

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 8:29.

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Jesus--Only One With Previous Existence

By ROY MASON
Tampa, Florida

was yet more astonished to learn that the One known as Jesus, had during His previous existence had to do with the creation of the universe. Now that man had been going to church off and on for a lifetime, yet he was ignorant of one of the most fundamental truths concerning Jesus Christ. If he were in that state, what about many others—are not they in the same condition? However, there are educated people, and people who have studied the Bible who deny the eternal existence of Jesus Christ. Who are some of these?

1. The Unitarians deny the eternal existence of Christ. Since they deny His full deity, they must necessarily deny His eternity for the two go together.

2. The radical Modernists deny His eternal existence. They too deny the full deity of Christ, making Him to be a mere man. Of course no man existed eternally. Each one of us started existence here on this earth.

3. Some of the Modern sects, like the Jehovah's Witnesses deny the eternity of Christ. They insist that He was made to become divine following His coming into this world. Just remember that all religious groups who are (Continued on page six)

1. Is it right for a Baptist Church to have suppers in the basement of the church, when the same rooms are used for Sunday School on Sunday?

No. God's House is for worship only. Read Jesus' words in Mt. 21:12,13. Paul specifically says that it is wrong to eat and drink in God's House. Cf. I Cor. 11:22. He even goes so far as to say that the person who does eat and drink in God's House despises the church of God. "Despise" does not mean "hate." Instead it means to "look down upon," or "hold as inferior." Then the group that eats and drinks within its building looks down upon the church with contempt. God pity the church whose pastor leads them to "despise" the church of God!

2. Where did Cain get his wife? Was she his sister?

In all probability an affirmative answer to the last question will serve as an answer for both questions. Since there was no one else on earth to marry except his sister, then Cain didn't have too much choice in the matter. Gen. 3:20 refers to Eve as the "mother of all living." This implies a number of offspring, and doubtlessly, is was one of these—his sister—

that he married.

3. Is it right to use grape juice and crackers for the elements of the Lord's Supper?

This is a question that continues to be asked, though we have answered it many times. It just isn't the Lord's Supper unless unleavened bread and wine is used. It is a perversion of a holy ordinance. One might as well use ice tea and light bread. If you can substitute crackers and grape juice, then you might as well substitute sprinkling for immersion, or baby baptism for believer's baptism. In fact you might as well throw the whole Bible away and substitute common sense or human reason. If you don't accept all the Word of God, then just throw it all away as worthless. The fact that they became drunken at Corinth at the Lord's Supper, is sufficient to show that wine was used. It is a bad thing to substitute and tamper with God's Word. Either take it as a unit, or else discard it as a unit.

4. You said recently that it was wrong to support men like De-Haan. Do you have proof of his departure from the Faith?

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Five Points Of Calvinism Seen In Matthew's Call

By FERRELL GRISWOLD
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"And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, follow me. And he arose and followed Him."—Matt. 9:9.

In the call of Matthew we have one of the clearest descriptions of the five points of Calvinism as is found in the entire Word of God. In this day of "free-willism," when man has brought God down to "pocket size," we need to re-sound the five-points of Calvinism with new power. I am convinced that nothing will put God into His rightful place and man into his as will these most wonderful, Scriptural, evangelical truths.

1. Total Depravity and Inability. We saw a man, named Matthew, sitting at the receipt of custom"—from this we see that Matthew was a Publican, or a tax collector. Because of this he was greatly hated, considered an outcast, and had no part in the promises of Israel. Also, the Scriptures say that Matthew was "sitting." I can see here a position of inability. Every child of Adam is in this same condition. There is not one

spark of life within the sinner that enables him to come to Christ under his own power. The whole man is sick from head to foot; he is without God, Godless; he is dead in sin. "The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:5-6. "As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God (the reason that man does not seek after God is because of his inability to do so)."—Rom. 3:10-11.

As a result of this condition man is controlled by three forces: the world, the flesh, the devil. This is clearly brought out in Eph. 1:1-3. 1. The World: "wherein in time past ye walked according to the course of this world"—The word translated "according" (kata) means "That which dominates." The sinner, outside of Christ, is dominated by the dictates of the world. The Scriptures say: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Who-soever therefore will be a friend of God" (Jas. 4:4). Again: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I John 2:15. Therefore, if a man is dominated by the dictates of the world he is at enmity with God, He does not love God. 2. The Devil: "Ac-

OMNIPOTENCE IN A MANGER

The usual concept of power which enlightened men have held through the centuries is undergoing an enforced revision. Men have ever looked for power in the prodigious, but many are learning today that it is not found there, but that power resides rather in the small and insignificant. The infinitesimal microbe has spread greater devastation than all man's ponderous might of arms in modern warfare. By simple hydraulic pressure, the power of droplets of water, men are lifting skyscrapers and moving mountains. The unmeasured might of the tiny atom has baffled man's imagination, and has wrought more destruction than a mountain of explosives. Moreover in the ranks of men the poor and simple are often found to be in the ascendancy over the proud and prudent.

This is really no new concept of greatness, for it was set forth in (Continued on page three)

The Importance Of Believing The Second Coming Of Jesus

"For many years," says Bro. Pierson, "I was much in doubt and difficulty as to certain obscure truths of the Word of God. I had, as I thought, a tolerably complete system of theology, but one which made very little account of the Lord's second coming; and, as it is not easy to be satisfied with any method of interpretation that leaves out so prominent a feature of Scripture landscape, I betook myself to study and prayer; with the result that a key was found which unlocked for me two-thirds of my Bible, which had been before closed and sealed. That key was 'The Second Coming of the Lord.'"

No one can read the New Testament without feeling that the thought of Christ's return was everywhere present and powerful in the first age. It is the subject of promise, of exhortation, of vision. "It appears" says Gibbon, "to have been the reigning sentiment of orthodox believers, and it was productive in the most salutary effects on the faith and practice of Christians." "The Apostolic age maintained that which ought to be the attitude of all ages—constant expectation of the Lord's return" (Alford). Here are some striking facts:

It is mentioned over 300 times in the New Testament.

Paul refers to the Lord's second coming in 13 out of 14 epistles.

Christ spoke of His return in glory before His crucifixion, and after His resurrection.

The angels spoke of it at the time of His ascension.

The apostles preached it. Fifty times in the New Testament Christians are exhorted to watch and be ready.

The Lord's Supper is linked to this glorious hope by the words, "Till He come."

With these facts in mind, it is difficult to see how anyone can understand his Bible apart from an understanding of this event, which occupies such a large place in the Word of God.

The Date Unknown

Let it be stated once for all, that the date of our Saviour's return is locked in fathomless secrecy (Matt. 24:36); and that apparently for two reasons: (1) that unconverted men might not put off the question of Salvation; (2) that Christians may be kept on the tiptoe of expectation.

"I know not when—I only know the fact That He is coming and that He bids me wait

In joyful expectation day by day. Uncertainty does not one whit detract

From me the joy of watching at the gate: (Continued on page eight)

MORE CATHOLIC SUPERSTITIONS

Crowds visiting the "bleeding" statue at St. Mary's cemetery in Saugerties, N. Y., were so thick that drift fence barricades had to be erected around the monument. The seven-foot statue was imported by Mrs. Mary Favian to mark her husband's grave. Recently, the widow visited the grave of her husband and noticed what appeared to be blood streaming from the head of the stone. (Chemists said the substance was not blood but a type of moss which excretes the red substance).

Here is a notice of a similar "miracle" which happened abroad: A block of melting ice in the kitchen of the Social Security hospital in San Jose, Costa Rica, caused excitement among the people when the imagination of a kitchen worker fancied that the air cavity inside the block took the form of the Virgin of Fatima, standing on a pedestal. Immediately thousands of people rushed to the hospital to view the apparition. Many of the people mopped up water from the melting block in their handkerchiefs in the belief that it contained divine properties.

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OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
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Sunday—8:30-9:00 A. M.

THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE
MAY WE ASK FOR YOUR
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The Baptist Examiner Pulpit

"JESUS THE CARPENTER"

"Is not this the Carpenter?"

—Mark 6:3.

On the twelve parapets of a bridge in Austria are twelve images of Christ, in which He is represented as being occupied in various vocations, such as, Jesus the farmer, Jesus the physician, Jesus the carpenter, and others. In entering the city, men bow in worship before the image which represents their craft. It is my desire that we may bow tonight before Jesus the Carpenter.

A big lump — supposedly of stone—lay for centuries in a shal-

low brook in North Carolina. People in passing saw only an ugly lump, and passed on. A poor man saw a heavy lump—something good to hold his door ajar, and took it home. A geologist saw it and found a lump of gold, the largest ever found east of the Rockies. Many look upon Jesus in such a way: some see a Galilean peasant; some, a beautiful life; others see only a man; while a few, with eyes that are lighted with Divine light, behold Him as the Divine architect, carpenter, and builder of all things. Jesus' work before He came to this

world and since His departure, was and is, a work of building. In order that His thirty-three years of earthly ministry might harmonize with His Pre-incarnate and Post-incarnate work, He must of necessity be a carpenter while in the flesh. If He had been anything else, God's plan could not have been fulfilled completely.

I

Jesus as a carpenter built the world.

"All things were made by him: (Continued on page two)

There are three classes of people in the average church — the Reliablys, the Unreliablys, and the Liablys. On those who make up the first class you can depend absolutely and always. May their tribe increase! On those of the second class you can never depend. They have attained to a certain sort of reliability in being always unreliable. They may as well be crossed out of any reckoning of expectations of service or use. It is perhaps those of the third class that must bring gray hairs and wrinkles of anxiety to the pastor and to those charged with the administration of affairs — the Liablys. You never know how to take them nor where to find them. It is a matter of guess-work, pure and simple. They may do the work, carry the message, fulfill the obligation resting upon them—and then, again, they may not. They are liable to be right, and just as liable to be wrong. They will run steadily and without a break one mile, and shy the road a dozen times in the next. They are just faithful enough to encourage confidence, and just unfaithful enough to destroy it. Very wearing people, the Liablys!

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\$ A-MONTH-CLUB \$

(Only One Letter This Week)

New Site, Mississippi

Dear Bro. Gilpin:

I am sending you \$2.00 on your "press" fund.

Hope your health is much improved and that you have a very prosperous new year in your work and also with your fine paper.

I think your paper is the most instructive paper on the Bible and its teaching, of any paper I have read. I think its doing good in this area as several have been reading our copies and are getting interested in the articles that are printed in it.

Remember us when you pray.

Your friends in Christ,
E. D. Green and Family

CAN YOU SPARE AN OLD COPY OF THIS PAPER?

In order to make up some bound volumes of TBE, we find we are short a few copies, as follows:

January 2, eight copies.
January 16, eight copies.
January 23, eight copies.
February 6, eight copies.
March 13, four copies.
March 20, one copy.
April 17, eight copies.

If any of our readers have any of these copies, we'll be happy to buy them back, giving you a "Life" subscription for each copy. We need these immediately.

BOUND VOLUMES

We have 25 complete copies to bind and if we can secure a few copies, wherein we are short, we can have eight more volumes.

These sell for \$5.00 a volume, and contain the entire 52 papers printed in 1954.

We have several orders on hand. If you want such, we'd urge you to send in your order today, as they won't last long.

THE EDITOR'S PLANS

Growing out of the suggestion made by Bro. Raymond Tatum in his letter, published in TBE (Dec. 25), I plan several extensive tours and Bible Conferences this coming year.

Even before Bro. Tatum's letter was printed I had had a number of invitations for Bible Conferences, and since his letter appeared in the columns of this paper, quite a number have written, echoing the same thought as that expressed by Bro. Tatum.

Well, I have decided definitely to do so (D.V.), and I am now beginning to plan my itinerary. I would be happy to hear from preachers and laymen who would like to have your editor visit your church and preach, either for one service, or for a longer stay. I trust God may give me a real

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open door by way of this ministry, and especially that many doors will be opened and many invitations will be received within the next few weeks.

It will be a joy to visit in many churches that have been our friends for a long time. I will preach, and present the work of THE BAPTIST EXAMINER wherever invited.

Let any church, regardless of how small it may be, feel free to extend an invitation. I shall expect your hospitality when among you, and if God lays it on your heart to give me an offering, it will be used for the furtherance of this paper, and will be most deeply appreciated. Regardless of any offering, feel free to invite me, and I will count it a joy to arrange to visit you as early as possible.



"Jesus, The Carpenter"

(Continued from page one)
and without him not anything made that was made."

—John 1:3.

"In the beginning God created the heaven and the earth."

—Gen. 1:1.

You will notice that this verse refers to the creative acts of God. Please remember the words of Jesus:

"I and my Father are One."

—John 10:30.

The God of the Old Testament is the Christ of the New, so that even though the name of Christ does not occur in Gen. 1:1, it is His creative acts that are described.

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

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1,2.

I believe that this world was created and all things therein by the Lord Jesus Christ. Evolution can never explain the riddle of the universe. A lad came rushing home to say, "Now I know where horses come from; Mr. Shultz, the blacksmith makes them." When his father remonstrated, the boy said, "I saw him make one." The father said, "Did you see him make a whole horse?" To which the boy replied, "No, I did not see him make a whole one; I saw him finishing one up; he was just nailing the shoes on when I passed by." That is just like evolution. At best it is but a system of guesses.

"Don't be discouraged, poor little fly,

You'll be a chipmunk, by and by

And, years after, I can see
You'll be a full grown chimpanzee.

Next, I see with prophet's ken
You'll take your place in the ranks of men

Then in the great sweet by and by,

We'll be angels, you and I.

Why should I swat you, poor little fly?

Prophetic chum of my home on high.

That's what Darwin says, not I."

Just look about for Jesus' work as a carpenter. View the world as His creation. He built every spring that ripples in the sunlight; every stream, great and small; every lake that mirrors the glory of the down-looking moon; the swelling white-caps of all the oceans and the seas. He built every mountain which adds its grandeur to the world. He made the rock-ribbed canyons of the west, the peaceful valleys of the east. The hand that built the hardy redwoods of California is the hand that built the gentle maples of Ohio. The mesquite bush of Mexico, the cactus of Arizona, the blue grass of Kentucky, and the date-palm of the sands of the Sahara are all built

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY JANUARY 16, 1955

JESUS IS TEMPTED

LUKE 4:1

I. The Personality Of Satan. Vs. 3.

Some speak of the Devil as a fictitious person, or an allegorical phantasm, about on a par with Rip Van Winkle or some of the characters of Aesop's fables. In fact the majority refer to Satan as only an imaginary person, not realizing that he is just as real and personal as Jesus.

This Scripture proves that Satan is a real person for he conversed with Jesus. Other Scriptures show that he is a real person. Cf. Job 1:6,7; John 13:2; Acts 5:3; Mt. 13:19,39; I Pet. 5:8.

II. Satan's Answer To Baptist Baptism.

Just prior to this series of temptations which came to Jesus, John the Baptist had baptized Jesus in the Jordan River. Cf. Mt. 3:13-17.

Jesus, as God in the flesh, was immersed by this first Missionary Baptist preacher that the world ever saw. He was immersed by one who had the authority to baptize. Cf. John 1:33.

At His baptism all the Trinity were present: Jesus was baptized, the Father spoke, and the Holy Spirit descended upon Jesus. God the Father was pleased at this baptism of Jesus, and publicly said so. Cf. Mt. 3:17. The only baptism that God the Father is pleased with is Baptist baptism.

Satan knew all about this baptism of Jesus, and immediately He launched an attack upon the Son of God, to discredit Him, and His baptism as well. Knowing that the only baptism that is worth while is Baptist baptism, the Devil has always sought to nullify it. Baptists are the only ones with authority to baptize, and hence, their baptism alone is valid. The Protestant denominations have no more authority to baptize than has the Red Cross or the WPA. Satan, knowing that, makes no objection to their baptisms, yet he has always sought to defeat Baptist baptism, even from the very beginning thereof.

Thus it was that he brought these temptations, hoping to destroy Jesus' baptism at the very beginning of the Saviour's ministry. This temptation then is Hell's response to Heaven's proclamation concerning Jesus, when He had received the only baptism which God ever commanded or approved.

III. A Slap At The Holy Rollers Again.

The Holiness folk say that if one is filled with the Holy Spirit, that he will not sin, and most of them say that an individual can't even be tempted, if filled with the Holy Spirit.

Jesus was filled with the Holy Spirit, vs. 1. Here there is clear proof that being filled with the Holy Spirit does not cancel out temptation.

Anytime one compares Holy Rollerism with the Bible, he finds that it is "weighed and found wanting." This Scripture is just another proof of the folly of the sinless perfection crowd.

IV. The First Temptation. Vs. 2-4.

Satan did not doubt that Jesus was the Son of God. He had heard that announced from Heaven. His "if" really meant "since."

This was a temptation as to fleshly desires. Satan had tried the same bait on Adam, and had succeeded in turning a garden into a desert. To Christ, this was a temptation to use His miraculous powers to provide food, thereby distrusting God, who was able to care for Him.

In a practical sense to us, it is a question of bread and butter. Any man had better die than do anything dishonest in order to make a living. Cf. Prov. 16:8.

V. The Second Temptation. Vs. 5-8.

When Satan defeated Adam, he became the Prince of this world. Cf. John 14:30. As such, he is the unseen Person who moves and motivates this world. He controls the kingdoms thereof. Hence, he had the power, he offered to Christ.

The spiritual application of this temptation to us is that we need to beware of the appeal of Satan, whereby he tempts us to compromise by offering us worldly honors. Since the Devil is the Prince of this world, he can give us worldly station and ambition, but it will be on a compromise basis. Let God's child beware.

VI. The Third Temptation. Vs. 9-13.

To have followed Satan in this temptation would have been to presume on God's goodness. Satan really hoped for the death of Jesus to keep Him from going to the Cross. If God had bidden Jesus to cast Himself down, it would have been right to have done so. Otherwise, to have acted as Satan suggested, it was not faith, but self-will. He had come to do God's will, and therefore, He must refuse.

To us in a practical way, it means that if we are to stay under God's protecting care, that we must not create difficulties, and expect Him to deliver us therefrom. If we are going to do His promises, we must stay on the straight and narrow road.

Here in the mountains of Kentucky, we have "snake handlers," who in their worship, rattlers and copperheads around among the faithful. To justify this, they quote Mark 16:17. This is presuming on God's goodness. It is the twentieth century counterpart of this first century temptation which came to Jesus.

VII. Satan Quotes Scripture. Vs. 10.

Since Jesus won the first two temptations, quoting Scripture, Satan sought to bolster up his third temptation by doing likewise.

This shows that even the Devil can quote Scripture. Shakespeare said, "The Devil can quote Scripture for His purpose." He cited a great Scripture in this instance (Psa. 91), but he badly misapplied it.

This is the way a vast amount of the Devil's preachers (II Cor. 11:14,15) do today. They quote good Scripture, but they misapply and twist, and pervert, and take it out of its context, and fit it to their setting.

The Methodists talk of sprinkling for baptism. They quote texts from the O. T. which speak of the sprinkling of blood in the O. T. sacrifice and apply these to prove that it is right to sprinkle babies with water. This is just what the Devil did when he quoted Psalm 91 to Jesus.

The Holy Rollers talk of the mourner's bench, which they refer to as an altar. They know that a mourner's bench can't be found in the Bible, so to prove their point, they cite the O. T. Scriptures which speak of the altar of sacrifice. This is just a modern way the Devil has to twist and pervert Scripture as he did with Jesus.

The Campbellites do the same to prove their tismal regeneration. Fully 99 per cent of Catholicism is based on a perversion of the Scriptures. Let this serve as a warning. Be sure your teacher uses the Bible and furthermore, sure, he doesn't abuse it by a mis-application of it.

VIII. The Finality Of The Scriptures.

In these three temptations, Jesus used the Word of God for defense. Cf. Deut. 8:3; Deut. 6:13. When He said, "It is written," He literally declared that the Bible was final. When the Devil said, "It is written," he admitted the same.

As our Guide Book, the Bible is final. There is nothing beyond what is written. Cf. Num. 23:18; Deut. 12:32; Prov. 30:5,6; Isa. 8:20; Rev. 18:19.

The Catholics, for authority, accept the Bible as a partial sense, and to this, they add tradition, the decrees of the councils through the centuries, the doctrine of Papal Infallibility.

Only true Baptists take the Bible as final. A shibboleth is: "If it is in the Bible, it is Baptist doctrine — if it is Baptist doctrine, it is in the Bible." That is why we reject infant baptism and unionism, sprinkling, open communion, and a host of modern heresies. They are just not in the Bible.

IX. God Only To Be Worshipped. Vs. 10.

This verse would indicate that our worship is to be only unto God. Unlike the Catholics, we are to worship images, nor bones, nor relics. We are not to worship the saints. Certainly, we are to have no part in the veneration and worship of the Pope. God only is the object of our worship.

X. When Jesus Refused To Compromise, Satan Disappeared. Vs. 13.

Within God's Word, we have many examples of those who compromised on spiritual matters. Simon Peter did so, when he followed Jesus far off and ultimately denied Him. Cf. Luke 22:54-62.

Abraham compromised when he was commanded of God to leave Urr of the Chaldees. Cf. Gen. 11:31,32. He only went half as far as he should have gone, and took a part of his family with him that he should have left behind.

Lot compromised when he pitched his tent near Sodom. Cf. Gen. 13:12.

The Lord Jesus set us a real pattern of Christian living when He refused to compromise with Satan. As a result, Satan disappeared. The Devil, the biggest coward in the world. He is a great bluffer, but the resistance of the feeblest of God's saints will cause him to flee. Cf. James 4:7.

Questions For Discussion

1. By whom was Jesus led into the wilderness to be tempted, and who did the tempting?
2. Is the Devil a living personality, or a myth?
3. Show how these temptations were only Hell's response to Heaven's proclamation concerning Baptist baptism.
4. Did anyone but John the Baptist have the authority to baptize?
5. Should a Christian do anything dishonest to gain his bread and butter?
6. In the light of the second temptation, should a Christian be careful as to worldly honors?

7. Are the "snake handlers" justified in quoting Mark 16:18, or are they presuming on God's goodness?
8. Does the Devil quote and misapply Scripture today?
9. Is the Bible final, or is it permissible for us to add to God's Word?
10. Why should we refuse to worship angels, bones, or saints?
11. Show what compromise leads to in the life of an individual.
12. Who will always flee, when resisted?

Omnipotence

(Continued from page one)

Scriptures nearly twenty centuries ago. Paul the Apostle, on men regarded not as among great of his age, but rather of "the off-scouring of the earth," wrote this truth and demonstrated its practical verity: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to overthrow the mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."—I Cor. 1:27, 28.

"Not Many Mighty"

In the annals of human history, recorded in the Holy Scriptures, it has been demonstrated consistently that men of might, nobility, and human wisdom have played a lesser part upon the stage of time. The primary actors have been those whom men have naturally discounted. It is God, who overrules in the affairs of men, who informs us that this is His plan.

"Ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called."—I Cor. 1:26.

The Devil in the economy of God's dealings with men down through the ages has been the Almighty constantly used these of humble mien to walk in the secret place of His power and throw the mighty of the earth.

Twist the pages of Holy Writ we find this principle amply exemplified.

Cent the patience and perseverance of Noah triumphed over the flood. Be storkery of the worldly wise of the day, and he outrode the storm of destruction.

Joseph, a younger son in a large family, whose early footsteps were dogged by misfortune, envy, hatred, the pit, and the prison, rose in quiet unassuming fashion, rose to sit with Pharaoh on the throne of Egypt.

David, the simple sheep herder with a sling and stone, overcame the swash-buckling Goliath, and went on to outwit and overthrow the cruel and jealous King Achish, who was head and shoulders above him.

Jesus, the meekest man in all the earth, slow of speech and unassuming, became the greatest leader of men of all time. He is Baptized a host of men, women and children, in spite of a rebellion, baptism and strife, across a desert for a forty years.

Daniel, a young man of excellent spirit and unassuming demeanor, a captive in a foreign land, quietly defied the tyrannous and gentle Monarch Nebuchadnezzar, and was rewarded by being set at the King's right hand of honor.

Paul the Apostle in the New Testament, who stood before his brethren in Corinth, "in weakness, and in fear, and in much trembling," evangelized Europe and Asia, and dominated the world as an exponent of Christian truth from that day onward.

It does seem evident from these personalities, who shone like stars in the firmament of the affairs of the world in successive ages, that the balance of power seems to be on the side of humility and kindness, and grace rather than the clash of noise, the proud bearing, the might of arms.

The Tide Of Empire

As we briefly review the world's history since the fall of man, we realize that the tide of time has flowed onward like a turbulent stream. War and conflict have waged more or less continuously. World dominion has been the lust of one emperor after another.

Babylon had its brief years of universal dominion. Nebuchadnezzar was its sovereign ruler, whose unbridled tyranny throughout the Gentile world spread terror to its remotest bounds. The Babylonian kingdom seemed destined to last forever, but ungodly lust for power and licentious living soon brought about its overthrow.

throw.

Then Media-Persia took over the reins of world dominion, but this was a divided empire from the start, and it soon vanished into oblivion.

Then the proud Grecian Empire rose under Alexander the Great, who stalked the earth as invincible. He conquered the known world, and then is reputed to have wept when there were no more worlds to conquer. The years rolled on. Alexander the Great was a mighty man, but out of his own armies arose antagonisms powerful enough to divide his empire, and soon it became vulnerable, and Rome took over.

The might of Rome seemed omnipotent, and the Caesars established what they called "the Eternal City of Rome," the center of an empire that would hold undisputed sway in the earth, and have no end.

Just before the Lord Jesus was born it seemed as if Rome held the unquestioned sovereignty of the world. Then in the little town of Bethlehem in Judea a baby was born. It was such an event as would not at all merit first-page mention in the modern newspaper. It was so utterly insignificant that it reduced itself to a negligible quantity. A virgin called Mary and her espoused husband Joseph sought a lodging place for themselves but were elbowed out into the street by the busy throng of more important guests. There was no room for them in Bethlehem's wayside inn, although they were footsore and weary after a long day's journey.

They found haven in a stable, where the Child Jesus was born, and laid in a manger. Never was there an expression so eloquent of abject weakness and inconsequence as that little Baby lying in a manger in the forgotten town of Bethlehem. Yet it was indeed Omnipotence in a Manger.

Proud Rome would have disdained to imagine that any such event would have the slightest significance in the tide of empire in the world. Never had its proud universal sway seemed so undisputed, for unnumbered peoples had been crushed under the heel of Rome and lay prostrate at its feet. No standing army of unnumbered hosts stood outside the gates of the citadel of their power, yet in that little manger in Bethlehem there was enshrined a power mightier than all the hosts of men of war from time immemorial. It was the might of lowliness, meekness, and grace.

The Child grew. He came to Manhood, and it was soon evident He was Jesus the Lord. They called His Name Jesus. He had come to save His people from their sins and to set them free, not merely from Rome's tyranny, but from Satan's cruel bondage. From the simple glory of the birth of the Christ-Child there has radiated throughout the world a new kind of power that Nebuchadnezzar, or Alexander, or the Caesars could never have understood. It is the power of meekness and gentleness.

Centuries have rolled on since then, and the fact is that more empires have been overthrown, and more nations conquered by the story of Bethlehem and of Calvary than by any exercise of force in the world.

In our day we have witnessed the greatest onslaught of armed might in the world's history, culminating in victory according to man's concept, yet the victors today are looking around for a power greater than armies to settle their unsolved international problems. They have found that the great victories have been actually great defeats. If the nations could but turn to the Christ of God and find in Him their salvation, this would bring about a prompt solution to world difficulties and peace would ensue.

Ministers of Christ and missionaries of the Gospel around the world are doing more to solve the problems of mankind, and bring about order out of chaos than all the armor on the seas, on the land, and in the air.

A New Power And A New Kingdom

In Bethlehem's manger we see

omnipotence enshrined in weakness. There the eternal and limitless might of Jehovah made its unobtrusive entrance upon the stage of time within the mysterious limitation of a tiny Baby, Who is none other than God Incarnate. In that meek and lowly One were equipoised the all-varied attributes of the Almighty, and these in due time were exhibited in fullness in the Person and redemptive work of the Man, Christ Jesus, God over all blessed forever.

The power which was embodied in the Child Jesus at Bethlehem is a new kind of power which men do not understand. It was the same kind of power that was demonstrated in those men of God of old whose names we have indicated. They were but types and shadows of the One who came at Bethlehem. He is the anti-type and the substance. They portrayed the power of the life which found in Him its Fountainhead. It is the power of divine and everlasting love.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

This one golden verse out of the Scriptures has overcome more tyrants, quenched more fire of cruelty, captivated more proud hearts than all the armed might and force that men have been able to devise and muster. How has this been done? By the "meekness and gentleness of Christ" (II Cor. 10:1). Many a stout heart which would not for a moment yield to force, or tyranny, or might of arms has bowed obediently in adoration before the feet of the One who was born in Bethlehem, died for them at Calvary, and now sits on the right hand of power on the highest pinnacle in the universe.

His Kingdom

Moreover the One who was born in Bethlehem because He loved us, died on Calvary to demonstrate that love and make atonement for our sins, and Who is now risen and exalted on High, has Himself established a Kingdom. His Kingdom is far more powerful than was Rome at the zenith of its world dominion. It is "The Kingdom of the Son of God" (Continued on page six)

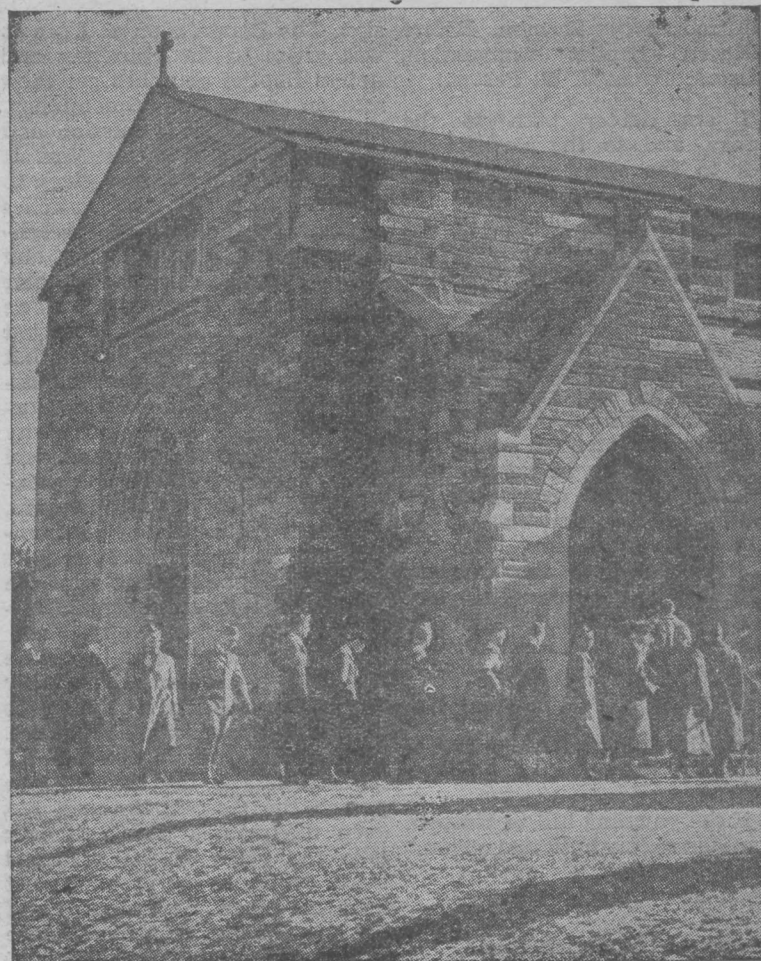
Matthew's Call

(Continued from page one)

cording to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Not only is the sinner controlled by the world, but he is under the domination of his master, Satan. The first verse of our chapter states that the sinner is dead. In this verse we see that it is the "spirit of Satan" that works in the sinner. The word translated "worketh" is from a root word from which we get our word "energize." Therefore the sinner is a "spiritual Zombi." He is dead, but alive. The life that he lives is energized by Satan.

3. The Flesh: "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind." "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21. Within the heart of every sinner is the potentiality to walk in the way described above. Also, from our passage in Eph. 2: we see that man is a sinner by: 1. Divine Decree, "And you hath he quickened, who were dead in trespasses and sins." 2. Practice, "Wherein in time past ye WALKED." 3. Nature, "And were by nature the children of wrath." How can one deny the TOTAL DEPRAVITY of man? How can one say that in every heart there is a spark of Divinity that merely needs edu-

Worship . . .



"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

cating? My dear people, what the sinner needs is the new birth.

II. Unconditional Election. "And He (Jesus) saith unto him (Matthew), follow me." There was nothing in the life of Matthew that Christ saw that compelled Him to choose this one. This was UNCONDITIONAL ELECTION! God's election is not based upon any good that is within the one chosen, but upon the good pleasure of God's own purpose and will. "Having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will."—Eph. 1:5. The word "according" denotes that the dominating force in God's election is His own will, purpose. The true elect will never cry out: "Why didn't God choose more?" But, "Why did God choose such a worm as I?"

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

The purpose of this unconditional election is to conform us to the image of Jesus Christ. We are to be monuments of God's grace. "For whom he did foreknow (pre-determine, plan, choose) he also did predestinate to be conformed to the image of his Son."—Rom. 8:29.

Therefore, from the foregoing Scriptures one who is honest would have to admit that salvation is of the Lord. If we were chosen before the world was created how can we claim that we have any part in saving ourselves.

III. Limited Atonement. This great doctrine is inferred in the call of Matthew. He called only a limited number. He saves only a limited number, therefore His precious blood was shed for a limited number. I cannot bring myself to admit that one drop of His precious blood was shed in vain. I am convinced that every one died for will be saved. You will have to admit one of three things: 1. All that Christ died for will be saved, which from experience is a limited number, which admits a limited atonement, or 2. That Christ died in vain, not being able to save all, or 3. That if it were a general atonement, and Christ will accomplish all that He died to accomplish, the whole world will be saved. Experience itself calls this last one a false statement. Therefore you either must accept limited atonement, or admit failure on the part of God. The Scriptures teach that Christ died only for: "my people," Isa. 53:8; "many" Matt. 20:28; "His

people," Luke 1:68; "the sheep," John 10:11; "Church of God," Acts 20:28; and "His friends," John 15:13. In view of these Scriptures, only the rebellion of our hearts will cause us to hold to a universal atonement. The Lord believed and taught it, why can't we?

IV. Irresistible Grace. "And He (Matthew) arose and followed Him." When the Holy Spirit begins a work of grace in the heart of the sinner that work will be completed. 'Free-willism' teaches that salvation is man's to reject or to take. To this school of thought God is nothing more than a weak old man upon a throne that is powerless, waiting for man to choose for or against Him. I can see Him now as He is seated there with His long white beard, stooped toward the earth, agony on His face, saying to the Son, "I hope that this man sees fit to hear the gospel and choose you as Saviour! Away with such thoughts! This can only come from the pits of hell, where it one day will end.

No, God's grace is irresistible! God is not dependent on man. Man is dependent on the grace of God. "For by grace are ye saved through faith; and that (faith) not of yourself: it is the gift of the faith to believe the gospel (with) of God: not of works lest any man should boast."—Eph. 2:8-9. To teach anything else is to deny that man is dead in sins.

V. Perseverance. We know that Matthew persevered because of the promise made to the disciples by Christ. He stated that they would be seated upon twelve thrones in His kingdom. And, in Revelation 21:14 we read, "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." We know that once a person is saved by the grace of God that he can never be lost again because of the power of Christ, John 10:28-30; the intercession of the Spirit, Rom. 8:26-27; the power of the Father, John 10:29; the promise of Scripture, Rom. 8:1; the death, resurrection, intercession, advocacy of Christ, Rom. 8:34; the providence of God, Rom. 8:28; and the purpose and decree of God, Rom. 8:29-30. A careful consideration of the foregoing statements and Scriptures ought to be enough to convince any of this great salvation that it is of the Lord.

"THE BAPTIST DEBT TO THE WORLD"

(Introductory Sermon Before Southern Baptist Convention, Houston, Texas. J. W. Porter.)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and the unwise."—Rom. 1:14.

I would prove untrue to my feelings, and to the feelings of the mighty host here assembled; and above all to the cause of truth, were I not at this point to express for you and to you, the sincere sorrow we, one and all, feel over the departure of one who did more for Texas Baptists, and more to hasten the coming of Christ's Kingdom in Texas, than anyone else who ever lived or died in its broad and blessed domain. Without naming him, the towering form of the Christly Carroll rises in might and majesty before us. Like Roderick of old, who gave his shrill whistle to summon his men before Fitz-James—

"That whistle garrisoned the glen,
At once with full five hundred men

As if the yawning hill to Heaven,
A subterranean host had given."

And now we may say:

"Where was Roderick then?
One blast of his bugle horn
Were worth a thousand men."

"The great men pass, we stand
Appalled and say,
How shall we live when
These have left our day?
How shall we fight when
Splendid leaders fall?
How work, when silent
Is their bugle call?"

He is gone, but in his going, like the setting sun, he has colored the sky with a flame of golden glory. He is dead, but he lived the life of an immortal, and died the death of the deathless.

May the Holy Spirit guide us in the quest of truth as we strive to study together the subject to which I trust I have been providentially directed—"The Baptist Debt to the World."

In the final accounting, every man is a world asset, or a world liability. We are all debtors, and all should be creditors. We are all debtors to Christ, and should be creditors of His creatures. The fact that Christ is our creditor makes us debtors to a dying world.

A spiritual debt is more sacred than an ordinary financial obligation. Since every honest man will make a real effort to pay his debts, it should follow that every Christian will earnestly endeavor to discharge his spiritual indebtedness. The wilful failure to pay an ordinary debt entails commercial disgrace, and an unwillingness to pay spiritual indebtedness should be deemed doubly disgraceful, and an aggravated form of downright dishonesty.

Whatever may be our differences, we are all agreed that Baptists owe a debt to a dying world, and that, by the help of God, this debt shall be paid. And while it is true that Baptists have their differences, yet they are Baptist differences; and Baptist differences are more sacred to Baptists than alien agreement. For my own part, I would rather be a freeman and if needs be differ with my brother, than live in forced agreement for fear of the ecclesiastical lash. After all, difference is not always a doubtful blessing; for while difference is always a sign of life, indifference is not infrequently a symptom of spiritual dissolution. In all our differences let us never forget that we are brethren, and woe be to him who would attempt to spy out our liberty; even to contend with one another.

The Baptist debt to the world is specifically stated in the Commission.

The Commission as I see it, was given to the churches; and unless Baptist churches get their mission from the Commission, they are without a mission and should go out of commission. If the Commission was not given to the churches, then the churches are usurping authority in preaching, teaching, and baptizing, and should immediately cease their high-handed usurpation. So far as my information extends, Baptist churches are the only bodies that profess to carry out the Commission in the exact manner and order in which it was given. Many of the past and current theological controversies, probably unconsciously to those engaged in them, find their real source in the Commission, and here, if I mistake not, will be waged and won the world's greatest ecclesiastical battle.

I shall first attempt to define this debt, if not according to our wishes, at least in a manner to meet the demands of Scripture. The initial item in this list of indebtedness is the command to preach the Gospel. Nothing, not even the printed page can ever take the place of the preached word, evermore the prophet must have his place. He cannot, as of old, foretell, but as a mouthpiece for the Almighty, he can declare. He is no longer the seer, but he can, and should, be the sage. The first and fundamental duty of the preacher is to preach, and preach the Gospel. Christ is a substitute for our sins, but there can be no substitute for the Gospel of Christ. Merry music; picture shows; spectacular and pantomime performances can never take the place of the Blessed Gospel of the Son of God. Such things may enchant for the moment, but they can never lead to Calvary, or grip and hold the heart of mankind—

"E'er since by faith I saw the stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die."

Sociology is a good thing in its place, but its place is not the pulpit, but the school room. The world needs theology more than it needs sociology. Many make the mistake of beginning with man and trying to work up to God instead of beginning with God and working down to men. In the beginning was God, and in the end will be God. Any system of sociology that does not begin and end with the blood of Jesus Christ, will inevitably end in confusion worse confounded.

At this point it is well to note that there is a vast difference between lecturing and preaching. Had Socrates contented himself with lecturing he would have never tasted the fatal hemlock. The difference between the lecturer and the preacher is, in many respects, the difference between Socrates and the sophists. The lecture may be popular; the Gospel is powerful. Instead of trying to popularize the Gospel, we had better polarize the pulpit.

We hear much now-a-days about a new Gospel. When it is demonstrated that there is a new God, a new Christ and a new Bible, then, and not until then, will I commit my life to a new Gospel. Apropos the story of Pauleaux, a member of the French Directory, who invented a new religion which he called Theophilanthropy. Seeing that his religion made little progress he complained to Talleyrand of the difficulty of getting the people to accept his religion. Whereupon Talleyrand told him to go and get crucified and to be buried and rise again the third day, and then go on working miracles; healing all manner of diseases, and then he would probably gain a following. I have but little faith in the pleaders, and no faith in the pleas that the old Gospel is losing its power. It is not the old Gospel that has lost power, but the preacher who has lost faith in the power of the Gos-

pel. Far better lose your pulpit than your pulpit lose its power by you. The pulpit will lose its power only when its occupant has lost the Gospel.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

I love life; yet I trust I shall not live long enough to cease to believe that the Gospel of Christ is the power of God unto salvation to everyone that believeth; and therefore a sufficient rule of faith and practice, and abundantly sufficient for the salvation and sanctification of every sinner under the sun. The difficulty is, many have been dealing in dismal doubts instead of eternal verities, and hence a multitude of spiritual agnostics. We need a revival of faith in our message and in the God of our fathers until with Job of old we say, "I know that my Redeemer liveth." I can see the old patriarch and his black Arabian steed staked to his tent. I can see him as he stands alone in the silence of the night gazing into the serene and shining pathway of the everlasting stars. Though coming up out of great tribulation, I can hear him say, "I know that my Redeemer liveth... yet out of my flesh shall I see God." In his unshaken assurance he clasps hands across the centuries with the princely Paul. I can see this giant of grace as he closes his last letter to his beloved Timothy. With trembling hand he writes, "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Ah, brethren, shall we not learn with the advancing years, that Christ is all—

"I entered once a home of care,
For age and penury were there,
Yet joy and peace withal;
I asked the lonely mother whence
Her helpless widowhood's defence,
She told me, 'Christ was all.'"

"I saw the martyr at the stake,
The flames could not his courage shake,
Nor death his soul appall;
I asked him whence his strength was given,
He looked triumphantly to Heaven,
And answered, 'Christ is all.'"

"I dreamed that hoary-time had fled,
And earth and sea gave up their dead,
And fire dissolved the ball;
I saw the church's ransomed throng,
I heard the burden of their song,
It was 'Christ is all in all.'"

And just here I wish to affirm with all possible emphasis, that every preacher who believes in preaching and practicing the Gospel is, in some real sense, a missionary of the Cross, though he may not have gumption enough to know it, or grace enough to acknowledge it. There is no orthodoxy without missionary endeavor, and sometimes mighty little with it. The germ of regeneration is the genesis of missions, and a saved man will believe in the saving business. In my time, at home and abroad, I have seen many sad sights, and stood in many dreary and lonely places; yet I am persuaded that the bleakest spot on this earth is not the Alhambra, rich only in ruins, or the Parthenon, the eternal study and despair of the architects of the ages; or the Coliseum with its crumbling walls and forgotten glory, but the bleakest spot of deepest darkness and unutterable desolation is the blasted heath of an anti-mission heart. It is an established fact that when the sinking Titanic was sweeping the seas with its wild cry for help, a near-by vessel caught the cry and in a few moments could

have been at the side of the sinking ship. But with inconceivable selfishness and unutterable cruelty, the Captain refused to go to the aid of the great ship, soon to go down with its cargo of men, women and children. I would rather bear the mark of Cain and the name of Iscariot, and go down to a grave of everlasting oblivion than to have been the Captain of the ship that refused to go to the aid of the Titanic. Were I that Captain, in my sleeping and in my waking moments, I would hear the wild shrieks of the dying, and see their awful and hopeless struggle against a watery grave, and the frightful picture, like Banquo's Ghost, would never down at my bidding. Yet I would rather have been the Captain of that ship, than with folded arms to sit in selfish silence, while men and women are daily dying about me without hope and without God in the world.

The next item in our list of indebtedness, and one on which we have made only a partial payment, is that of teaching, or our educational debt. I am not prepared to say, as a matter of strict exegesis, that education, as commonly understood, is taught in the Commission, but I do affirm with all confidence that it logically grows out of the Commission, and that it is a fact and factor in carrying out the Commission. In some real, but limited, sense, the mission of the church may be defined by the words *magistra mundi*. If I mistake not, the century's and the church's call to culture is louder and clearer than ever before, yet the tree of knowledge is not the tree of life.

I would not, however, as is quite common among us, emphasize education for the sake of leadership, but rather for Christ's sake, and our country's sake. The final apology for culture is Christian service. We need educated men and women, who, by the alchemy of action, will transmute day-dreams into deeds of deathless devotion. We need knowledge applied to a worthy cause, and that cause, the coming of His Kingdom in all the earth.

Be it also understood that if Baptists have an educational debt, it is a Baptist debt, and can be liquidated only by Baptist teaching. And this leads me to say that every Baptist school is a Baptist asset, or liability, and I fear, in the past, they have been about as frequently one as the other. If a school is a denominational asset, we should support it far better than we have done in the past; if, to the contrary, it be a liability, we should change its character, or speedily arrange for its obsequies. It should be fathered or funeralized. It may be true that a man cannot teach denominational mathematics, but if he cannot teach mathematics so as to put a premium on Baptist principles and incite to Baptist achievement, it is mathematically certain that he is unfit for a chair in a denominational institution. The man who cannot generate a Baptist atmosphere should be forced to breathe some other.

Strangely enough, our universities have proven our religious storm centers. From them have come the heterogeneous heresies which, for sweet charity's sake, we call higher critics, but are, in reality, enemies of the Cross. It is true, and may well be said here as elsewhere that the greatest tragedies of last few decades have been scholastic tragedies. As I speak there rises before me the saint and saintly form of Luther R. who, with a zeal that was consuming, rode over hill and dale collecting funds to found an institution that through the years might stand for the faith once delivered to the saints. Who now is the school he helped endow with denominational dollars? Its birthright has been sold for a mess of pottage, and its denominational relation changed a cash consideration.

"Ill fares the land, to hasten
Ils a prey,
Where wealth accumulates
And men decay."

Just here we are called upon to face a question in casuistry provoking as it is perplexing. "Why should the scholastic sciences be less sensitive than those of the ordinary individual?" It is a tragic fact that many of the denominational schools, through their official representatives, certified in writing that they are in no sense sectarian or denominational, that they may be placed upon the pension list. This statement will probably be particularly appreciated by those who have a peculiar penchant for the pie counter.

"Perish policy, perish cunning;
Perish all that fears the light
Turn from man, and look about
him;
Trust in God and do the right."

I believe I speak advisedly when I say that Christianity's greatest battle will be with a Christian civilization. Well may we pray be delivered from a Christian culture. Like Absalom, civilization has turned to destroy its own parent. That civilization without Christ is more dangerous than any mitigated ignorance has been demonstrated in the present conflict. Christian education then, the universal imperative of our times. As it now appears Christian education will find its greatest concrete expression in the Christian college, which, without doubt, is one of our greatest denominational assets. Nor is the day of the denominational college dead, as some have surmised, it is only dawning. Baptists must have a studio, but let them build it hard by Calvary, where all learning will be tinted with the crimson of the Cross. Baptists must know books, but let them remember that the book of all books is the Book by which they must live, move and have their being. If our knowledge shall be sanctified by these sacred pages, it will be well, however discouraging.

(Continued on page five)

THREE GATES OF GOLD

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowed, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell, nor fear
What the results of speech may be.

—Selected

"The Baptist Debt"

(Continued from page four)

ing the outlook. Using the figure of another, on the wildest night I have ever known at sea, and when it seemed that every leap of the mighty ship would be its last, I could hear the voice of the lookout, "All's well!" How false and foolish seemed his cry as it was lost in the wild shriek of the storm. But he spoke only in truth; and the mighty waves were breaking in impotent fury about the tempest-tossed ship, which was headed straight to the haven of rest. And so with the old ship of Zion, the wild waves of cruel and accursed criticism may beat mercilessly about her, but the angels of God are on the look out, and she is headed straight home!

Another item in the list of our indebtedness, and one we cannot deny if we would, and would not if we could, is the duty and debt of baptism. It is ours to baptize according to the Gospel. To do this we must have a Scriptural subject, which, according to the New Testament, can be only a believer. Baptists do not, as they have sometimes been charged, believe in baptismal regeneration, but in the baptism of the regenerate. A child must be born a child, and when born, cannot be unborn by the world, the flesh or the devil.

It would appear far more sensible, and equally as Scriptural, to baptize a man to cure consumption of the lungs as to cure consumption of the soul. I know that baptism will not remit sins, as I have baptized those who give abundant evidence that they still retain them. We reach the Jordan by way of Calvary, and not Calvary by way of Jordan. The difference, though it may appear insignificant to some, is the difference between works and grace, water and blood. The tide that washes life's sinful shores is a crimson tide; the thread that binds man to God is a scarlet thread. When Stonewall Jackson lay in state, in Richmond, Virginia, one of his old soldiers asked of the sentry that he be permitted to see the body. He was informed that the hours for receiving visitors were past, and that he would not be admitted. Shaking his armless sleeve, the old warrior said: "I lost my arm in the Valley Campaign, and in the name of the blood I shed, I ask to see my Chieftain." The doors were opened, and the old soldier for a few moments silently gazed upon the face of him who, in several respects, was the world's greatest military genius. Through His blood—Lord of Lords and King of Kings—and His blood alone and only do we look for salvation from sin.

"He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

And mark you, we are commanded to baptize, not rantize. Here, too, the command must be paid in Scriptural and not in counterfeit coin. So far as I am informed, no other denomination administers baptism in the same way and for the same purpose as Baptists. Indeed, they have a Scriptural baptism all their own, and, which like the gold dollar, is taken at full face value in all the ecclesiastical markets of the universe. It was true yesterday, it is true today, and will be true tomorrow that here, as elsewhere and everywhere, only things that are equal to the same thing are equal to each other. According to Holy Writ, there is one Lord, one faith, and one baptism. It would be no more difficult to prove two faiths and two Gods than to prove two baptisms. Christ is our substitute, but there is no substitute for the command of Christ. Believer's baptism is the Baptist trust of the ages, and must be sacredly kept at all costs to the end of time.

And now, Fathers in Israel and Fellow Citizens in Zion, I beg that you heed my prophecy, the day Baptists cease to make believer's baptism a test of church

membership, that day is the identical day they will sign their own death warrant and earn their right to rest forever in a dishonored denominational grave.

It should be said, and probably there is no better time and place than here and now to say it, that if the bewitching dream of Church Union is ever realized, it must rest upon the only possible and plausible basis of One Lord, One Faith and One Baptism. For such a day, we hope and pray; and that we may hasten its dawning, let us continue to declare the truth, until "Jesus shall reign."

Let us now turn our attention to the way in which this indebtedness may be discharged. First of all, and perhaps chiefest of all, this debt can be liquidated by preaching a pure Gospel. It goes without saying, that a Gospel is pure or impure, and cannot be pure and impure at one and the same time. Like a dollar, it must be genuine or counterfeit; of full value or valueless. The greater the pity, that people should be more exacting as to the purity of their daily bread than they are concerning the divine manna; more careful to observe the rules of sanitation than the terms of salvation. With all, a little fly will spoil the choicest pie, while a little error in spiritual things is often deemed altogether palatable. A little poison may spell death in the pot. One drop of iodine will discolor many times its weight in water. A falsehood may be told in many ways; the truth in only one. The truth is not inclusive, but exclusive. Two plus two equaled four in the Garden of Eden and will when life's little day is ended. Not only does it equal four, but it equals nothing more nor less than four.

We are told that it makes no difference what a man believes, as long as he does right. It would be nearer the truth to say it makes no difference what a man does, if he believes right. One is neither saved nor lost for what he does, but by what he believes. The man who believes that one thing is as good as another, is himself good for nothing. He who loves truth will hate error, and this hatred for error will be in proportion to his love for the truth. We need a revival of holy hatred for the impure; yea, the spirit of Him who said, "Do not I hate the abominable thing?" The man who follows the line of truth, will find himself going in the opposite direction of error.

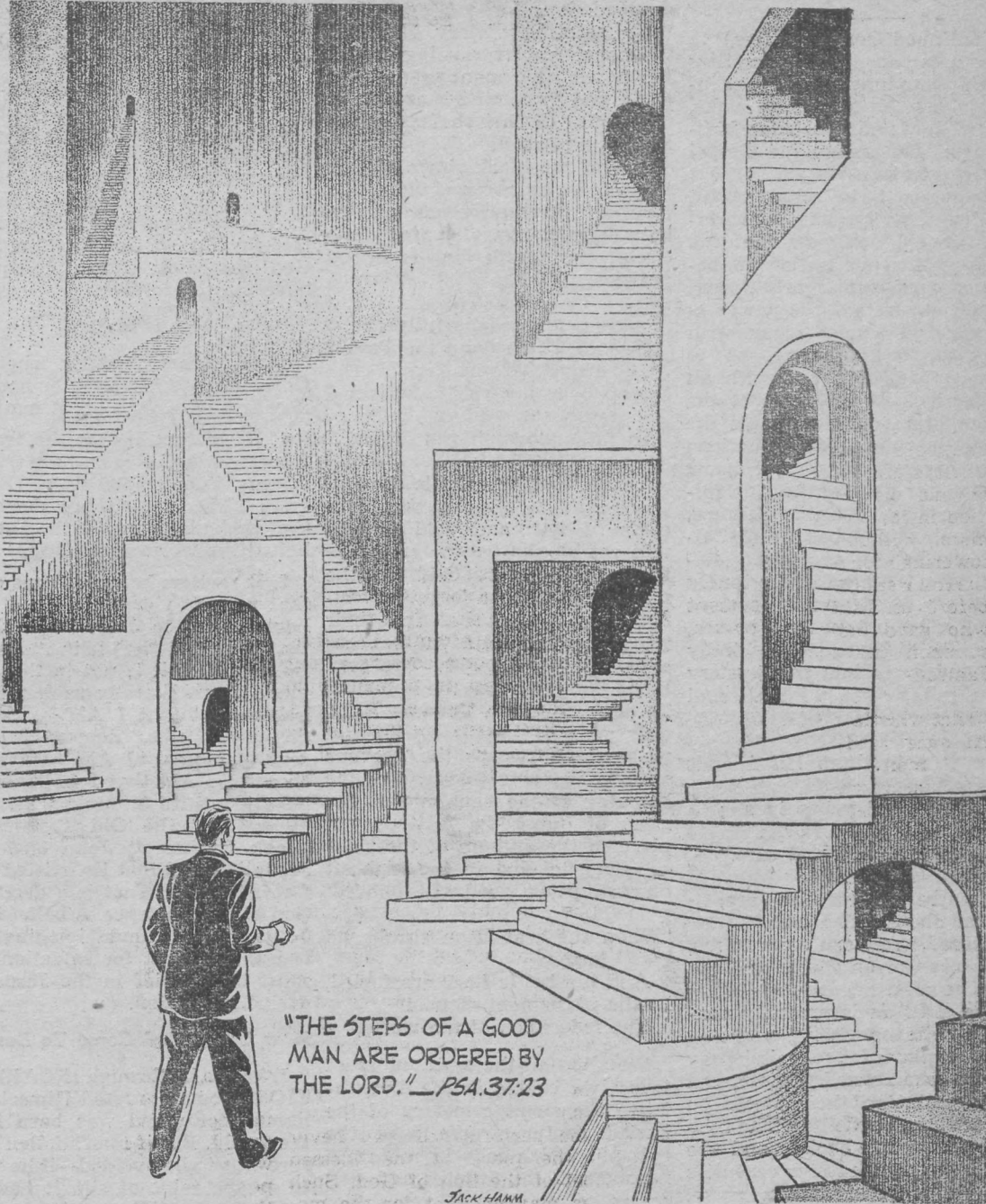
We must learn that we are stewards of doctrine as well as of dollars; of the Gospel, as well as of gold. We need a stewardship of faith as much as we do of finances; for finance, without faith, is dead; or at least alive only to the Devil.

Let not a false conception of love prevent us from contending for the faith once for all delivered to the saints. If I rightly discern the signs of the times, a lawless love will prove the curse of our century. Christian contention is the inevitable logic of Christian conviction. Christianity is not only conciliatory, but contentious. A dearth of conviction will result in the death of contention.

To be sure, our contention should be in love. We should begot love if we have been begotten of it, for only the Christlike can conquer for Christ. To win, we must be winsome; but winning is not worth while unless it means a victory for the truth. There can be no peace between truth and error until one or the other has found a forgotten grave. But truth must triumph.

I know not what others might do, but for my part, were I forced to choose between my family and my faith, with a heart bursting with a boundless love, and eyes blinded with unavailing tears, I would kiss good-bye to wife and children, and cling to the faith of my fathers. And in so doing, I would console myself with His words, "Unless ye forsake father and mother, houses and lands, yea and your own life also, ye cannot be my disciples." This, to some, may seem infinitely "narrow," but let us not forget that it is the broad way, made for broad people, that leads to destruction;

NEW YEAR LABYRINTH



"THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD."—PSA. 37:23

JACK HARRIS

while the "narrow way" leads through the wilderness of life straight home at last.

Let us, then, stand like an oak on the storm-swept hills, laughing at the fiery lightning, defying the furious flood, and waving its challenge to the rolling thunders. Not only must we preach a pure Gospel, but to meet our obligations, we must preach the whole Gospel.

May the God of all grace and truth deliver us from a fragmentary Bible and a fractional Gospel. We are commanded to observe all things "I have commanded you," and not what the people may demand of us. The minister cannot rightly divide the word of truth unless he has accepted the truth in its totality. In the last analysis, the Gospel is a unit, and can never be self-contradictory. It is not only indivisible, but also indestructible. A half-truth may be dynamic, but certainly it is dangerous. Jesus saves, is a portion of the truth concerning salvation; but in all of its completeness, it demands its complement—Jesus keeps. I here state as a Baptist axiom, that a Baptist church should never place itself in a position where it will be under any obligation, expressed or implied, to withhold any part of the Gospel.

If we fearlessly preach a full Gospel, it may put us out of harmony with the spirit of the age, and also with many noble spirits; but happily for us, if it keeps us in harmony with Him who is the author of life and death. As of old, they cried to Him who was dying at duty's door: "Come down from the Cross," so the call comes today to the faithful soldier of the Cross. No,

"The consecrated cross I'll bear,
Till death shall set me free.
And then go home my crown to wear,
For there's a crown for me."

Possessed with the spirit of compromise, Moses would never have refused to be called the son of Pharaoh's daughter, but would have enjoyed the pleasures of sin for a season. With it, Daniel would have never entered the

lion's den and bequeathed far-off generations an example of deathless devotion. With it, Shadrach, Meshach and Abednego could never have entered the fiery furnace and come forth with their clothes not smelling of fire, but of myrrh, aloes and cassia out of the ivory palaces. Swayed by this spirit, Paul would have never sung praises to God at midnight in a prison. With it, the Baptists of Virginia and Rhode Island would not, at the price of blood and tears, have won for the world the priceless boon of religious liberty.

Be it ours to preach the whole truth, though by so doing, we join the disembodied spirits of the brutal Bastille, and with our spiritual ancestors glorify the guillotine.

"He has sounded forth the trumpet that shall never know defeat;
He is summoning the souls of men before His judgment seat;
Oh, be quick my soul, to answer Him, be jubilant my feet;
Our God is marching on."

Brethren, preach the Word, and with the smile of God, you need not fear the frown of man. You whose ancestors were nurtured among the rending rocks, and whose eyes saw the sun die away in the darkness, and whose ears heard the words, "Father, into Thy hands I commend my spirit," will verify the promise that, "My word shall not return unto me void, but accomplish the end whereunto I sent it."

Contend for the right, and when the smoke of battle has cleared, the Lord of Hosts and the holy angels and the spirits of just men made perfect, and good men and women will shout the welcome, "Hail! the conquering hero comes."

The last, and by no means the least, is our duty to preach the Gospel to the whole world. Until this is done, it is impossible to discharge our indebtedness to the world.

The fact of individual redemption is the fiat for universal evangelism. The Commission is a command, and it is our duty not only to come to Christ, but to

carry Him to others. We come to carry. The field is the world and not any particular part of it. We are to go not only to the uttermost parts of the earth, but to all the earth. The Commission is not provincial or territorial, but cosmopolitan and universal. It is bounded only by time and the universe.

With the French, home missions mean missions in France; with the English, home missions mean missions in England; but with God, missions mean the map of God. We must preach the Gospel to every creature in all the earth. The solidarity of humanity is the assumption and the imperative of missions. Some day, and may God hasten the day, we shall come to know that the cannibal is our cousin, and that the despised and desolate denizen of the brothel should become our sister, by saving grace, through the blood of Him who died to redeem us one and all.

"Go preach the Gospel to every creature," is the mandate for world-wide missions, and the marching orders of the redeemed. While the Federal Council of the Churches of Christ in America is dividing territory, let Southern Baptists continue to divide the word of truth. It is well, too, to bear in mind just here, that it was not the uncultivated masses, but the Christless classes, that crucified Christ. To the neglected rich, and the forgotten poor, we must carry the message of Christ. Someone has surmised that Peter protested when Christ commanded the disciples to preach the Gospel to "every creature." That Peter replied, "Lord, do you mean for us to preach forgiveness to the man that placed the crown of thorns on your brow?" But in tones of unspeakable pathos, the Master answered: "Preach it to every creature." Stunned and staggered at such infinite forgiveness, Peter said: "Shall we preach" (Continued on page six)

"The Baptist Debt"

(Continued from page five)
forgiveness to the merciless wretch who plunged the spear into thy side?" As never man spake, soft and low and sweet, the Master says: "Go preach the Gospel to every creature."

I know not to what extent America may become a world-power, but I do know that the best way for our nation to become a permanent world-power, is to demonstrate God's power in the world. I cannot speak with assurance, or authority, as to "manifest destiny," but with all my heart, I do believe that the present cruel conflict points the path to the splendors of American missionary achievement. I know not whether the Constitution follows the flag, but this I know, the blood-stained banner of Calvary waves in protecting triumph over the head of the lonely missionary. And at this moment wherever he be, on land or sea, as he lifts his eyes to the kindly skies and gazes into the mystery of the milky way, with his soul he may say—

"I know not where His islands lift,
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"And so beside the silent sea,
I wait the muffled oar;
No harm I know can come to me,
On ocean or on shore."

"The 'LO!' is inseparably connected with the 'GO!'"

The ranks of the missionary may be decimated by death, but others will take their places on the far-flung battle line. The missionary may be buried, and the winds of ten thousand centuries sweep over his forgotten grave, yet the hand of an angel shall write the epitaph of the hero of the Cross, and his name shall be heralded in heavenly history forever and forever.

Brethren, I believe we have trifled long enough with the eternal issue of the missionary problem. We should not cease praying earnestly "Thy Kingdom Come," but it is high time that we were willing to pay for His Kingdom to come. The world may not understand our orthodoxy, and it would be infinitely wiser and better if it did, but it can comprehend our offerings. Last year, our nation spent a billion and a half for strong drink; 800 million for tobacco; 750 million for jewelry, and more for chewing gum than for all mission causes. In spite of this, it is a fact that when missions fail, God's Kingdom fails among the children of men. It would seem that it is about time we were practicing our prayers. A confession of faith should be tantamount to a missionary subscription.

I entertain the profound conviction that the next decade will largely determine the denominational destiny of the world. Hence the greater necessity for a mighty forward movement — move forward! move forward! move forward all along the line.

I have seen the great creation of Louis David known as "Napoleon Crossing the Alps." Here and there are myriads of soldiers plowing their way through snow, men and horses are trying to carry the cannon up the steps; while far in advance is seen the wizard warrior, with deathless determination written upon his face, and his hand pointing to the heights above.

A greater picture is the host of the redeemed pressing over mountains of difficulties, to carry the Gospel to the lost.

I am not unmindful of the seeming effect of the present war upon mission work. True, the enemies of the Cross may revel in ghoulish glee, for a time; the night stars of hell may shine with brighter luster, for a little while, and the

sons of Satan may shout with redoubled joy, for a season, but their seeming victory shall be their sure and everlasting defeat. For peace, permanent peace, shall come, and its coming is as sure as the coming of Christ's Kingdom in the heart of man.

Out of the black storm of war the radiant rainbow of light and love, and joy and peace will be born, and its angelic arch shall circle the earth in enduring praise.

"Peace, peace, wonderful peace,
Coming down from the Father above,
Sweep over my spirit, forever I pray,
In fathomless billows of love."

Thank God, the gentle dove of peace shall yet displace the fierce eagle of war, and wild flowers will yet bloom o'er the erstwhile blood-stained battlefield. In the mute mouth of the forgotten cannon, singing birds shall find their nesting places, and in trenches once drenched with brothers' blood, the lamb and the lion shall lie down together. Then shall the only artillery be the artillery of prayer that sweeps the heavens with conquering power. For the booming of the cannon and the roar of musketry have given place to the anthem of the skies — "Glory to God in the highest; on earth peace, good will to men."

"When the war-drum throbs no longer
And the battle-flags are furled,
In the parliament of man,
The federation of the world,"

Standing on the promontory of today, we behold in the dim distance the silent cemetery of the buried centuries. We read the epitaph, which tells in mournful numbers of the failures and successes of the serried years. For the moment, we stand downcast and disheartened, and even faith seems to falter; but we hear the song of the Psalmist — "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; thy rod and thy staff they comfort me."

From the exalted eminence of today, we behold the wreck of many blighted hopes and blasted ambitions. In the presence of our humiliating failures, we stand staggered and discouraged; but lest we faint, there falls about us a light that never fell on land or sea, and by it we read the mystery of our tears and the divinity of our defeats. With this light comes the messenger of the morning, and he speaks, as only the Son of Man can speak — "I will never leave thee nor forsake thee." And our souls answer back,

"Through many dangers, toils and snares
I have already come;
'Twas grace that brought me on thus far,
And grace will lead me home."

From our vantage ground, we strive to look into the far future and read the story of the coming years. The distant sky seems blackened by many a cloud, and disturbed by many a storm, but from far over the everlasting hills we hear the clarion cry of Christ, "I am with you even unto the end." As we listen to the pledge of His perpetual presence, we exclaim with the princely Paul, "Who shall separate us from the love of Christ?"

Let us then take heart, for this we know, that by and by, in God's own good time, God's tomorrow shall become God's today, and by the alchemy of divine power the kingdoms of this world shall become the Kingdoms of our Lord and His Christ. Let us hope and pray, and work and give, that the day may not be far distant when the mountains shall whisper to the sea, "Redeemed," and the sea shall murmur back to the mountains, "Redeemed;" and land and sky and sea together shall sing, "Redeemed! Redeemed! Redeemed by the Blood of the Lamb!"

Then shall America shout aloud, "One Lord!" and Europe and Asia

Previous Existence

(Continued from page one)
wrong about the person and existence of Christ are dangerously and fatally wrong.

4. Deniers of the Trinity in general deny the eternity of Jesus Christ. The only people who really believe in the eternity of Jesus Christ are those who believe that God the Father, God the Son, and God the Holy Spirit, co-equal, have existed forever.

Does It Matter?

Does it really matter whether Christ existed eternally or not? It does indeed. Why does it matter?

1. It matters in that the truthfulness of the Bible and the truthfulness of Jesus is at stake. (Read John 17:5) Jesus there declares that He had glory with the Father before the world was.

2. It matters because Jesus said that salvation depends upon believing it. (See John 8:24). Note that the word "he" is in italics to indicate that it is not in the original. Jesus literally said, "If ye believe not that I AM, ye shall die in your sins." Remember God said to Moses, "I AM hath sent thee . . . I AM that I AM." Jesus here identifies Himself with the "I AM" of the Old Testament. (Look further at John 8:56-58). Jesus declared that He existed before Abraham. That is a declaration of pre-existence. A belief in a Jesus of the human imagination is not sufficient for salvation—it must be a belief in the Jesus of divine revelation.

How Could God Come To Earth?

It had to be through INCARNATION. God incarnated Himself in human form and was born into the world. But if man's fallen nature was to be avoided—if he was to be in a way different from ordinary conception and birth. How could this be brought about? The answer is, Through conception by the Holy Spirit and birth by a virgin. God foretold that it would be that way. (See Isa. 7:14). See also Isa. 9:6. The inspired record of Matt. 1:20-23 declares that historically the prophecy of Isaiah was fulfilled. The Modernist's Bible—the Revised Standard Version, seeks to weaken the doctrines of the Virgin Birth, and things which Modernists are anxious to do.

Just Why Did God Need To Come Into Human Flesh?

1. To reveal Himself more perfectly to the human race. (Heb. 1:1-2; John 1:18).

2. That He might experimentally become acquainted with humanity's problems and experiences. Thus "We have not an High Priest who cannot be touched with the feeling of our infirmities . . . but was in all points tempted like as we are . . ."

3. That He might have a body of flesh in which to suffer for our sins.

shall answer back, "One Faith!" and Africa and the Isles of the Ocean, shall shout back, "One Baptism!" and the whole earth, and the angels of Heaven shall swell the far resounding chorus: "One Lord, one faith and one baptism," for the knowledge of the Lord has covered the earth as the waters cover the sea. Then, with loud hallelujah, and universal hosanna, and everlasting Amen! and Amen! we will praise the God from whom all blessings flow; for His Kingdom has come and His will is done on earth, as it is in Heaven!

Omnipotence

(Continued from page three)
God's love."

No marching armies carrying weapons of murderous destruction are maintained in this Kingdom. No cannon roar is heard upon the battlements of its citadel of power. Its soldiers go forth armed with the simple story of redeeming love. The Gospel of peace is heralded in melodious strain from the towers of its city of refuge.

Paul himself, the religious bigot

"David Restoring The Ark"

By ELDER G. L. BURR
Pastor Naborton Baptist Church
Naborton, Louisiana

II Samuel 6:1-16

The ark was a symbol of the presence of God among the children of Israel and a type of Jesus Christ. God manifested in the flesh, but Israel lost it (I Sam. 4).

Sin and iniquity will always separate you and your God (Isa. 59:2). Israel sinned and God departed from the ark. Then when the Philistines overran them, they put their faith in the ark and not God, for protection.

The Philistines took the ark, but it was a terror to them (I Sam. 5:8). So they make a new cart and send it away. The ark finally ends up in the house of Abinadab, and it remains there until David reigns on the throne at Jerusalem.

Then David seeks to bring the ark up, but it is to be borne on the shoulders of the sons of Kohath of the tribe of Levi (Num. 4:1-15). This was their burden. It was to be carried with the staves, as we find in Exodus 25:12-14. Now David gathers the chosen men of Israel to bring up the ark of God.

There is a right way and a wrong way. Cf. I Chron. 13 and 15. We can be doing the right thing in the wrong way.

They made a new cart to bring the ark on. They went the way of the Philistines (I Sam. 5:8). Our churches today are going the way of the Philistines. They do not

whose proud heart was captivated by the tender mercy of his loving Lord, described the weapons used by the soldiers of this kingdom: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:2-4).

Should anyone read this whose heart has not yet been won by the saving grace of the Lord Jesus, may we invite you to come under the power of His love?

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

—Light And Liberty

want to bear the burden. They want it so easy that they just take what some men put on paper and read it to their Sunday School class. They claim they can't understand the Bible. Why? Because they do not study it. It is too much burden.

We see in I Chron. 15 that when David saw the truth of who was to carry the ark, they brought it into Jerusalem. My friends, there is a right way and a wrong way. Let us study and ask God for knowledge.

When they came to Nachon's threshing floor, Uzza put his hand to ark, and God killed him and David feared.

Beloved, when a church puts forth its hand to give an ice cream supper or chicken fry to strengthen the church, it then dies spiritually. Why? Because that is the wrong way to build up a church. Cf. I Cor. 3. If it is built on a firm foundation, it will stand and we will receive a reward. Let us search the Scriptures that we may see what God would have us do.

When David went in the right way, he came into Jerusalem dancing before the ark. Why? Because God blesses in the right way.

There is only one way of salvation. Jesus said:

"I am the way."—John 14:6.

"I am the door."—John 10:9.

"Neither is there salvation in any other."—Acts 4:12.

Paul said to the jailer: "Believe on the Lord Jesus Christ, and thy shalt be saved."—Acts 16:31.

My friend, Jesus is the way.

UNIONISM

Unionism is as deadly and a more subtle heresy than modernism. My saying that does not make it so. Someone's denying it does not make it false. We give six examples of unionism—three from the Old Testament and three from the New Testament. Balaam in Numbers 23 to 25 inclusive; Jehosaphat's union with Ahab in I Kings 22:29-53; and Nehemiah's refusal to unite with Sanballat Geshem and Tobiah in Neh. 6, all show the estimate of Jehovah of any kind of unionism in the Old Testament. II Cor. 6:11-19, Galatians 1 and 2, and Jude all show God's estimates of unionists in the New Testament. God makes out all six of these cases as very bad folk and calls upon His people every where to come out from among them and have nothing to do with unionists.

HIS BEST FOR US

By OLIVE H. BURNETT

God knew what lay before us
In the days that have gone by;
He knew each step that we would take;
He saw with watchful eye.
He knew the road was oftentimes steep
And the traveling rough and slow,
But He planned the very best for us,
Ah, many years ago!

He knew our hearts were often faint
And our eyes with tears were dim;
There wasn't anything at all
That was not known to Him.
He knew the longing of our hearts,
Our doubts and hopes and fears,
But, oh, He planned the best for us—
We saw it through our tears!

And so, our hearts are full of thanks,
They're full of love and praise,
Because He's been our Guard and Guide
Through all our yesterdays.
And in the days that lie ahead,
We're sure He'll be our stay,
For He has planned the best for us—
And will lead us all the way!

"Jesus, The Carpenter"

(Continued from page two)
by the self-same carpenter. The designer of the universe fashioned the common limestone as well as the expensive marble and granite. Every rose that sheds its perfume on the desert air, each slender violet that peeps from beneath the snow, and each hardy, golden sunflower, Jesus built them all.

Turn your telescope toward the heavens. Behold the gentle moon of the night as it placidly beams upon earth and water below. Notice each tiny star, the golden sentinels of the night. Note with Job the sweet influences of the Pleiades and Orion. View the sun as a great ball of fire in its travels from the eastern to the western horizon daily, and then turn away to say with the Psalmist:

"The heavens declare the glory of God; and the firmament sheweth his handywork."

—Psa. 19:1.

Surely David must have been thinking of Jesus as carpenter when he said,

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"—Psa. 8:3,4.

Every ray of sunlight, every color of the rainbow, and every tint of the sun-kissed sky tells us of Jesus the designer of the universe.

Turn your telescope toward the interior of the earth. See there the gold, silver, iron, coal, diamonds, platinum, and quartz. Sometimes it occurs in pockets; sometimes as dust; again, it is in nuggets; and at other times it occurs in strata, but always the handiwork of God is seen.

Look at the life of the waters, with its hundreds of species of fish. Some beautiful, others hideous; some game, some timid; some, monstrous in size, while others are so small they must be magnified 400 to 500 times to be seen; some with fins, others finless; some, useful for food, some, the rankest of poison. Yet each bears the marks of having come from the hand of God.

Even in the animal world we behold Jesus' work as carpenter. Compare the slow-footed tortoise with the swift-footed hare; the shrieks of the noisy jackass with the musical "baa" of the sheep; the agility of the monkey with the clumsiness of the elephant; the usefulness of the cow with the uselessness of the warthog; the ferocity of the lion with the gentleness of the lamb. Each is built exactly as Jesus drew the design.

The birds that fly in the heavens show many marked differences. The crimson breast of the robin, the sweet songs of the oriole, the chirping of the chickadee, the destructiveness of the cat-bird, and the singing of the canary was all alike planned by the hand of an all-wise Creator.

Then, study the capstone of creation — man himself. Five colors, hundreds of languages, thousands of diversities, and millions of habits differentiate the 1,500,000,000 of the human family and Jesus Christ made us all. There are those who have been troubled believing that God created the world and all that is therein. Not so with me. When I see the beauty and homogeneity of it all I would have trouble believing that it came otherwise. Sir Isaac Newton, the Christian Scientist, had a friend who was an

avowed infidel. Newton had a mechanic make a replica of the solar system in miniature. The central, large gilded ball represented the sun; Mercury, Earth, Venus, Uranus, Saturn, and other planets were arranged so that by turning a crank, the sun would revolve and the planets revolve about it. The infidel friend began to admire it and said to Newton, "Who made it?" Newton said, "Nobody." The infidel quickly turned and said, "Evidently you did not understand me; I said, 'Who made it?'" Newton said, "Nobody." The man said, "I'm no fool; I know that someone had to make it." Newton said, "This is but a poor imitation of the grander system which we know; you will not believe but that this had a maker, yet you are willing to say that the original came into being without either designer or maker."

II

Jesus as carpenter built the Bible. Twenty-six hundred times the Old Testament prophets and 525 times the New Testament writers assert that their words are the words of God. Numerous statements occur such as, "The Lord spoke unto Moses," "Thus saith the Lord," or "Now the word of the Lord came unto Jonah."

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

"And Moses . . . said unto them, These are the words which the Lord hath commanded."

—Ex. 35:1.

When Columbus discovered the Orinoco River, someone said that he had discovered an island. He replied, "No such river flows from an island. That mighty torrent must drain a continent." It is thus with the Bible. No man could have written it if he would and no man would have written it if he could. It must have come from Jesus.

The Bible was written on two continents and was penned in three languages; its composition extended through 16 centuries. It was written by forty men at different times and places and under the most varying circumstances. It was written in tents, deserts, cities, palaces, and dungeons. It was written by kings, judges, priests, prophets, physicians, patriarchs, prime ministers, herdsmen, scribes, soldiers, and fishermen. Yet in spite of all these differences, it is one Book, with one system of doctrine, one code of ethics and one plan of salvation. Suppose we were to select forty men of different walks of life to-day to write a book on theology or church government, and were to put them in different rooms. Their completed book would be so diverse that it would take steel binding to hold it together. The differences of the writers would be even far greater if they were separated by centuries as were the Bible writers. Yet in the case of the Bible, there is unity and harmony. It is a volume of 66 books written with such perfect accord and unison that we know that it must have been Jesus Himself who placed the words in the mouths of the prophets. Many human mouths and hands spoke and penned the words of the Bible, but behind all was Jesus' guiding, over-ruling and controlling.

Shall we suppose that there is a man upon the earth who has lived for 6,000 years and that he has been thrown into the sea to be drowned; he has been compelled to drink every deadly poison; he has been locked in prisons and dungeons and has been bound in iron chains; he has been crucified until his friends thought him dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be a super-man. This is precisely the treatment which the Bible has received. Does this not prove that the Bible is superman? The fact

NO TURNING IT BACK

"SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS TO WISDOM."—PSA. 90:12



that it lives despite all opposition, unmistakably proves that it is not of man but of God and that Jesus the carpenter built the Bible.

You can find evidences of Jesus as the builder of the Bible in the entire book.

In Genesis, He is Shiloh and seed of woman.

In Exodus, He is the Passover Lamb.

In Leviticus, He is the High Priest.

In Numbers, He is the Star out of Jacob.

In Deuteronomy, He is prophet like unto Moses.

In Joshua, He is captain of the Lord's host.

In Judges, He is the messenger of Jehovah.

In Ruth, He is our Kinsman.

In Samuel, He is the Lord and seed of David.

In Kings and Chronicles, He is the Lord of lords and King of kings.

In Ezra and Nehemiah, He is Lord of Heaven and earth.

In Esther, He is the mighty God, who cares for His people.

In Job, He is our risen Redeemer.

In Psalms, He is the perfect all-in-all.

In Proverbs, He is the wisdom of God.

In Ecclesiastes, He is the preacher.

In Song of Songs, He is fairest among ten thousand.

In Isaiah, He is the suffering servant.

In Jeremiah, He is the Lord our Righteousness.

In Lamentations, He is the Man of Sorrows.

In Ezekiel, He is the high priest of God on earth.

In Daniel, He is the ancient of days.

In Hosea, He is the risen Son of God.

In Haggai (and other minor prophets), He is the desire of the nations.

In Malachi, He is the Son, our Righteousness.

In Matthew, He is the King of the Jews.

In Mark, He is the perfect servant.

In Luke, He is the man whose name is the Branch.

In John, He is the Son of God.

In Acts, He is the ascended Lord and Christ.

In Romans, He is the Lord, our Righteousness.

In Corinthians, He is the first-fruits from the dead.

In Galatians, He is author of Paul's apostleship.

In Ephesians, He is the believer's pattern.

In Colossians, He is the fulness of the godhead bodily, or the All-in-all.

In Thessalonians, He is the Coming One.

In Timothy, Titus, and Philemon, He is the sovereign of His servants; the Head of His churches.

In Hebrews, He is our great High Priest.

In James, He is the Lord of Glory.

In Peter, He is the chief cornerstone and the example of suffering.

In John, He is the Advocate for His little children.

In Jude, He is the keeper from Apostasy.

In Revelation, He is the coming one.

S. D. Gordon tells of a Christian lady whose age began to tell on her memory. Though she had been a great Bible student, eventually all of it went from her memory save only:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

As her last days continued all she could remember of this passage was, "That which I have committed unto Him." And on her death bed all she could recall was "Him" and she kept saying this to herself—"Him, Him, Him." She had lost the whole Bible but one word, but she had the whole Bible in that one word.

III

Jesus as carpenter built the church.

"And Jesus answered and said unto him, Blessed art thou, Simon"

Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:17,18.

In spite of these words of Jesus, there are many heretical and heterodoxical souls who say that the church was founded on the day of Pentecost. I do not think that it can be too strongly argued that Jesus built the church in the days of His flesh. On the day of Pentecost 3,000 souls were added to the church.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2:41.

If one says that he is going to add \$100 to his bank account, it argues and implies that he now has a bank account. Accordingly since 3,000 souls were added on the day of Pentecost, then surely the church was in existence before that memorable day.

Shortly after Jesus first mentioned the church, he gave to it a rule of discipline.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

He does not say that this was the rule of discipline for the future church nor for the church that was to be organized at Pentecost. Rather, He said, "Tell it unto the church," as if to imply emblem (Continued on page eight)

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PAGE SEVEN

JANUARY 8, 1955

Catholic Superstitions

(Continued from page one)

If only these people would come in crowds to Him Who said: "If any man thirst, let him come unto Me and drink," they would receive—not a wet handkerchief—but "a well of water springing up into everlasting life."—John 4:13-14.



"Jesus, The Carpenter"

(Continued from page seven)

phatically that the church already existed.

In prophecy it is stated of Jesus, "In the midst of the church will I sing praise unto thee."

—Heb. 2:12.

The only time that Jesus ever sang in the church was when He instituted the Lord's Supper, at which time it was said,

"And when they had sung a hymn they went out unto the Mount of Olives."—Mark 14:26.

Please remember that this was not only prior to the day of Pentecost; but it even ante-dated His death.

Do not the Scriptures likewise tell us that the Apostles were in the church before Pentecost. In fact the first members of His church were the Apostles.

"And God hath set some in the church, first apostles."

—I Cor. 12:28.

These were chosen in the beginning of Jesus' ministry which would emphatically say to us that Jesus built His church in the days of His personal ministry.

IV

Jesus as carpenter built the inter-world bridge. I mean by this, the bridge which spans the chasm between Heaven and earth. Note these Scriptures:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

—I Cor. 15:3.

"... and without shedding of blood is no remission."

—Heb. 9:22.

"For he hath made him who knew no sin; to be sin for us, that we might be made the righteousness of God in him."

—II Cor. 5:21.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—I Pet. 3:18.

Such a bridge spanning earth and Heaven had been prophesied since the fall of man in the Garden of Eden. When Christ died upon the cross, that bridge was completed, for Jesus who was God in the flesh, the perfect man, the perfect God, joined Heaven and earth which had become separated at the Garden of Eden.

When the famous Brooklyn bridge was constructed two architects were prostrated. One was slain by his toils, the other became a life invalid. To build the inter-world bridge required the death of the Divine architect. The blood of Jesus had to be spilt.

The first time I visited Niagara Falls I was tremendously interested in the tradition concerning the Seneca Indians who once lived in the neighborhood of Niagara Falls. Each year they made an offering to propitiate the Spirit of the falls. The offering was a beautiful maiden. On a bright moonlight night, in a white canoe, filled with flowers, deer, and fruits, she would push out into the stream, and the current would carry her to her death. The daughter of the chief was chosen one year. As the Indians waited in their canoes just above the precipice over which the water drops, the old chief saw the current carrying his daughter swiftly to

her destruction. With a few swift strokes of his paddle he brought his own canoe along side that of his daughter. There was a look of infinite love, a swift embrace and both went over the falls together. He loved his daughter too much to see her take the death journey alone; that was real love. But this story lacks the superlative element. It would have been far better had the chief stepped into the boat and died for his daughter. It may be fine to die with another, but far better to die for another. That was what Christ did. When humanity's boat was about to drift over the falls, he placed the feet of the doomed race safely on shore and went down into the rapids alone, thus bridging the gulf between earth and Heaven and destroying the chasm which separated God and man.

V

Jesus as carpenter is building Heaven now.

"Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

The Lamb who built the inter-world bridge has gone away to build for each of the elect, a mansion in Heaven. If you are one of God's elect, then the title to it is yours; you are absolutely sure of it; no one can prevent you from inhabiting it; what a glorious day it will be when you cross its threshold.

Jesus is now selecting, marking, preparing and finishing that home for you. A Sunday School teacher asked what was Jesus' work while on earth. Someone said, "He was a carpenter." "And what did He build?" was asked. "Why houses, I suppose." "And," said an old saint, "Thank God, He is still building them; He is preparing a mansion for me."

When the Franco-Prussian War broke out a young lieutenant of the Prussian army told the girl he loved that when he returned he would take her to the home he would provide for her. When the war was over and the troops returned to Berlin in triumphant procession, Julie stood by her gate waiting for her lover who was sleeping beneath the sod of a foreign land. "But he must come; he said he would," she kept saying to herself. So she watched for forty years in all kinds of weather, day by day. Then her mind was turned; she fell ill waiting for him, was carried to the hospital where she died. Thank God, Jesus is providing a home for us and will not disappoint us! His coming is made possible by His going, for He said,

"If I go, I will come again."

—John 14:3.

Are you ready for His coming? If not, then heed the words of Jesus,

"Repent ye, and believe the gospel."—Mark 1:15.



I Should Like To Know

(Continued from page one)

I appreciate many things that Bro. DeHaan teaches relative to the atonement and the second coming of Christ. At the same time, I surely condemn him for his heresy on all church truth.

Since the preceding question had to do with the Lord's Supper, I will quote his heresy concerning this great doctrine:

"Suppose two or three believers were stranded on a desert island. Suppose they had no bread and no wine or even grape juice, but they wished to remember the Lord's death. Would they be prevented from doing so because they had no bread and no cup? Listen! I am sure that those three believers, without a clergyman or ritual or form, could take a banana for bread, and a cup of water and celebrate the Lord's Supper

according to the Word of God and with as great a blessing to their own souls as we do here in the usual and accustomed way."

—Page 7, "The Lord's Supper"

This is only a sample. I could do likewise, if space permitted, as to his teachings on baptism and the church that Jesus built. If you take the historic position of Baptists on the church and her ordinances, then why seek to build up the truth on one hand, and at the same time tear it down on the other hand, by supporting the heretics who teach as does Bro. DeHaan? You are surely wasting God's money when you do so.

5. Should a Baptist Church, which claims to be fundamental, have a Christmas entertainment, and have Santa Claus appear and give out candy?

Christmas is wholly wrong in every particular. If you have Santa Claus help you one Sunday, then you might as well have Baal or the Devil to assist you in the services on the next Sunday.

6. Should a Baptist Church be trimmed and decorated for Christmas, and should a Christmas tree be permitted in it?

God answered this 600 years before Jesus was born. Cf. Jer. 10:2-4. He said that the Christmas tree was the "way of the heathen." Then any Baptist Church who goes in for the trappings of Christmas is heathen to that extent. That is mighty hard on a lot of Baptists, but remember—I didn't write the Bible. If you want to get mad at any one, then get mad at God, for it is His Bible from which I have quoted.

7. Should a Baptist Sunday School take money from the treasury and buy candy to give out to every one who attends this Christmas entertainment?

The church that does so is surely a worldly church. It is on the plain of the world. Schools, lodges, and other worldly institutions give a Christmas treat, and for a church to do so, puts them right down on the same level with these worldly institutions.

It would be a thousand times better to send this money to Baptist Faith Missions for the support of some missionary on the foreign fields, instead of catering to their own fleshly whims. Paul speaks of those "whose God is their belly," and I imagine that the church that has a Christmas tree, a Christmas program and a Christmas treat is more interested in their belly than they are in foreign missions.

8. What do you think of the writings of Arthur Pink?

His earlier writings were all most splendid. I would encourage every reader to procure his "Exposition of John's Gospel (four volumes), "Seven Sayings of the Saviour on the Cross," "The Sovereignty of God," and "The Divine Inspiration of the Scriptures." These are all pure gold, and will bless the soul of all who read them.

As for Pink's latest volume, "Exposition of the Sermon on the Mount," I would encourage everyone who has a copy of it, to burn or destroy it at once, as it most dangerously teaches the soul-destroying and soul-damning doctrine of salvation by works. I would as soon have the writings of Charles T. Russell in my library as to have this book of heresy.

9. Has a church a right to revoke a man's ordination certificate?

Most folk seem to think so, but I personally doubt it. Unless a man remains a member of the church that ordained him, that ordaining church has no authority over him as for the future. If he retains his membership where he was ordained, if he departs from the Faith, the church ought to exclude him for his heresy.

10. In the paper of October 9, in answering questions four and six, you quoted from the Rev. Ver. Is this the new Bible?

No. This is the edition that was published 50 years ago, and in

the main, is very sound.

11. Don't you think that Baptist Churches should have a far greater mission to the Jews than they now have?

Exactly. This is the weakest part of Baptist mission work today. Our Lord's command was to the "Jew first." Cf. Rom. 1:16. I thank God that THE BAPTIST EXAMINER has a good and godly man to recommend in the person of Jacob Gartenhaus. I am sure that he has the soundest Jewish mission work that exists in the world today.

12. Are Baptists Protestants?

The Dictionary says: "Protestant: pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529, protested against an edict of Charles V and the Diet of Spire; one who protests against the Church of Rome." The word "protest" is defined as a solemn or formal protesting or declaration, especially one in writing by the minority of a body expressing dissent." So, the "Protestants" were those who came out of the Catholic Church in the 16th century.

Martin Luther was one of the first and greatest reformers who made a "protest" against the practices of the Catholic Church and his followers formed the Lutheran Church.

The Reformation which took place in the 16th century resulted in the forming of the national churches in Britain, Denmark, Sweden, Norway, Holland, Germany, Switzerland. Out of these many other churches have come.

Baptists are not "Protestants" because they were never inside of the Catholic Church to "protest." Baptists are much older than the Reformation, the first Baptist church having been organized by Jesus Himself.

13. Should Baptist Churches observe Easter?

New Testament Baptist churches ought not to observe Easter. The very name "Easter" is derived from the name of a heathen goddess whose festival was held in April.

Chambers' Encyclopedia says that many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostara or Easter seems to have been the personification of the morning or East and also of the opening of the year or spring. The worship of this being seems to have struck deep root in Northern Germany and was brought into England by the Saxons. It continued to be celebrated in many parts of Germany down to the present century by the building of bonfires and numerous other rites. It was especially a festival of joy. With her usual policy the Roman Catholic Church endeavored to give a Christian significance to such of the rites as could not be rooted out of a pagan people. The bonfires can be traced in the great tapers sometimes weighing 30 pounds, with which the churches were lighted on Easter eve.

The most characteristic rite and the one most widely diffused is the use of Easter eggs. They are usually stained various colors with dyewood or herbs and people usually make presents of them, sometimes they are kept as amulets, sometimes eaten. Games are also played by striking them against one another. In some parts of Scotland it used to be the custom for young people to go out early on "Paschal Sunday" and search for wild fowls' eggs for breakfast, and it was thought lucky to find them.

But this is enough to show that New Testament Baptist churches did not observe "Easter." History will show you that Easter came from the heathen and the Catholics long after the organization of New Testament Baptist churches.

14. What is God's plan of finance for New Testament churches?

God taught the Jew in the Old Testament days to give and to give systematically. The Jew did not give spasmodically nor carelessly. He gave first fruits, tithes free will offerings. Nor is that sort of giving done away with by the New Testament plan. Jesus set His approval on tithing and New Testament Baptist churches went far beyond a tithe in their giving.

Paul's plan or financing a Baptist church is found I Cor. 16:2. Here is a simple and complete financial system. It involves regular giving, each member giving proportionate giving and voluntary giving. Nowhere in the Bible is the "pro rata" giving endorsed, i.e., "You give fifty dollars and I will give fifty." God's standard of giving is for each individual member to give as God prospers him and not according to what some other person gives. Each member of a Baptist church patterned after the New Testament Baptist churches must give for himself or herself. The fathers or husbands or brothers, can no more give for the women of their families than they can do the praying for the women of their families. Giving is an act of worship and cannot be done by proxy.



The Second Coming

(Continued from page one)

It rather adds delight and buoyancy to my fair hope, that any night or any day, quickly may be caught away,

To meet the Lord. But though I do not know the hour, or when,

I know my Lord and 'tis for Him I wait;

Long years the blessed hope of seeing Him

Has been my joy. And though beyond my ken

The day and hour of the opening gate,

And many happenings to my mind are dim,

Yet this I know, for He has told me so:

That any night or any day I gently may be called away

To meet the Lord.

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