 1954

WHOLE NUMBER 852

Bahaism--One Religion Good As Another

By ROY MASON
Tampa, Florida

It is widely assumed by multitudes of people that "One religion is just as good as another." Such persons can't see why any person should contend for a particular belief, or why there should exist different denominations, "when it doesn't matter what one believes." Because of this attitude, newspapers and magazines exalt every effort that is made to unite denominations. Every time two or more denominational groups consolidate it is considered a tremendous gain for Christianity.

High up church ecclesiastics of this day are set for consolidation of denominations. We have re-

cently had a meeting of the World Council of Churches at Evanston, Ill. People of many groups, holding radically different views concerning salvation and just about everything else, met under pretense of unity. Such meetings are brought about largely by religious leaders who have first gone off after Modernism, and have ceased to believe the fundamentals of Christianity. Since they have no doctrinal beliefs of any pronounced strength, they have nothing to surrender—nothing to lose, and they can't see why religious groups shouldn't throw away their

doctrines and get together.

There is one religious group who have gone these loose churchmen one better. They have openly declared that all religious groups may well throw down their differences, and come together in a fellowship that disdains creeds and doctrines and everything of the sort. This religion, which would embrace all religions, is known as "Bahaism."

A Million Dollar Gold Domed Temple

Recently as we traveled up the coast of Palestine, we came to the city of Haifa. Part of this (Continued on page eight)

Just a few lines to let you know, I certainly enjoy reading The Baptist Examiner. It has been a blessing to my wife and me from week to week. May the Lord of all grace continue to bless you.

Yours in Christ,
A. R. Lott
Tampa, Fla.

I thoroughly enjoy "The Baptist Examiner." It's fine in all of its writing. Praise God for such a clear teaching. May He keep you and yours many years, until He comes if it's His will.

In His precious name,
Mrs. W. C. Brick
Ventor City, N. J.

I appreciate "The Examiner" very much. Thank God there are some men who will preach the

virgin birth of Christ; Salvation by grace through faith; election, predestination, and believers baptism.

I also admire your stand against the feminist movement. People need to remember that Jesus called twelve apostles, not twelve apostles.

Yours in Christ,
Ernest R. Perdue
Sagola, Mich.

Dear Bro. Gilpin:

The paper has been a real blessing to me in as much as you stand for "the faith" once delivered to the saints. I really do enjoy the paper and especially the exposition of Ezekiel. I love to study the Old Testament as well as the new. I believe the Old Testament makes the New Testament easier to understand.

Yours in Christ,
Mrs. Benjamin
Orange, Texas

I have only been reading your paper a short time, but I must say it is the best paper I have ever (Continued on page six)

Your Pastor Needs Prayer

YOUR EDITOR KNOWS — HE'S A PASTOR TOO

The first statement found in I Thessalonians 5:25, "Brethren, pray for us" no doubt sums up the real secret of the success of the apostle Paul's ministry.

For not only is it true that the preacher who would be truly apostolic in his ministry be a man of prayer, but he must have the prayers of believers in order to have a successful spiritual ministry. Over and over again the apostle Paul pleads for the prayer help of God's people.

Some years ago a missionary told me of another missionary in India, a young lady who was supported by one individual in this country. Her work in India seemed to be very ineffective. She suffered physically, mentally, and spiritually and was almost determined not to return for another term to the field. When she came home on her first furlough, she discovered that although there had been adequate financial support, there had been very little if any of prayer support. If it is true that the missionary needs our prayer ministry on the field, so also it is true that your pastor

needs your prayer ministry.

It has been suggested that even though Paul was a chosen vessel; a master mind; a strong personality, yet the reason he was used so effectively by God is that he had the praying believers concentrate their prayer effort upon him. It showed of course his confidence in God, his consideration of others, and his humbleness of spirit.

Primarily the apostle Paul pleads with them to remember him in prayer in three ways. First, that he might be delivered from evil. This request is certainly in agreement with the will of God. It was the great petition of Jesus Christ before the Father. John 17:15 "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

When Paul thinks in terms of that which is evil, he realizes that Satan works through various individuals. He desires therefore that the believer should pray for him that he might be delivered from unbelievers. Romans 15:30, 31 "Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them

that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints." Also he prays in II Thessalonians 3:1-3 "Pray for us that . . . we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil." Unbelievers, unreasonable, and

ODD BELIEFS ABOUT MILK

The geography of milk presents a bewildering picture to those who are accustomed to its everyday use in abundant quantities. On a world-wide scope it is a picture which includes prejudice, contempt and taboos, according to Jacques M. May of the American Geographical Society.

Milk is held in contempt in China, and among the Cinghalese and New Hebridiens.

"India is the most interesting problem of them all. Its people are starved, they like milk, they have the greatest herd of cattle in the world; yet milk is not available because the cows are considered sacred."

(Continued on page eight)

wicked men could do much to destroy the ministry of the apostle Paul. These same forces are at work against your pastor. He needs to be delivered from evil. There is no one who suffers the attack of the satanic forces quite as much as the pastor of your church. If his testimony for Jesus Christ is spoiled, it will have its effect upon the entire community. Since he stands in your community as a man of God, he is of course the one against whom Satan will wage a full attack. You should pray for your pastor that he might be delivered from evil.

The apostle Paul pleads that the Christians should pray for him that doors of opportunity might be given to him. Colossians 4:2,3 "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Ephesians, the sixth chapter, verses eighteen and nineteen, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Here then is

a twofold request. First, that opportunities to present the gospel of Jesus Christ will be opened to the apostles. Second, that he may have the words, the right word, the right utterance to give as the door is opened. You should pray for your pastor. You should pray that your pastor will have opportunities to present the gospel of Jesus Christ in your community. There may be many places where he will be able to give a witness for Jesus Christ other than even the ministry from Sunday to Sunday in the church. You should pray that doors of opportunity will be opened for him. Then you should pray that he will speak the right words. Perhaps many people do not realize that we ought to pray for the pastor that at the right time he will be given the right word to speak. This prayer can be offered not only for the pulpit utterances on the Lord's Day, but also for all occasions where he will be called to minister the Word. How much more effective will his message be to a PTA group, a meeting of local business men, a funeral service, (Continued on page six)

WHY THE BIBLE IS GOD'S WORD

1. Our Lord's own testimony. He set His seal to the great historical facts; Matt. 19:4; Luke 17:26-27; John 1:51; Matt. 1:23; Luke 17:32; Matt. 12:39; Luke 4:27; (Matt. 4:4; Deut. 8:3); (John 14:26, Revised Version); John 16:12-13.

2. The Bible's Own Claim. It claims to be the Word of God. The New Testament confirms and endorses the Old, e. g., II Pet. 1:20-21; I Thess. 2:13; II Peter 3:1-2.

3. Unity of the Book. It covers a period of about 1,600 years, and is written in three different languages, with an endless variety of literary style, and yet no one writer contradicts another. All have the same view of God, man and of sin.

4. Nature of the Contents. Apart from the Word of the Lord we know nothing of God. The Bible deals especially with five things: Creation, Man, and his Nature, Sin, and Redemption.

5. The influence that the Bible has exerted over nations, families, and over individuals. Wherever the Bible goes, it carries with it this same influence.

6. Power Over the Human Soul. 7. Fulfilled Prophecy. Things (Continued on page eight)

DUKES AND KINGS

"It is a remarkable fact," says Bro. James H. Brookes, "that as soon as the wayward Jacob is restored to fellowship with God, there is an abrupt break in the inspired history. Suddenly and unexpectedly we find an entire chapter (Genesis 36) devoted to the dukes and kings who proceeded from the loins of Esau. More than that once in the Bible it is written, 'Jacob have I loved, and Esau have I hated,' and yet the children of the former lived in tents without a home while the posterity of the latter became great and renowned in the world. We read of duke this and duke that, names now unknown on earth or in heaven, at the very time the elect of Jehovah marched across a trackless desert.

"By a comparison of Exodus 15:15, with Numbers 20:41, it will be seen that the descendants of Esau rose from dukes to kings while the descendants of Jacob were homeless wanderers in the wilderness. Nor is it without significance that we are told in the long chapter of dukes, 'These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.' Yes, before there reigned (Continued on page eight)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Thirty-six)

I would like to begin my message this morning just a little differently to what I ever did before so far as I can remember. I would like to read a little poem that has come to mean a lot to me in the last several years.

"I wonder what the world would say,
If I should die tonight?
Would it consider it had lost
A man who served it at some cost,
If I should die tonight?
The chances are, 'tis pretty clear,
It wouldn't know I had been here,
If I should die tonight."

I wonder what my friends would say,
If I should die tonight?
Would they delay their dancing now,
Their laughter and their prancing now,
If I should die tonight?
Would they for many hours be sad,
Would someone secretly be glad,
If I should die tonight?

I wonder what my own would say,

If I should die tonight?
They've seen me live from day to day,
They've seen me stumble in the fray,
If I should die tonight?
Would they forgive the times I hurt?
May they forget I'm sometimes curt,
If I should die tonight.

I wonder what my Lord would say
If I should die tonight?
He died my death on Calvary,
From fear of death to set me free.
If I should die tonight?
I wonder if I've won a soul;
Would 'well done' greet me at the goal,
If I should die tonight?"

Yes, I wonder what the world would say. I am sure that some of them would be mighty happy this morning. I know that one Baptist preacher has said to a friend of mine that he would throw his hat in the air if he would ever hear the day that John R. Gilpin had passed on, so I am satisfied that some would be mighty glad. I am not too much concerned

though about what the world would say.

I can not say that I am not too much concerned about what my friends would say, for I am. I can not say that I am not concerned about what my own would say. They have lived with me and they know me. I can not say that I am too much concerned about what my friends would say and what my own would say, but I will say that I am much more concerned about what my Lord would say. I would like, if it would please the Lord, to be well-spoken of all over the world, but I have learned, beloved, through patient experience in serving the Lord, that such is an impossibility. The Word of God says that they that live godly in Christ Jesus shall (Continued on page two)

THE BAPTIST EXAMINER
GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance 50c

Send Remittance to Russell, Ky.
Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

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

Paid circulation in every state and many foreign countries.

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

"An Exposition Of Ezekiel"

(Continued from page one)
suffer persecution, and I am satisfied that the world is going to say much contrary to any Christian. As I say, my main concern is what my Lord would say. It is my desire to preach to each of you this morning and make this message so real to you that when you go out of this place, your concern and my concern for today and tomorrow would be what the Lord would say if you should die tonight. I am glad that we stand before a Judge—a God, that knows all things, and who does all things perfectly.

Two judges from different parts of the country made news this last week. They made headlines in a rather startling way. One judge sentenced a sailor for speeding, for 180 days in jail, and when it was called to his attention by a newspaper reporter that he had made a mistake, the judge wiped his glasses, read his law book again, confessed to his mistake, and said, "I was mistaken." Then the called the jailer and had the sailor released.

The second judge, while he wasn't compelled to say that he was mistaken, was compelled to admit that he wasn't sure just what he saw. He came into the courtroom with one of his hands bandaged and when someone asked him what was wrong, he told how that his dog and his daughter's dog were in a fight, and when he attempted to separate the two dogs, he, himself, was bitten, and he said, "The embarrassing thing about it is, I do not know which one of the two dogs bit me. For twenty-eight years on this bench I have criticized witnesses who couldn't be too certain as to what they had seen. For twenty-eight years as a judge on this bench I have criticized those who have come before me and I have thought that they were lying because they would not be positive in their assertions," but he said, "Now I confess that while I know that I have been bitten, I can not say which one of the two dogs it was that bit me, though I saw him when he bit me."

When I read those statements reflecting the two judges in various parts of the country, I was impressed by a Scripture. When Abraham was praying relative to the destruction of the city of Sodom, asking God if a small nucleus of individuals might be found in that city that God might spare it for His own dear Name's sake, it was at that time that Abraham said, "Shall not the Judge of all the earth do right?" One judge confessed that he had been mistaken, the other judge admitted that he did not know just what it was that he had seen, but the Judge of the whole earth, so the Word of God indicates, is a judge that will do right. Our God, beloved, can never make a mistake. Our God, as Judge of this world, will always know exactly what He sees. The Judge of all of this earth will surely do right.

Now, beloved, it is that Judge—that God—that has written this book of Ezekiel. It is that God that has pronounced judgment upon these nations round about Israel, upon Tyre and Sidon and

upon Egypt, upon Edom and Philistia, and Moab and Amon. It is that Judge of the whole earth that has pronounced His judgment upon all the nations surrounding these Jews, in view of all that they have done contrary to God's people, and it is that same God that has pronounced judgment upon the Jews themselves. I am glad that the God who has pronounced judgment upon the Jews, and all of their enemies in the first thirty-five chapters of the book of Ezekiel, is the God that we preach to you today—the Judge of all the earth that can not do anything but right.

I

GOD PROMISES AND PRO- NOUNCES A JUDGMENT THAT IS TO FALL UPON ALL OF ISRAEL'S ENEMIES.

In the seventh verse, we read:
"I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame."
—Ezek. 36:7.

In other words, beloved, God has pronounced a judgment upon Israel's enemies.

If you will turn to the early chapters of the book of Genesis, you will find that God pronounces a blessing upon the man who blesses a Jew, and a curse upon the man who curses a Jew:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation: And I WILL BLESS THEM THAT BLESS THEE, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

The God who spoke in the book of Genesis has kept His word all down through the days to this very hour. Take for example the experience of Pharaoh, as recorded in the book of Exodus. You will doubtless recall how Pharaoh demanded that all the boy babies be destroyed, having them cast into the Nile River for their destruction at the hour of their birth. My brother, though Pharaoh did everything that he could to destroy the Jewish nation, in the end, Pharaoh, himself, was destroyed in the Red Sea by drowning, just as he had destroyed the boy babies of the land of Israel, while the Israelites marched dry shod across the Red Sea to go out into the wilderness, and on out into the land of Canaan. Beloved, God kept His word. The enemy, Pharaoh, suffered and died and his nation came to naught, but God's people prospered at the hand of the Lord.

Or take the experience of Nebuchadnezzar, Though Nebuchadnezzar lifted up his hand against God's people and though he led the children of Israel away from the land of Israel and carried them into captivity in the land of Babylon—though that took place, eventually, God showed His hand and God showed His power, and Belshazzar and Nebuchadnezzar and all of the people of the land of Babylon came to naught, because they had lifted up their hands against God's people, the Jews.

I will give you another example to show you how God always kept His word as to judgment upon Israel's enemies. Take for example the time when the children of Israel were in Babylonian captivity, as recorded in the book of Esther. I might say that in that little simple book of Esther, the name of God does not occur in any instance. You find not God the Father, God the Son, nor God the Holy Spirit mentioned one time in the book of Esther. In its entirety you find not the name of God mentioned, or even alluded to, in one single instance, and yet, beloved, though you do not find the name of God, you find the hand of God written on every page within that book. You will find in that book a man by the name of Haman, who had a cunning heart and who sought the destruction of the Jewish people. He even paid to the king a tremendous sum of money for the privilege of destroying the Jews.

When he was granted the privilege, he couldn't even wait for the day that he had been granted, but went ahead and built a gallows where he was going to hang Mordecai, the leader of the Jews, whom he considered a mortal enemy to himself. The Word of God tells us how that God gave that old king a sleepless night, and during the night the king called for the book of court records to be brought in and read to him. You would have thought that there would have been enough bloodshed and war and horror in the annals of the court to have driven sleep from his eyes for the rest of his life. Instead, beloved, when they were brought in, it was found that Mordecai had saved the king's life. The king immediately honored Mordecai for what he had done, with the result that the very next day Haman was hanged upon the very gallows that he had built for Mordecai, and Mordecai was honored and blessed by the king. Instead of the destruction of the Jew, the Jew was blessed by God in that heathen land.

I might even remind you of the experiences and trials through which the Jews passed a few years ago in Germany. The German government lifted its hand officially against the Jew in their land. You know the story of the persecutions that fell upon them and how they were maltreated and mistreated time and time again, but where is Hitler today, and where is the German government today? I remind you that what God said in the early chapters of the book of Genesis is still true, when He declared, "I will bless them that bless thee, and curse him that curseth thee," so when we come to this book of Ezekiel, we find that God is still speaking judgment upon these heathen nations that are round about.

What was true back here by way of God protecting the Jew as His people is just as true today with the Jew, and it is just as true with God's own people who are Gentiles, for the same God throws up a wall of protection around His own today. I am glad that I can read:

"No weapon that is formed against thee shall prosper."
—Isa. 54:17.

I am glad, beloved, that the same God who took care of the Jews all down through the ages is living today. He has taken care of His own just like He promised that He would take care of these heathen nations, who lifted up themselves against His own in the days of Ezekiel.

II

THE LAND OF PALESTINE IS TO BE RESTORED.

In verses 8-11, we read:

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel: for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginning: and ye shall know that I am the Lord."

In verses 34 and 35, we read:

"And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited."

When I last saw Bro. Jacob Gartenhaus, he told me of his experience the last time he went to Europe. He said that when he got off the plane at a certain airport in Israel that a car was waiting to drive him to his destination. He said that when he had been in that country some thirty years before, that all along the roadway there was nothing but desert on

either side. He said that he could remember that roadway perfectly, for he had traveled it time and time again as a child, and he said that on either side of that roadway there was no vegetation, and there was nothing but arid waste and sandy desolation to be seen. He said in contrast, that when he arrived at the airport, and the car started driving him down the road, to his amazement, instead of finding arid wasteland, he found alfalfa growing waist high—he found fruit, grapes, and nuts—and vegetation growing. He said that it was amazing to him that since he had last seen the land, that so much could have taken place, and that God had worked such a remarkable miracle concerning the land of Israel. He told about places that he saw as a child and that the old wastes could still be seen on the hill-sides where the Jews had terraced the land and had produced grapes in the years gone by. He said when he was a child that was all a dream of the past, that nobody thought about growing grapes and terracing the hillsides, and that nobody thought about the land of Israel producing again as it did in the days of David and Solomon. He said that when he visited it in 1953 he found all of the terracing back in place and he found grapes growing plentifully and plentifully. I say to you, beloved, you find this Scripture being fulfilled right today, so far as the land of Israel is concerned.

Just this last week I had a letter from Bro. Gartenhaus again, and he said that he had many, many things to tell me. He told me how that he and Bro. Roy Mason had met together in Jerusalem and in Israel this year, and how they had come home together. He said that the things that he had told me about that he had seen in 1953 were even more pronounced now than they were a year ago—the land producing wheat, the land producing nuts, the land producing fruits, and the land producing grain and all manner of forage. What does it tell us, beloved? It is all a matter of fulfillment here in God's Word. God declared that the land that had lain desolate for years was going to be restored, and, beloved, it has been just like God said.

Oh, let me ask you, whose was the eye that looked across the years and saw that that land was going to lie desolate for years? Whose was the eye that saw that land to be restored? Whose was the eye that saw all things so far as the children of Israel were concerned? None but the eye of an omnipotent, omniscient God, who sees all that we do and knows all about us every

III

THE NATION ITSELF IS TO BE RESTORED.

In the twenty-fourth verse, we read:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Up to fifty years ago, that verse of Scripture would have been read and passed by and the commentators would have said it was a future promise that nobody knew anything about, but, beloved, within the last fifty years the Zionist Movement was begun and the Jews have been going back to Palestine. There were just a few at first, but now great numbers are going back until not only the land has been restored, but the nation as well, and the flag of Israel, for the past few years, has been flying from the city of Jerusalem. God said that He would take them out of other lands, and take them back to the land of Israel and would give their land back to them, and what He says has been fulfilled.

Beloved, I am glad that God looked down through the years and saw what was coming to pass, and that we are seeing it fulfilled today. I imagine in the years gone by that some of those old Jews must have thought that God had forgotten about His promise. I imagine that some of them must have thought, well, surely, the Lord has forgotten what He said. I imagine, beloved, that most of those Jews must have thought that God surely had forgotten His promise, but God does not forget.

Several years ago, there used to live in this town an old gentleman, who so far as I know, never did come to this church one time. I knew him very intimately, for he used to be my neighbor. One day when he was sick in the hospital and I was visiting him, as I did many, many times, he gave me a little poem. He said, "Bro. Gilpin, I am all alone. I want to go. I'm ready to go, and I wish to go, but I just have to wait. It is mighty hard to be patient. It is mighty hard to wait on the Lord. It is mighty hard just to wait until God has His way." He gave me the following poem, and said, "This expresses my own philosophy of life."

"How hard it is to wait,
When we are laid aside,
To bide the Master's will
And just be satisfied.

But if our hearts complain
And we impatient grow,
We lose God's best for us,
(Continued on page seven)

WHAT NEXT?

God only knows. But there are some things we can be certain about because God's Word is plain and specific.

Would you like to know more about what the Bible says about the doom of Russia? Then you will make no mistake in ordering the book "Russia's Downfall." The writer of this book has spent many years in the study of this one theme.

50c PER COPY — 5 FOR \$2.00

(NO STAMPS PLEASE)

ORDER THIS BOOK WITHOUT DELAY FROM

C. W. HOWELL

305 West 14th Street
COLUMBIA, TENNESSEE

MODERN BAPTISTS SHOULD WALK IN THE OLD PATHS

By J. W. PORTER

"Ask for the Old Paths."

—Jer. 6:16.

"I am the Way."—John 14:6.

Our age may justly be charged with discrediting the deeds of other days and underestimating the attainments of other times. We have fallen upon times when age antiquates rather than sanctifies; when the truth of yesterday is deemed the fable of today. The spirit of novelty has touched and tainted even the spiritual realm. "Give us the new," true or untrue, is the cry of our country. The landmarks of twenty centuries are the laughing stock of many of our generation. In the social, political, and religious world, there seems a determined desire to break away from the old moorings, and without chart or compass, to drift on unknown seas. To what extremity this tendency of our times may yet lead us, it is difficult to determine. At all events, the time is at hand when we should sound a note of alarm, and diligently seek the old paths.

Let us, then, note some of the characteristics of the old way. First of all, it is an OLD way. The Ancient of Days has established it, and while we should make progress, in this way, it must be progress in the God-appointed way. It is not to be progress out of, but in, the old way. It would be well for us to realize that there are eternal verities that neither time nor chance can change or improve. Two plus two equal four in the Garden of Eden, in the morning time, and will equal exactly the same thing till time shall be no more. A circle is perfect and complete, and even the higher critics cannot improve on it. And this leads me to say, that there can be no such thing as a new truth, or a new theology. A new theology would imply a new "theos;" and a new religion presupposes a new revelation, which, according to Scripture, we have no right to expect. Truth is as unchangeable as the God who gave it, and until His nature changes His truth, His truth must remain unchanged. Well may be sung,

'Tis The Old Time Religion'

It was good enough for Broadus,
And for Eaton in his day,
And we are glad that we can
travel
In the good old-fashioned way.

I love to think of "my church"
—a Baptist church—standing the
test of the centuries, and coming
down the ages conquering and to
conquer. Nor can it be gainsaid
that any church, which is not
two thousand years old, is too

young to demonstrate its divinity by divine declaration, or predicate its perpetuity by inspired prophecy. The church whose charter is not issued by Christ, and whose credentials are not in Christ's handwriting, must, sooner or later, see the handwriting on the wall. Every man-made church must share the fate of man, and since it has been appointed unto all men once to die, so shall it be with the work of their hands. True, there are those who hold that all churches, however much they may differ in doctrine, are church branches. The church-branch theory, at best, argues far more for the hearts than it does for the heads of those who hold it. Things that are not equal to the same thing never can equal each other. It is hardly thinkable that Christ would institute two churches diametrically opposed to each other and then tell us that a house divided against itself cannot stand. The final criterion in all ecclesiastical contention, is the sign-manual of the Saviour, and sanctity and succession, must alike characterize the church that was built on the rock. Though hoary with age, time writes no wrinkles on its brow, and being born out of the divine purpose, it was never born to die.

The child of Corsica, standing under the shadow of the pyramids, on the eve of a great battle, and pointing to the pinnacle of the mighty monument of stone, said, "Men of France, from yonder height forty centuries look down upon you." So tonight I offer you the inspiration of a like, though infinitely greater, truth when I say, "Baptists of Kentucky, two thousand years of church achievement look down upon you, to woo you by the witchery of years, and beckon you to greater things for the coming centuries."

Along this ancient way, hovers a mighty cloud of witnesses, the disembodied spirits of our deathless dead encouraging us in the way, for "they too once went sorrowing here." And though the old way leads through mists and shadows, through tears and strife, it leads at last to a city whose builder and maker is God.

"I saw a wayworn traveler
In tattered garments clad,
And struggling up the mountains,
It seemed that he was sad;
His back was heavy laden,
His strength was almost gone,
Yet he shouted as he journeyed,
Deliverance will come."

"I saw him in the evening,
His head was bending low,
He had o'ertopped the mountain,
And reached the vale below;
He saw the golden city,

His everlasting home,
And shouted loud hosannas,
Deliverance will come."

"I heard the song of triumph
They sang upon that shore,
Saying Jesus has redeemed us
To suffer never more;
Then turning his eyes backward,
O'er the race which he had run,
He shouted loud hosannas,
Deliverance has come."

This old way is a BLOOD-BOUGHT way. Blood at the beginning, blood all along the way, and blood at the end of the way. Abel's offering was acceptable because it was a bloody offering; and all down the ages to the coming of our King, the bloody sacrifice pointed to the Lamb of God for sinners slain. And after all is said concerning the difference of the two dispensations, the fact remains that every person who has ever been saved, has been saved by the same power—the dynamics of divine blood. It is as true today, as long ago, on an Egyptian midnight, that only the blood can divert divine wrath.

Probably no deadlier doctrine can be credited to the past century than immersion as a condition of pardon. Beyond doubt, the coming of Alexander Campbell has caused many to make water as indispensable as blood, and this to their everlasting undoing. Either Christ did or did not make a complete atonement; either his blood does or does not cleanse from all sin. To attempt to supplement the atonement, is to render it of non-effect. It is the blood of Christ, neither plus nor minus, that brings salvation to a lost and ruined world.

Standing a few years since on Golgotha—in or out of the flesh, I know not—it seemed that I could hear again the dripping of the blood, and into my soul came these words:

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

Blessed be the blood! Blessed be the blood of the Son of God! Back to the blood be the cry of our century!

Another characteristic of this way is, that it is a NARROW way. Truth, by its very nature, is, and must be, narrow. Its meets and bounds are immutably established, and are as unchangeable as a mathematical equation. It is exclusive as well as inclusive; absolute, indivisible and never contradictory.

The modern cry for greater liberty in faith and teaching involves an undue liberty with truth, and is often raised to hide a horrible heresy. Truth offers all needed liberty to its votaries. Surely a train has more liberty on its track than in all the wide domain about it. The heavenly bodies have more liberty in their God-appointed orbits than they could have flying at random through unlimited space. The moment they leave their appointed paths, they become wandering stars, to be lost in the blackness of darkness forever. Of a truth there is a "broad way," made for broad people, and many there be that travel in it, but it leads to destruction. Personally, we prefer the "narrow way," for with all of its difficulties, it leads straight home at last. Truth abhors compromise, as virtue detests adultery. Indeed, I know of no more pitiable spectacle, than spiritual politicians sparring for points under union rules. Christian union, by a process of compromise and cancellation, is a crucifixion of the Gospel of Christ. A real Baptist believes that he has the truth, the whole truth, and nothing but the truth, and if so, what has he to compromise?

Really, the proposition to compromise one's faith is an insult to any honest believer, and should

be resented as such. Pilate is dead, and Pilateism should not be permitted to live. According to the spirit of our times, Shadrach, Meshach and Abednego acted very foolishly in going into a fiery furnace. Bowing down was a very small thing and to have done so would have shown a liberal spirit and avoided danger. Why should not Bunyan have compromised his faith and saved himself more than a decade of imprisonment? Can it be that our Russian brethren have acted unwisely in being sent to Siberia for their faith? Well may they say:

"My hair is gray, though not with years,
Nor grew it white in a single night,
As men have grown from sudden fears.
But mine has been the fate of those
To whom the godly earth and air,
Are banned and barred, forbidden fare;
And for this my father's faith
I suffered chains and courted death,
And for the same his lineal race
In darkness found a dwelling place."

We know of nothing more alluring, or more deadly, than the siren's seductive song of union. The tiger growls before he pounces upon his victim; the rattlesnake gives his deadly rattle before he strikes; the viper gives his horrid hiss before he implants his venom; the eagle gives his wild scream of warning before he seizes his prey, but union, in the guise of friendship, without warning, beguiles the unsuspecting from the faith once for all delivered to the saints.

While Christ was nailed to the Cross dying at duty's door, he was urged to compromise and "come down from the Cross." Thank God, that He did not come down, but preferred crucifixion to compromise; death in the narrow way of duty, rather than life in the broad way, without conviction or character.

After a long bloody day's battle, the Imperial Guard were called upon to surrender. In response to the demand, a multitude of voices shouted, "The Old Guard can die, they cannot surrender." So with Baptists, long ago they learned how to die for truth, and we trust that they will never learn to live without it.

Let us now notice some of the results of traveling in this way.

First of all, we may have the assurance that we are in the way. I would not say, that if we are saved, we must know it, but I do emphatically affirm that if we are saved, we should know it. Assurance should be the part and portion of every child of God, and he should by all means enter into his inheritance. Spiritual agnosticism is one of the current curses of Christianity. Believe me, it is not the Huxley without the church, but the Huxleys within the church, that are crucifying the cause of certitude among the children of men. "I don't know" never healed a broken heart, or built a Baptist church. Evermore it is true that "knowledge is power," power for time, and power for eternity.

The vast concourse of people who hear me tonight must, one and all, go down to the tongueless silence of speechless clay. The speaker of this hour must perish and pass to nothingness; but I know the power of His resurrection, and though I die and the winds of ten thousand centuries sweep over my forgotten grave, yet out of my flesh I shall see God. Well may we sing:

"Blessed assurance, Jesus is mine!
Oh what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of his spirit, washed in his

blood."

Another blessing of walking in this pilgrim path, is perfect safety.

The thought of apostasy, though inspired by Satan, has been the nightmare of the centuries. Opposed to this horrid dream of sin, is the everlasting security predicated upon the eternal purposes of God. The steps of the saint shall be steady as the walks in the way, for his feet are upon the everlasting rock of ages, and his brow is kissed by a cloudless sky.

Human birth is used to illustrate the relationship between God and His children. This, it will be readily seen expresses an unchangeable relationship. My son is my son, whether he dies in a church or a saloon. The saint may lose his life, but he cannot lose his soul. One may be born again, but he cannot be unborn. It was to those whom he had never known, that He said, "depart."

He who walks in this way, will wish others to travel with him in the way.

The man who is willing to go to Heaven alone, would be lonely there, provided, of course, he should mark those who journey to the better land. We should, of course, be concerned about our own kinsmen, but our concern should not end with them. We should begin at Jerusalem, but should end at the uttermost parts of the earth. The conquest of Kentucky is a laudable undertaking, and, I believe, the God-given task of Kentucky Baptists. For, while the sun does shine bright on "my old Kentucky home," it will shine brighter by far, when the "Son of Righteousness" shall rise with healing in his wings o'er all our hearts and homes.

It is estimated that there are now more than one million unsaved souls in our Commonwealth. From mountain and plain and river is heard the cry, "Come over and help us." Will we hear the cry, or shall we turn a deaf ear to the plaintive wail of this mighty host? God Almighty forbid. We have tarried long enough, the time is at hand when we must "go."

And when we have won Kentucky for Christ, then shall we seek to win the Southland for the Son of God. The South with all its flowery fields and sunlit seas; the South, with all its matchless memories, its splendid present and glorious future, must be saved for Christ and the Baptists. The principal of patriotism, alone, should be sufficient to compel us to labor for the redemption of our beloved land. We have the men and the money, and Almightiness walks majestically by our side. The day of destiny is at hand; the clock of fate has struck the hour; let us to the work, men and women of the Master!

And when our Sunny South shall sing the song of Moses and the Lamb, then shall our motto be, "A Continent for Christ." We will labor, give and pray, till this nation shall come into its "manifest destiny;" till in all its broad domain Jesus Christ shall be "Lord of all." So that when the sun shall rise in the East, his earliest rays shall kiss with blessing a body of baptized believers; and in all his flight in the heavens, he shall never cease to see some church, some college, dedicated to the living God, and when at last he sinks to rest in the far away West, he shall whisper goodnight to some heart, some home, consecrated to triumphant truth.

Nor would we rest even when America has sought and found its Maker and its God. We would send the Gospel to the regions of
(Continued on page four)



HERE ARE SOME OF OUR BAPTIST PECULIARITIES

"Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."—Titus 2:14.

The word here translated peculiar means having "special and distinct characteristics or habits."

Thayer defines the Greek word translated peculiar "a people selected by God from the other nations for His own possession." The idea is the same. God's people are a people chosen by Him to be unlike all other nations and people, with special and distinct habits and characteristics. Baptists are now and have always been that kind of people. God made them so. They please Him best when they are most unlike other folk. He did not choose them because they were peculiar. They were just like other sinners until He created them anew. When He made them over by the new birth He made them peculiar. He chose them and redeemed them and created them anew as a people for His own possession: and His purpose for every one of them is to conform them to the image of His Son. That means

that by His grace and His Spirit and His Word and His Provisions, He is making them more and more peculiar all the time. The purpose of this chapter is to call attention to and stress some of their peculiarities. The more peculiar they become, in the sense of the more they become like Christ, the better they please our Heavenly Father, the more heavenly and unworldly they become and the more people take knowledge of them that they have been with Jesus. These peculiarities are common-place with us; but they were not in New Testament days. Neither are they generally known on this earth today except in a very limited territory in the South. Instead of trying to hide their peculiarities and magnify their likenesses and agreements with other denominations, God wants the Baptists to maintain their separateness and magnify the things, wherein they differ from all other denominations. If you think the writer has put it too strongly, read these words from the lips of the Son of God. "Suppose ye that I am come to send peace on earth? I tell you, Nay; but rather division" (Luke 12:51). He came to send division, according to His own testimony. How does He cause division? He causes division by making His people different from other folk. The things wherein they differ are their peculiarities. Why does He cause division? Because He wants His people to be wholly unlike anybody else (II Cor. 6:11-18). Wherein are Baptists to be a peculiar people? Ought they to glory in their peculiarities or to be ashamed of them? I maintain that their peculiarities are their glory and that in humility and meekness, because they are God-given, they ought to be gloried in.

1. The Baptist Gospel Is The Only Gospel.

The gospel began with the first Baptist preacher. In Mark 1:1 we are told that John's ministry was the "beginning of the gospel of Jesus Christ the Son of God." Is that so or not so? The Bible tells it. The Holy Spirit thought it of sufficient importance to open up the second gospel with that declaration. Is it so? If it is, then there are several very common utterances abroad in the land that Baptists ought to quit endorsing and circulating. If the gospel began with John the Baptist, then the first gospel sermon was preached by the first Baptist preacher. Since Paul says there is but one gospel, the man, who doesn't preach the Baptist gospel, does not preach any gospel at all (Gal. 1:7-8). If there is but one gospel and gospel preaching began with the first Baptist preacher, then every man, who preaches the true gospel, got his gospel from the Baptists and preaches the Baptist gospel. If the first gospel was the Baptist gospel, then honest preachers of the gospel everywhere ought to tell, that there is but one gospel and that it came from God to them through the Baptists. If God gave the gospel to the world through the Baptists, then the Baptists are under supreme obligation to God and to the world to give to them the gospel in its purity. The gospel is a Baptist gospel and Baptists owe it to the Lord Jesus to give the gospel to every creature. That is the ground of missions, according to Paul. It is a debt: a Baptist debt: a debt that Baptists owe to every creature. Listen: "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is I am ready to preach the gospel to you that are in Rome also" (Rom. 1:14-15). Missions is not charity. Missions is a debt that Baptists owe a lost world. Missions is preaching the gospel to the literate and to the illiterate. The Baptist debt is not schools nor hospitals nor humanitarian service nor relief for men's bodies. The Baptist debt to the

By H. BOYCE TAYLOR, SR.
(Up Above)

world is the gospel. The gospel began with the Baptists. It is a Baptist possession. Its publishing to every creature is the Baptist debt. This gospel, that began with the first Baptist, not on Pentecost, is to be preached, the very same gospel, not another until Jesus comes again (Matt. 24:14). Baptism is no part of this gospel (I Cor. 1:17). The gospel is Christ's death for our sins and His resurrection for our justification or in other words the finished work of Christ (I Cor. 15:1-3). The gospel is for the lost—not something we do for Christ but something He did for us. Baptism is for the saved—only the saved. That is why baptism is no part of the gospel. They are not for the same kind of folk. The gospel is for the lost—nobody but the lost. Baptism is for the saved—nobody but the saved.

2. A Baptist Church Is The Only Church.

That is the second peculiarity of the Baptists. The church Jesus called "My church" was a Baptist church. The material was prepared by the first Baptist preacher. In I Cor. 12:28, we are told that the apostles were first in the church. Luke 6:13 tells of their selection by Jesus and the names of the first apostles. In Acts 1:22 Luke tells us that a man could not be one of the twelve apostles unless he had accompanied with them from the baptism of this first Baptist preacher. This first church was a Baptist church therefore because it was built by Jesus, who was Himself baptized by a Baptist preacher. Its first members were baptized by this same first Baptist preacher. Even Alexander Campbell admitted in his debate with Mr. McCalla, a Presbyterian, that the church at Jerusalem was a Baptist church. No other church except the one Jesus built was built out of Baptist material. No other church except the one Jesus built had a baptism, that came from Heaven (John 1:33; Luke 7:30). No other church except the church Jesus built was built by one person of the Godhead. Since no stream can rise higher than its source, the only church in this world, that is a divine institution is the Baptist church: for no other church, except the Baptist church had one person of the God head for its founder. No other church except the Baptist church was founded in Palestine. No other church except the church Jesus built had in its foundation Christ and the apostles (Eph. 2:20). Since the expression "the church of Christ" is never found in the singular in the New Testament, but in the plural, we know that the church, which Jesus called "My church" is an individual, local, organized and assembling body. The only church in the New Testament, that is called a body of Christ was a local church. In I Cor. 12:27 the definite article is left out, so that the literal of that passage is: "Ye are a body of Christ and members in particular." In other words each local body of Christ is composed of individuals, not an universal body, composed of churches, or other organizations. The church which the Lord Jesus built was not only a Baptist church, but He promised that the gates of Hell should not prevail against it. He kept that promise.

Alexander Campbell, who traced a succession through the Baptists, says: "The disciples of Christ are the same race, call them Christians, Nazarenes, Galileans, Novations, Donatists, Paulicians, Waldenses, Albigenses, Protestants, or what you please. A variety of designation affects not the fact which we allege; we can find an unbroken series of Protestants—a regular succession of those who protested against

the corruption of the Roman Church, and endeavored to hold fast the faith once delivered to the saints, from the first schism in the year 250 A. D. to the present day; and you may apply to them what description or designation you please." (Campbell-Purcell Debate, 1837, page 77.)

Again Mr. Campbell says: "Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience."—Christian Baptist, page 409.

Mr. Burnett, one of the leading editors of the Disciples of Mr. Campbell, said in "What and Where Is the Church?" page 73: "Christ founded His church upon a rock, and it has been there ever since. In the days of Alexander Campbell it was wearing the name 'Baptist Church.' With Alexander Campbell we say, the kingdom was with the Baptists before he and his coadjutors started the Reformation."

The only church on this earth that was founded at the right time—during the personal ministry of Jesus Christ: at the right place—Palestine: by the right person—the Lord Jesus: of the right material—the born again, who brought forth good fruit before their baptism: and to which the Lord Jesus promised unending perpetuity, was the first Baptist church, which Jesus built out of the material made ready by John the Baptist. Baptist churches are the only churches on this earth, whose baptisms like a gold dollar are worth one hundred cents to the dollar the world around. The only church on this earth that Jesus could join if He were here, on His baptism, is a Baptist church, for all others say John's baptism is invalid. Baptists say the only baptism that is valid is John's baptism: for it is the only one that came from Heaven. Baptist churches are the only churches on this earth, that will not be plucked up by the roots, when Jesus comes, for He said: "Every plant which My Heavenly Father hath not planted shall be rooted up (Matt. 15:13).

3. Salvation The Condition Of Baptism.

A third peculiarity of the Baptists is that they are the only church in Christendom, that never have in all their history and do not now, make baptism a condition of salvation, either of adults or infants. Baptists have ever taught that babies that die in infancy, as well as all other unaccountable persons, go to Heaven when they die. The only sin they have is the Adamic sin and Jesus as the Lamb of God took away that sin for the whole world (John 1:29; Rom. 5:12-21). Jesus tasted death for every man in bearing the penalty of the Adamic sin for the race. Every man who goes to Hell, goes there for his own sins, not for Adam's.

The Baptist shibboleth for 1900 years has been blood before water, Christ before the church, salvation before baptism. In the Old Testament type of redemption in Exodus 12, that order is very clearly stressed. The blood did two things. It protected them from the wrath of God and delivered them from the bondage of Egypt. Paul interprets that experience for us in I Cor. 10:1-11. The blood was applied in Egypt. They were baptized unto Moses in the cloud and the sea three days afterward. That passage also throws some light on the meaning of baptize eis remission. Israel was baptized eis Moses (I Cor. 10:2). Moses had been their Mediator, deliverer and leader for some time. They were baptized eis Moses, not in order to get him to be their Saviour and deliverer, but because he was their Saviour and deliverer. So in Acts 2:38. The folks on Pentecost were baptized eis remission. If we interpret

Acts 2:38 in the light of Israel's experience and every Old Testament type and shadow, as well as in the light of the whole body of teachings in the New Testament, it must mean be baptized because of the remission of sins. Prof. A. T. Robertson of the Southern Baptist Theological Seminary, than whom there is no greater Greek scholar in this country, said in answer to a query in Western Recorder: "It is perfectly good Greek to translate 'eis' 'because of' in Acts 2:38." The Gospel of John was written to sinners to bring them to faith in Jesus Christ for salvation. The only mention of individual, personal baptism in that gospel is where it is said that "Jesus made and baptized more disciples than John." That reveals two facts. First, only those, who had been made disciples or Christians, were baptized by John the Baptist or authorized to be baptized by the Lord Jesus. Second, in this whole gospel, in which again and again the personal conversations of Jesus with individuals or groups or crowds are recorded, He never mentions baptism. There can be but one explanation to that, namely, that baptism is not for lost men, but for saved men. This was His uniform teaching and practice always. All others except Baptists, either baptize sinners, as one of the conditions of salvation or baptize babies. One of the outstanding peculiarities of Baptists has always been, that they make salvation a condition of baptism, rather than baptism a condition of salvation.

4. Baptists Are Individuals.

This too is peculiar to Baptists. Alas, that some Baptists, who are not very well informed, do not live up to it. Their churches would be saved lots of trouble if they did. Their anxiety for numbers and greed for gain however cause

(Continued on page seven)

Arkansas Pastor Looking Forward To Our Conference



M. L. MOSER

"Last year in November I attended the Conference at the First Baptist Church at Russell, Ky. I went there under the impression that it would be just another conference. I was tired and worn-out and thought that at any rate I would get a few days of relaxation and come back to my church refreshed. To my surprise it was not 'just another conference.' It was a refreshing treat to my soul. I found a group of preachers from several states that were of like mind. Every message was centered in the Word of God. Program, Arminianism and organization were conspicuous by their absence. It was the first Bible Conference that I ever had the privilege of attending that was Baptist, Calvinistic, Premillennial, and Biblical all the way through. I thank God just for the privilege of looking forward to the next conference."

Central Baptist Church
M. L. MOSER
Little Rock, Ark.

The Old Paths

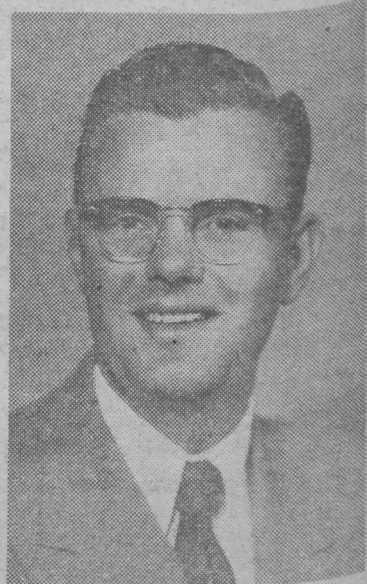
(Continued from page three)
darkness beyond. Far, far across the wild, wide sea, we will seek to send the Gospel to the teeming millions who sit in the shadow of death.

THE BAPTIST EXAMINER

PAGE FOUR

OCTOBER 2, 1954

Missionary Baptist Mission Is Opened In Denver, Colo.



BRO. W. J. CHURCH

Bro. W. J. Church, one of the faithful members of the First Baptist Church of Russell, Kentucky has opened a mission in the city of Denver, Colorado, where the same doctrines as are printed in TBE will be faithfully taught by Bro. Church.

They have Sunday School at 9:30 a. m., with the morning worship at 11:00 a. m., and the evening worship service at 7:30 p. m. Bible Study is held on Friday night at 8:00 p. m.

This ought to be good news to our readers living within going distance of these services. Bro. Church tells us that Bro. Vaughan and wife have been driving in for the services 100 miles each way. People are starving for the Truth and God's elect want nothing else, so here is an opportunity to hear God's Book taught by a faithful man of God.

Ten Reasons Why I Am Not A Roman Catholic

By BRO. BOB NELSON
Edmore, Michigan

1. THE PAPACY IS A HOAX. Peter never claimed to be the pope. He was never in Rome. He knew that Jesus Christ, not himself, was the "Rock." (The word pope means father). It is written "Call no one on earth your Father; for one is your Father, who is in Heaven." Matt. 23:9.

2. MARYOLATRY IS A HOAX. It is written of Christ, "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." Acts 4:12.

3. PUGATORY IS A HOAX. It is a money-making scheme. It is written, "The blood of Jesus Christ, his Son, cleanses us from ALL SIN." I John 1:7.

4. THE MASS IS A HOAX. The wafer-God is a blasphemous fraud. It is written, "But Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God." Heb. 10:12.

5. THE CONFESSIONAL IS A HOAX. It is un-Christian, indecent and immoral. It is written, "There is one Mediator between God and men, himself man, Christ Jesus." I Tim. 2:5.

6. MIRACULOUS MEDALS ARE A HOAX. So are images, crucifixes, "Bleeding Hearts," "Holy water" and similar heathen inventions. It is written, "Thou shalt not make unto thee any graven images." Ex. 20:4.

7. FORBIDDING TO EAT MEAT IS A HOAX. So is the rule against the marriage of priests. It is written, "Some will depart from the faith, giving heed to doctrines of devils. They will forbid marriage and enjoin abstinence from foods." I Tim. 4:1-3.

8. THE ROSARY IS A HOAX. It is written, "But in praying, do not multiply words as the heathen do; for they think that by saying a great deal, they will be heard." Matt. 6:7.

9. I AM A CHRISTIAN. It is impossible to be a true Christian and a true Romanist. It is written, "This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:8,9.

10. I AM AN AMERICAN CITIZEN, and refuse to be the subject of any deluded Italian Prince. It is written, "no man can serve two masters." Matt. 6:24.

If you are a Roman Catholic, I challenge you for the sake of TRUTH, look up the above recorded Scriptures in YOUR BIBLE if you have one. You will find out that your religion is not based on the Bible but a corrupted political organization.

If you are simple enough to believe that you are not qualified to read the Bible, and God did not give you a mind to read it and understand it then let's look at history itself. Do you remember reading that on August 24, 1572, on St. Bartholomew's Day, how 30,000 Protestants (Huguenots) were killed on one day. Have you read about the Great INQUISITIONS? If you lived between 1378 and 1417 whom would you have called Pope when two or three Popes reigned at the same time? Please check any encyclopedia concerning this.

Dear Friend, Jesus Christ is the Way, the Truth, and the Life. Only by trusting in this Person and His work on Calvary's Cross can you be sure of Heaven. If

you can get to Heaven by your good works or the work of the Roman church, then it was foolish for Christ to have suffered and died as our substitute.

Dollar A Month Club Progresses

Several of our readers are showing interest in our Dollar-A-Month Club, for the purpose of retiring our indebtedness against our new press, purchased last November. Although this idea was only suggested recently by one of our readers, this fund already has \$55.00 in it, to be applied against our debt next June.

If only 100 of our readers would cooperate, this press debt could easily be liquidated.

Bro. B. R. Matheney of Clendenin, W. Va., who has been a strong and loyal supporter of this paper for years sends in \$2.00 for this purpose. Ditto for Bro. E. D. Green of New Site, Miss., who says:

New Site, Miss.
Sept. 16, 1954

Dear Bro. Gilpin:

I am sending you an offering for your "press fund" and will send you more when I can. Bro. Wayne Cox of Memphis recommended your paper to me and I know it is the best paper I have ever read. We enjoy every copy more and more.

We pray that you may live a long time and keep this good paper coming out, and that those that love the Truth will send their donations in that you may keep on keeping on.

Yours in Christ,
E. D. Green

Bro. W. E. Melton of Fairfax, S. C., sent a dollar for September for this purpose saying:

"May the good message continue to flow from the press as you edit your paper each week."

Bro. James Pedigo of Sweetwater, Tenn., sends his check for \$12.00, saying:

Sept. 15, 1954

The Baptist Examiner
Russell, Kentucky

Dear Bro. Gilpin:

Will find enclosed a check for \$12.00 for your \$1.00 a month to pay note on press.

I really enjoy The Baptist Examiner and I think it is up to the readers of this paper to support it if possible.

Hoping there will be many that will send \$1.00 per month until the obligation is met, I remain,

Very truly yours,
James Pedigo

As the Lord leads you, may we hear from you.

Dear Bro. Gilpin:

I want to thank you for the many fine articles and sermons that are in The Baptist Examiner.

Charles W. Stobough
Evansville, Ind.

MEET THE POSITIVE SIDE OF LIFE



"...FORGETTING THOSE THINGS WHICH ARE BEHIND, AND REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE, I PRESS TOWARD THE MARK..." PHIL. 3:13,14

Salvation Comes Not By Man's Natural Abilities, But By Faith In God's Word.

By RAYMOND A. WAUGH
San Antonio, Texas

Brother Waugh, author of "The Mythical Book of the Southern Baptist Seminary," is now living in San Antonio, Texas, and is attending school there at the university. His school schedule, since he is a part time student, does not take very much of his time, and he is available for supply work and special meetings of various types. The brethren everywhere ought to keep him busy.

Text: Romans 4:19-25; 5:1-2.

When God told Abraham he'd have a son, Abraham believed God, even though his body, in regard to the flesh and the begetting of children, was dead. He believed God was able to perform that which He had declared by His Word. And though his body was about one hundred years old, he accounted the Word of God to be more vigorous than his own knowledge of natural weaknesses. He believed God rather than the ravages of the work of time.

Concerning this power of the flesh Abraham was literally dead. Then he believed the Word of God and it was accounted to him for righteousness. And through the imputed righteousness of God that which was dead was made alive. The impotent bodies of Abraham and Sarah were given new life. They were in truth dead when they heard the Word of God and through faith believed. As the result of their faith, new life for "dead" bodies was given.

This is God's Word for all who are this day dead in trespasses and sins. The Word is for you! If you will believe the Word of God, which ever speaks of Jesus, the Christ, you will be given new life.

The Virgin Mary had faith to believe the Word of God and experienced that which seemingly is

impossible. She, who had not known her husband heard the Word of God from the Angel and believed it. Anything that she knew through the nature of the flesh was resigned for she said in reply, "Behold the handmaid of the Lord; be it unto me according to your word." (Luke 1:38). Here is evidence that Mary was not faithless. Instead she believed.

That which was impossible naturally was accomplished supernaturally or according to the Nature of God. And that Nature of God is such that no man can understand it by his natural abilities. According to the Word, it is through faith that we must understand Him and His works — not according to our knowledge.

In Hebrews 11:1 we read, "Now faith is the substance of things hoped for and the evidence of things not seen." It is evident that faith is that substance which we have of those things which are yet afar-off. And the evidence is that which we see of that which we, in reality, have not seen yet. This is a spiritual thing. Those of the household of faith have the substance of the Heavenly Glories and the evidence of our Lord's Visible Return. Truly it is a work of faith and not to be discerned naturally.

God takes us further into the Work of His Will by saying, "Through faith we understand that the worlds are framed by the Word of God. So that things which are seen were not made of the things which do appear." (Heb. 11:3). Can we do so foolishly then as to expect that we can understand the Works of God by our natural wisdom? God says that it is through faith that we must understand: this is a spiritual and supernatural matter. So it follows that we cannot of ourselves understand the Word and the Works of God. We must receive the Word of God in faith, believing.

Because this present evil world

insists on coming to a knowledge of this, His Word of Creation, through the medium of its natural understanding God lays this judgment, "Of this they are willingly ignorant, that by the Word of God the heavens were of old. And the earth standing out of the water and in the water." (II Pet. 3:5). Perhaps you ask, why does God pass this judgment "they are willingly ignorant?" He does it because He has given His Plan and order of creation and the one world of men will not believe it. Rather, it rejects God's Word that it is through faith that we must understand and goes off, seemingly oblivious of God, to determine the origin of things by the natural evidences. Men of this world refuse to believe that, "The things which are seen were not made of things which do appear."

And any branch of learning or educational system is a blind alley of total darkness if it opposes the Written Word of God as it is attested to by the Lord Jesus and given through His Prophets and Apostles. Judas went out, and it was night! And wherever there is no Word of God there is no Christ of God. And wherever there is no Son of God there is no Light of God. And wherever there is no Light of God there is only the darkness of sin and hopelessness!

The world today lies in this darkness. It is under a cloud of ignorance because it will not have faith to believe. It studies the Works of God's Word but refuses to believe the Word. It studies the mechanism of the human body in order to enable it to cope with the ravages of time. But this world is willingly ignorant of God's Word concerning man's (Continued on page six)

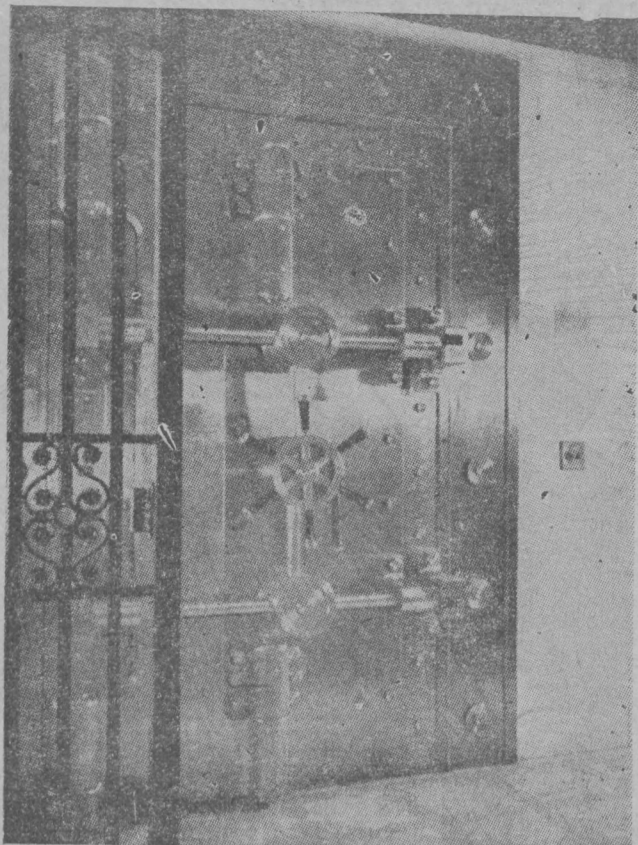
THE BAPTIST EXAMINER

PAGE FIVE

OCTOBER 2, 1954

Y'ALL COME

Lord Willing, We Will Be There



Bound Volume Of This Paper For Year Of '53

One announcement has been made that we have the copies of this paper for 1953 in cloth binding for sale at \$5.00 a copy. Only a very few copies remain. Here is your opportunity to secure a bound volume of one whole year's edition of the paper. Better take advantage of this offer today, as I am sure the few copies we have on hand will be sold within a few days. First come, first served.

They believed the Word. Thus by faith they could believe He was the Messiah for whom they were earnestly looking. In John 1:45 we read, "And Philip found Nathanael and said to him, we have found Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph." And Nathanael, when he saw and heard Jesus, said, "Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49).

Here is the Wonder which the world will not receive. These were looking for the Messiah because they believed the Word of God. And when they saw Him they believed the Word which He spoke because they believed the Word of God which Moses and the Prophets had written of Him.

The World today does not believe the Word of God. It considers at once that God's Creation account of men is a myth. And it gives it no more place than it does the Babylonian tales. The world of men devoid of the faith to receive God's Word digs in the earth and proposes that man is from the same "evolutionary tree" as the ape; just another branch so it says. The possibility of God's supernatural creation of man is rejected. Instead, the world of unbelievers maintains that man has risen from an amoebic mass to the status of the beast and up to his present social and cultural plane by some evolutionary process. It also maintains that man is still on his way up.

God, however, presents a slightly differing picture of this particular subject. God's order of creation is that man was created supernaturally and was to have authority over the earth and all things upon it except the tree of good and evil. This creation was to remain in a state of supernatural, endless, powerful innocence. Further the creation was to remain in this state or die. The creature, man, did not believe God's Word of promise and judgment. And because of the unbelief which bore the evil work death and its attending losses was pronounced.

God's order is just about the opposite of natural man's understanding of creation. And only an enemy of the Word and its Author would seek for a "compromise" understanding. Rather, all who hold to the world's order of from beast to man, low to high, and worse to better by the evolutionary process stand at odds with God. The argument is not with me; it is with God's Word. And His Word is a Work with just two effects; namely, those who believe it receive Jesus and are blessed with salvation, but those who reject it fall into condemnation and eternal damnation.

God's order of creation, man's unbelief, and the resulting condemnation cannot be understood by the natural man. For it is only through faith that we can understand the design of God. Only thus can God's order of creation, condemnation and regeneration be understood by man.

Abraham, when his body was dead as far as the begetting of children was concerned, believed God and it was accounted to him for righteousness. And that which was naturally dead was supernaturally alive. Through faith he heard the Word of God and believed it and new life was given

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10: 28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

Pastor Needs Prayer

(Continued from page one)
or a wedding if the message that he brings is backed up by the prayers of the congregation.

The apostle requests also that the Christians will pray for him that he might effectively present the message of the gospel. The effective preaching of the gospel is that which is done in the power and demonstration of the Holy Spirit. This kind of preaching cometh not forth except by prayer and fasting. II Thessalonians 3:1 "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." There is a preaching that is effective, and sad to say, there is preaching that is ineffective. The preaching that is effective is that preaching which goes forth in the power of God and is the preaching that is accompanied and saturated by the prayers of Christian people. Paul asked the church at Rome to pray for him in order, "That I may come unto you with joy by the will of God, and may with you be refreshed." Certainly this refreshing would be in the preaching of the gospel of Jesus Christ. He tells Philemon, "Through your prayers I shall be given unto you." Even in the midst of great controversy in preaching as recorded in Philippians chapter one, the apostle Paul says in verse nineteen, "For I know that this shall turn to my salvation through your prayers and the supply of the Spirit of Jesus Christ." By the earnest prayer of God's people, Paul's ministry would be effective in edifying and building up the believers in the faith. His preaching would be effective in preserving the truth for posterity. His preaching would be effective in sending forth the believers as living witnesses to a dying world.

I earnestly plead with you that you would pray for your pastor. That you will pray for your pastor individually and collectively. Pray for your pastor in your home, by the side of your bench, in the school, wherever you may work, and whenever his name may come to your attention. Pray for him that he may be kept from evil, Pray for him that doors of

opportunity and words to speak will be given unto him. Pray for him that his ministry will be effective in your midst. I would like to close this article with a benediction, "Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory." Pray for your pastor.—The Pilot.

Faith In God's Word

(Continued from page five)
eternal damnation if he does not have faith to believe. The world and its learning are dedicated to the preservation of the things which are seen. But in the midst of all that men call progress, decay, corrosion, and death and its corruption reign. The world has put last things, the seen, first and forgotten the most necessary things; namely, God, eternity, the spiritual, and the Way of Salvation for the lost of this world.

How can we arise from this dilemma of unbelief? This we must do for it is producing the ignorance which motivates the material and temporal ambition of the present evil world. Can there be any hope for us if we stand by a generation of men who reject the things of the spirit? Will there be any light on the darkened way if we stand with a people who reject the Word of God and put forth their ignorance of materialistic learning as truth? The answer of course is no! For only God is light and in Him is no darkness at all. We must come to God, His Word and His Way!

The Jews of Jesus' day walked in the darkness of unbelief and ignorance and stumbled at the Rock, even Jesus. They stumbled because they saw the man and did not see God. They saw with the natural eye and their blindness remained. They heard with the natural ear and remained deaf. They would not believe the Word of God and their darkness of heart and mind remained.

Those who were to be Apostles and disciples, however, had the faith to believe. They heard John the Baptist say, "Behold the Lamb of God," (John 1:36) and believed.

an old body.

This is still God's message to a lost and dying world: "Jesus Christ died for our sins according to the scriptures . . ." And every person who finds himself or herself dead in trespasses and sins can believe in the Word of God and know life-eternal through God's gracious provision of a Saviour! This is God's only and perfect return from death to life for all who will accept it!

God has provided that man should attain a status far above that of angels if he is willing to come God's supernatural way. But it is not a way of "wisdom," knowledge, or growth, it is the spiritual way "through faith in Jesus, the Christ." Through faith in God's Word one is to believe on Jesus. And when one believes the Word of God one will receive the Son of God of whom the Word so completely and adequately speaks. As it is written, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but it passed from death unto life." (John 5:24).

On what do you stand today? Is it your understanding of the natural by your natural abilities? Or do you stand on the solid rock, through faith believing on the Son of God through the Word of God? May you have such faith right now!

"Dear Bro. Gilpin"

(Continued from page one)
read. I read it from cover to cover and I get so much good from it. There are not many of the old-fashioned Baptists here in Arizona, I am sorry to say. I am one of the Land Mark Baptists too. I seldom get to hear my kind of preaching. There are only two churches of my kind in Phoenix. May the Lord bless you in your works.

Thank you,
Annie V. Page
El Mirage, Ariz.

I want The Baptist Examiner to continue for I think it is one of the best papers out. Use the dollar I am sending for what you need most.

Yours truly,
Lucy Trammell
Newnata, Ark.

Your "Baptist Examiner" is the best paper that I have ever read. My appreciation of it grows with every issue that I read. May the riches of His grace be yours in your labours for Him until we meet together in the skies.

THE FAITHFUL FEW

In every church, in every clime,
When there's some work to do,
It's very likely to be done
By just the "Faithful Few."
Many folk will help to sing,
And some are glad to talk,
But when it comes to doing things,
A lot of them will balk—
"I can't do this, I can't do that:
Excuse me, please, this time—
I'd be glad to help you out,
But it's not in my line."
So when the leader looks about
For some who'll help to "do,"
He nearly always has to go
And ask the "Faithful Few."
He knows full well, they're busy too,
And always hard at work,
Yet he is sure they'll not refuse,
Nor any duty shirk.
They never stop to make excuse
But always try to do
The very, very best they can
To smooth the way for you.
God bless, I pray, the Faithful Few,
And may their tribe increase!
They must be very precious to
The blessed Prince of Peace.

(Sent in by Sister Charlie Burns, Buchanan, Ky.)

When Will Simmons' Book Of Doctrines Be Re-printed?

We are taking advance orders for this book at \$4.00 a copy, and just as soon as we can get sufficient orders to purchase the stock to print the book, the actual work will begin. It will cost at least \$4000.00 to bring out a new edition. We ought to have 500 advance orders to help us with the cost. Won't you send in your order today for the book? It will help us greatly as we try to re-print this big book for God's own glory.

Yours for Christ,
Eld. George W. Hurst
Bastrop, La.

I consider your paper, The Baptist Examiner, as one of the finest Christian papers in America. Keep up the good work, and may God bless you.

Sincerely yours,
Eld. V. A. Bowen
First Baptist Church
Three Rivers, Mich.

I would be a mighty lonesome person without The Baptist Examiner. Let's hope and pray that it is God's will that it is kept in circulation. And if it is His will, it will be.

Yours in Christ,
Mrs. W. H. Buchanan
Livermore, Ky.

You are really putting out a fine paper. What a great help it is "contending for the faith once delivered to the saints." May the Lord continue to give you strength and grace "to declare boldly the whole counsel of God."

Mrs. James G. Lowe
Route 4
Holden, Missouri

We enjoy your paper and the way you stand for the truth. We think it is the soundest paper that we have seen since the News and Truths have stopped. I thank the Lord that we still have some sound Baptist preachers that are not afraid to preach the truth.

Your brother in Christ,
Mr. and Mrs. Ed Ellis
Murray, Ky.

Your sermons are a great inspiration to me. Your column, "I Should Like To Know," has been a great help to me and is worth (Continued on page eight)

"An Exposition Of Ezekiel"

(Continued from page two)
Rich blessings, He'd bestow.

This rest is but to trust
And question not His will,
In sorrow or in joy,
Abiding with Him still

To wait and murmur not,
His law be our delight,
For all His paths are peace
And all His ways are right."

I am satisfied that these old Jews had a hard time learning to wait until God's time. When you think about the wasteland of Israel and how the land itself was wasted for hundreds of years, and when you think about how that Israel had no nation and that the Jew had no homeland, I imagine that when some pious Jew read God's Word, he must have wondered, why, why, why must I wait? My brethren, they waited until God's time. You and I, regardless of what problems may come to us, and irrespective of what difficulties may confront us, need to learn that we must wait until God's time.

IV

NOTICE WHAT GOD SAYS ABOUT GIVING THIS NATION A NEW HEART.

In the twenty-sixth verse, we read:

"A NEW HEART also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Primarily, God is talking about the nation as a whole. Primarily, He is not speaking about individual conversion and regeneration. Though God was primarily speaking about the nation of the Jews as a restored nation, the same thing takes place every time that God saves a lost sinner. He puts within him a new nature that he has never had before. What God did for the Jewish nation as a nation, God does for every individual sinner as a sinner.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the DIVINE NATURE."—II Pet. 1:4.

Beloved, when God saves you, He puts a nature in you that you have never had before. All that you had previous to your conversion was that heart of stone. All that you ever had before you were saved was that old unregenerate, godless nature, but when God saved you, He put a new nature on the inside—the nature of God Himself.

Oh, what a change comes to a man when God saves him! When a man joins the church, when a man turns over a new leaf, when a man reforms, there is not any change on the inside. He has the same old wicked heart that he had before. He has the same old devilish nature that he had before. He has the same old ungodly disposition that he had before. He hasn't a thing there to help him, but when God saves him, He puts a new nature on the inside.

Oh, let me speak to that man or woman who is here today who is unsaved. When you join the church, God does not make any difference within your nature. When you are baptized, God does not make any difference within your nature. When you reform or turn over a new leaf, God does not change your nature. But, beloved, when God works—when God regenerates you and makes you over again—He takes away the heart of stone, and puts a heart of flesh on the inside. My brother, my sister, if you are God's child, you can put your hand upon your bosom this morning with the assurance that all is well with you, for God has put a new heart, a new nature, on the inside.

V

NOTICE THE SOVEREIGNTY OF GOD.

In the twenty-sixth verse, God

said:

"I will give you an heart of flesh."

If you will read the twenty-third through the twenty-eighth verses of this thirty-sixth chapter of the book of Ezekiel, you will find that the words "I will" occur eighteen different times. This expression is the expression of sovereign grace.

I am glad this morning, beloved, that I can preach to you a God of absolute sovereignty; a God who does as He wills, a God who does as He wishes and as He pleases, and a God who does not take man into consideration. I am glad that from this pulpit there can go forth a message of sovereign grace, and, beloved, when God deals with a man, He deals with him on the basis of what He wishes to do, rather than what man desires to have done.

It thrills my heart to preach a sovereign God. It thrills my soul to believe that He is a sovereign God. I do not know anything that ought to lift a child of God more than to know that the God he loves is a God of absolute sovereignty. He will not even permit anything other than that which pleases Him. It blesses my heart to know that the same God who promised a new heart and a new spirit is the same God that deals with us today, and as a God of sovereignty He looks after us and cares for us and leads us day by day. Doesn't it bless you to know that He said:

"And we know that all things work together for good to them that love God."—Rom. 8:28.

Doesn't it bless your soul to read that verse of Scripture, which says:

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

—I Thess. 5:18.

I tell you, beloved, you can not do that except on the basis of realizing that He is a sovereign God.

VI

WHEN ISRAEL IS RESTORED IN THE LAND, ISRAEL IS GOING TO LOATHE THEMSELVES FOR THEIR SINS.

In the thirty-first verse, we read:

"Then shall ye remember your own evil ways, and your doings that were not good, and shall LOATHE YOURSELVES in your own sight for your iniquities and for your abominations."

God has already said that He is going to restore the nation and the land and that He is going to put a new heart and a new spirit within them, and He says that when He does, they are going to look back and are going to loathe themselves for their sins and their iniquities and the things that they have done. Now, beloved, do you think that the Jew has ever come to that place yet? In the main, no, because they haven't been restored to the land. They have only had a partial restoration, but there is coming a day when every Jew in the world is going to look up and trust the Lord Jesus Christ in one single day. Isaiah 64:8 says that a "nation will be born" in a day's time, and when that happens, they will loathe themselves for their sins.

What is true concerning the Jew is certainly going to be true concerning every child of God. There is a day coming when every child of God is going to loathe his sins.

"And God shall wipe away all tears from their eyes."

—Rev. 7:17.

Someone said to me years ago that there weren't going to be any tears in Heaven. Not so, beloved. Don't you, for one moment's time, think that there are not going to be any tears in Heaven. The Word of God tells us that God is going to wipe them away. Do you mean to tell me that you who have lived within this world, and as a Christian you haven't lived as you should even though He saved you by His sovereign grace, that there won't be some tears of regret because of that worldliness? Do you mean to tell me that you can take that money that you earn day by day and squander it upon yourself and

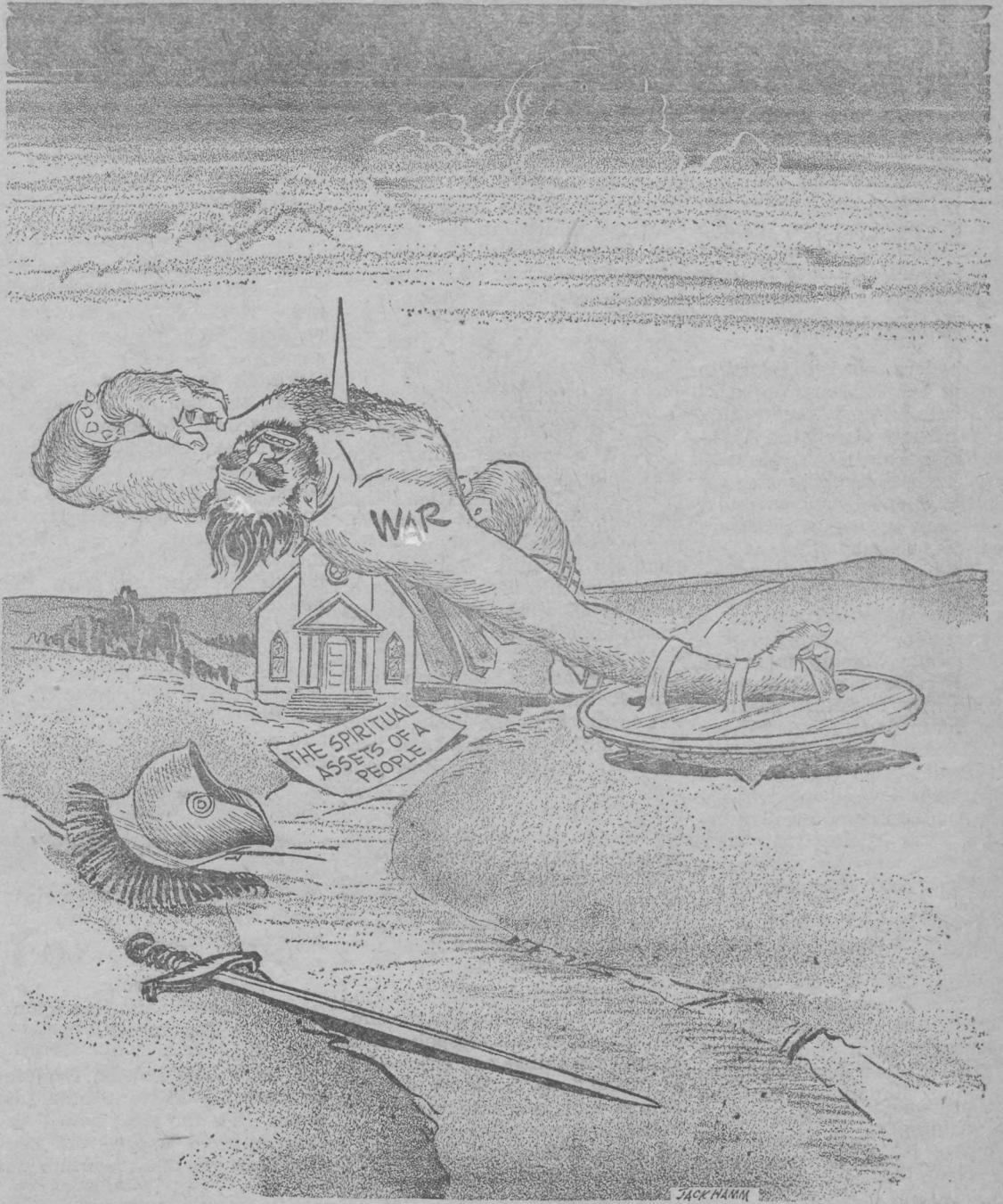
never pay God His tithe, to say nothing of an offering and never regret it? Do you mean to tell me that you can use that money selfishly and stand in His presence to say that you have been saved by grace, without there being some tears of regret within your eyes? Don't tell me that you, as a child of God, can stay away from the worship services in the house of God Sunday after Sunday and week after week, as though you might not be saved, and then when you come to stand in His presence and realize that you have been saved by grace, that you are going to stand there with anything but tears within your eyes.

Oh, the times of opportunity that we have wasted since we have been saved! Oh, the days that we could have served Him that we have wasted in the service of the world! Oh, the hours that we might have spent in His devotion and the reading and studying of His Word, but we have given them to the world! Don't tell me that you can stand in the presence of a thrice-holy God and say that you have been saved by His grace without loathing yourself for the life that you have lived and for the poor service that you have rendered without there being some tears of regret.

Then it says, beloved, that God is going to wipe away those tears from our eyes. You have known what it was to have tears. You have known what it was to have tears over sin or over some trouble, or maybe over sorrows of one kind or another. You have known what it was to have tears in this life. Beloved, some day the God of all grace is going to wipe all the tears away.

Do I speak to someone who is troubled this morning? Do I speak to someone who is heavy hearted today? Do I speak to someone this morning who has a burden? Do I speak to someone this morning who needs comfort and who needs to be cheered by the Lord. Do I speak to someone who needs to have his soul lifted? May I remind you that some glad morning,

GREATEST DEFENSE WEAPON



some sweet morning, our God promises to wipe away all tears from our eyes.

VII

GOD IS GOING TO DO BETTER FOR THE JEWS THAN HE HAS EVER DONE IN THE PAST.

Beloved, what God is saying that He is going to do for the Jew, is what the Jew is going to do in turn, in behalf of the Lord. The Word of God tells us how the Jew is going out as a missionary to all of the world. Listen:

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

—Zech. 8:22,23.

Yes, beloved, God is going to do better for the Jew than He ever did for them in the past, and the Jew is going to do better for God than he has ever done in the past.

I wonder this morning if you and I can not take those two little words, "do better," (Ezek. 36:11) and make them real in our own experience today. I wonder if you are satisfied with the way that you have lived. I wonder if you are satisfied with your church-going. I wonder if you are satisfied with your praying and your devotion and your Bible-reading. I wonder if you are satisfied with everything that has taken place in your life this morning. I wonder if you and I might take these same two words for a message to our own souls today and as we face tomorrow might do better in His service. The apostle Paul said:

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

—Phil 3:13.

Oh, might God help you to lay

Baptist Peculiarities

(Continued from page four)

them to pierce themselves through with many sorrows. Baptists never baptize children on the faith of their parents. There are no proxies in the religion of the Lord Jesus. Every individual repents for himself and believes for himself and is baptized for himself and that too as a voluntary act of his own. Baptists do not teach that a wife ought to join the church with her husband or vice versa. That was one of the heresies of W. H. Whitsitt, that caused him to lose his position as president of the Louisville Seminary and professor of Church History in that institution. Baptists are individualists. Jesus was an individualist. He plainly taught everywhere that homes ought to be divided, two against three and three against two, rather than disobey the truth or be disloyal to Him (Matt. 10:32-39). He taught very clearly that His disciples ought to follow and obey Him, even if it broke up homes (Mark 8:34-38; 10:29-31; Luke 10:25-35). Every duty is an individual duty of the individual soul to Jesus Christ our Lord. He should be obeyed at any costs and at all hazards. Jesus said: "Why call ye Me, Lord, Lord, and do not the things, which I say?" "Behold to obey is better than sacrifice, to hearken than the fat of rams for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry" (I Sam. 15:22-23).

(Continued on page eight)

aside all that is within the background and reach out toward the future and do better in the service of the Lord tomorrow than you have done today!
May God bless you!

Bahaism

(Continued from page one)
thriving Jewish city is built upon Mt. Carmel, where the contest between Elijah and the prophets of Baal occurred. As we entered the city, we saw a great gold domed temple looming up on the side of Mt. Carmel. Upon making inquiry we found that this Bahaistic sect has erected the building. They have another temple here in America, but that great building on Mt. Carmel is their main structure.

Doesn't Matter!

This modern sect is designed to be a sort of "Mother Hubbard" affair that takes in everything else in the way of religion. Catholics, Protestants, Jews, Mohammedans, and everything else religiously can fellowship under their banner, and no questions are raised as to their different beliefs. Talk about "broadness"—they have reached the very climax. They have services of a sort in their big temple, but a part of their worship is in the form of gardening. They have magnificently beautiful grounds, laid out very much like a Persian rug. Looking down upon this great garden from the heights of Mt. Carmel above, it looked as if a huge rug had been unrolled before us. They express their worship in that way—by growing a beautiful, ornamental garden.

Strange Place For Such A Temple!

Ironically that temple, dedicated to the proposition that it doesn't matter what one believes religiously, is built on the site of one of the greatest demonstrations of religious intolerance that the world has ever witnessed. Elijah assumed that both Baal and Jehovah couldn't be true gods. One was true and the other false, and he demanded a show down as to which was the true. (Read I Kings 18:36-40). When it was proven that Baal was a powerless god—a fake and a fraud, Elijah demanded the execution of the false prophets who represented the fake deity. Bahaism would have built a temple for the whole outfit, Elijah and all the rest, and would have said, "It doesn't matter."

Why It Matters As To What One Believes

Despite the attitude of Modernism, despite the teachings of this new sect and others with kindred doctrines, IT DOES MATTER as to what one believes religiously. WHY?

1. BECAUSE CONTRADICTORY BELIEFS AND TEACHINGS CAN'T ALL BE TRUE. Some are lies, and lies will lead people into all sorts of trouble.

2. IT MATTERS BECAUSE LIFE AND CONDUCT IS DETERMINED BY THE DOCTRINES OF BELIEFS ONE HOLDS. People do not hold high ideals and high standards of conduct while living at the same time as criminals. It is wrong thinking that leads to wrong behavior.

3. IT MATTERS BECAUSE THE BIBLE SAYS IT MATTERS. "How can two walk together except they be agreed?" (Amos 3:3). "That ye be of the same mind" we read again. It matters what one believes politically, and it matters even more religiously.

God's Word

(Continued from page one)
are happening all over the world which were prophesied thousands of years ago. What God said regarding great nations have come true. Those things which were prophesied of the Jews are coming to pass. Our Lord's earthly life it outlined in every detail in the Old Testament. Everything has come true regarding His earthly career.

THE BAPTIST EXAMINER

PAGE EIGHT

OCTOBER 2, 1954

Dukes And Kings

(Continued from page one)
any king over the children of Israel. It is the old story, but ever new, of suffering now and rest hereafter, of weeping now and Heaven hereafter, of wearing the crown of thorns now and wearing the crown of glory hereafter. He is Esau, the father of the Edomites. But Jacob dwelt in the land of his father's sojourning, in the land of Canaan. So closes the chapter of dukes and kings.—Serving and Waiting.



Milk

(Continued from page one)
"It is a strange thing," Bro. May told the recent World Congress for Milk Utilization "that although no man alive has ever grown to manhood without depending on milk in the first months of his life, hundreds of millions of adult human beings frown upon its use and disregard the help it could bring them."

This ignorance, contempt, and superstition regarding milk did not spring from the Bible; for in it the land which the Lord promised to Israel is described as a land "flowing with milk and honey," eighteen times. Milk and honey are reputed to be among the most perfect, natural foods.

There is such a thing as the "sincere milk of the Word" (I Peter 2:2). Christians of all ages are exhorted to desire it, as new born babes desire milk.

The milk of the Word of God has often been defined as the simple things of the Gospel; while the deeper things are referred to as "meat," or "solid food." Although milk is specially good for babes, it is nevertheless good for all ages; and should be desired along with solid food.

The Corinthian and Hebrew Christians were chided for their inability to take anything but milk when they were old enough to have taken solid food (I Cor. 3:2; Heb. 5:12). A Christian who is in splendid spiritual health appreciates both the milk and meat of the Holy Scriptures.

Baptist Peculiarities

(Continued from page seven)

5. The Bible Is The Final Authority.

Baptists are the people of the Book. The Bible is the final word on every subject on which it speaks. There is no appeal from it. It is the court of last appeal because it is the perfect Book. "The Scripture can not be broken" (John 10:35). If the Scripture can not be broken, it can not be amended or reversed or changed. It is the final word on all questions of truth or doctrine or duty or life. Jesus said so. It is an unchangeable authority. "Think not that I am come to destroy the law or the prophets: I am not come

to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:17-18). W. C. Wilkinson in his book, "The Baptist Principle," says that this underlies all other Baptist principles. We base and build all other teachings and obligations on this fundamental and final principle, namely, that the Bible is the final authority on every question. The Bible, the Bible alone, is our only and all sufficient rule of faith and practice. "Nothing beyond what is written." "It is written," was the answer of the Son of God to the Devil in every text. In other words, the Son of God said, the Book is final. No amount of argument or explanation or sophistry can answer or do away with the Book. The Bible is God's final answer on all questions. It needs no supplement. When the rich fool in Hell wanted Lazarus sent to his brothers to warn them not to come to that place of torment, Jesus said, "No, they have the Book." If they will not hear that, they will not hear at all. No supplement or addition to the Bible. "It is written" is God's final and authoritative answer on all subjects.

"Dear Bro. Gilpin"

(Continued from page six)
much more than the price of a year's subscription.

Yours truly,
Mrs. Ollie Howerton
Repton, Ky.

I enjoy The Baptist Examiner so much I don't want to miss one paper. It is the most help I have ever enjoyed except the Bible. God bless you and the entire staff.

Mrs. L. E. Myers
Lawrenceburg, Tenn.

I have really been blessed with your paper. Thank God for some real New Testament Baptist preachers in this apostate day, of universal churchism, interdenominationalism, unionism, etc. May God continue to use you and your paper.

Sincerely,
Loren Ehm
Phillipsburg, Kan.

My family has received countless blessings from your sermons and I have found it to be a great help in teaching and preaching God's Word. Our prayers go up for you and the work you are doing.

Yours in Christ,
J. Otis Stallings
Glen Dean, Ky.

I have been reading The Baptist Examiner for a long time and would be lost without it as I look forward to its coming every week. It has such good sound teaching in

TWO PRAYERS

Last night my little boy,
Confessed to me
Some childish wrong;
And kneeling at my knee,
He prayed with tears—
Dear God make me a man
Like Daddy—wise and strong,
I know you can.

Then while he slept
I knelt beside his bed.
Confessed my sins
And prayed with low-lowered head.
"O God make me a child
Like my child here—
Pure, guileless.
Trusting Thee with faith sincere.
—Author Unknown

"A little child shall lead them."

it that it has been a great blessing to me since I became a Christian.

A sister in Christ,
Mrs. L. Baker
Route 4
Lancaster, Ky.

I look forward to TBE every week and read it from cover to cover. I'm hard of hearing and it gives me much comfort to read. Keep up the good work you're doing. I'm sure there's a great reward awaiting you at the end of the race.

Your sister in Christ,
Mrs. Sarah Fletcher
Teays, W. Va.

GIVING

"Ye looked for much, and lo, it came to little; and when we brought it home I did blow upon it. Why? said the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house."—Hag. 1:9.

Churlish souls stint their contributions to the ministry and missionary operations, and call such saving good economy; little do they dream that they are thus impoverishing themselves. Their excuse is that they must care for their families, and they forget that to neglect the house of God is the sure way to bring ruin upon their own houses. Our God has a method in providence by which He can succeed our endeavors beyond all expectations, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of the Scripture that the Lord enriches the liberal and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he had never dreamed, and I have as often seen the mean, ungenerous churl descend to poverty by the very parsimony by which he thought to rise. Men trust good stewards with larger and larger sums, and so it is frequently with the Lord; He gives by cartloads to those who give by bushels. Where wealth is now bestowed the Lord makes the little much by the contentment which the sanctified heart feels in a portion of which the tithe has been dedicated to the Lord. Selfishness looks first at home, but Godliness seeks first the Kingdom of God and His righteousness, yet in the long run selfishness is loss and Godliness is great gain. It needs faith to act towards our God with an open hand, but surely He deserves it of us; and all that we can do is a very poor acknowledgment of our amazing indebtedness to His goodness.

—Spurgeon.

ASHAMED OF JESUS

When the soldier has a commander to be proud of he is proud of him. "I served under the Duke of Wellington," old men said grandly for many a long year, "I was with Gordon," "I belonged to the Stonewall Brigade," or "I was with Grant in Richmond." All good. But better, "I follow Christ. My Captain as the Lord." "I am not ashamed to own my Lord."

"Ashamed of Jesus? Sooner far Let evening blush to own a star."

"Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God." That is Jesus' assurance.

A Wandering Jew Plans To Attend Russell Conference



ELD. JACOB GARTENHAUS

For some thirty years I have attended many conventions, Bible and Missionary conferences, but from none of them have I derived the inspiration that I got at the last Thanksgiving Conference held with the First Baptist Church of Russell, Ky.

Baptists believe that all Scripture is given by inspiration, that people are hopelessly lost without the Saviour, that Jesus is all-sufficient, that salvation is by the grace of God through faith, and cannot be earned by good deeds. They believe in the bodily resurrection, ascension and return of our Lord, the perseverance of the saints; in the two ordinances of the New Testament Church—baptism and the Lord's Supper; in a Heaven and a Hell; that the Gospel is to be preached to the ends of the earth. But how many Baptists know all of this?

All of these precious doctrines of the faith were so earnestly and convincingly set forth by every one of the speakers at your conference. And not only were they fed spiritually, but the most sumptuous meals were provided, to say nothing of the fine Christian fellowship—all of which was a taste of Heaven.

JACOB GARTENHAUS
Atlanta, Georgia

God's Claim To Money

1. God claims a portion of our substance, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."—Lev. 27:30.

2. Withholding this claim is to rob God. Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.—Mal. 3:8.

3. Worldly prosperity to those who honor God with their substance. "Honor the Lord with thy substance and with the first fruits of all thine increase so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3:9-10.

4. It is accepted according to what a man hath. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—II Cor. 8:12.

5. It should be given willingly. "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver."—II Cor. 9:7.

6. Does poverty or limited means excuse any one from giving to the Lord? "They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17-18.

Read also I Cor. 16:2 and Mal. 3:8.—Champion.