

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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Growing Intolerance Of Southern Baptists

By ELD. ROY MASON
Tampa, Florida

I am a Baptist by personal conviction. I have been thrown among Southern Baptists most of my life. I love Southern Baptists and through past years have been proud of them, regarding them as the greatest body of evangelical Christians on the face of the earth. I wrote a book some years ago entitled, "The Church That Jesus Built," in which I set forth the truth that Jesus started the Baptists and that Baptist churches have been in existence continuously from then until now. This book has been published ten different times, and it has made Baptists out of many people. It

has been used as a supplemental text book in several of our Baptist colleges and in at least one seminary. Years ago I went as a missionary to Brazil under the Baptist Foreign Mission Board, and remained until I had to bring my wife home to a hospital in order to save her life. I have served a number of Baptist churches as pastor down through the years, and all of these were affiliated with the Southern Baptist Convention. I have been pastor of the same Baptist church in Tampa

for nearly a quarter of a century, and I do not recall a single month during that time that my church failed to send money for cooperative purposes through the regular Baptist co-operative channels. I am saying all this in order to substantiate my claim that I am a Baptist, and as a preface to what I am about to say.

Back when I became a Baptist, churches were free. Real freedom existed. No attempt was made on the part of any outside agency to run a Baptist church. Baptist papers devoted much space to the teaching of Baptist doctrines and

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"I SHOULD LIKE TO KNOW"

1. Where does the doctrine of the universal fatherhood of God come from?

From the Devil. Read John 8: 41-44. The Jews there present claimed to be the sons of God. They thought all Jews were. That was the universal fatherhood of God, so far as the Jewish nation was concerned. The Master told them: "Ye are of your father the devil . . . When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." The universal fatherhood of God is a lie and the Devil is the father of it, according to the Lord Jesus.

2. What is "the church?"

There is no such institution as "the church," as used in the literature of the day. You have to localize "the church" and make it "the church" at Jerusalem or "the church" at Antioch, etc., before the expression "the church" becomes Scriptural. Whenever the Master spoke of a larger body than a local church He always said "churches."

3. Is it right to call a Catholic church a "house of God?"

No. According to John Wesley and other commentators, the pro-

phetical name in Revelation for the Catholic Church is "Mother of Harlots." We are sure such an institution as that or the place they worship ought not to be called a "house of God."

4. Is the time of Christ's coming a fixed date or does it depend upon the faithfulness of God's children in bringing a certain number to Christ?

If God knows the end from the beginning and what God foreknows is sure to come to pass, we judge it is a fixed date. But that fixed date is not known to any man and no man will ever be able to hit upon it by even guessing or otherwise. We may know something of the signs of His coming; but no man knoweth the day nor the hour, not even the angels.

5. What is the real advantage of being a Baptist over being a converted person in any other denomination?

The advantages are many, both here and hereafter. The advantages here are these: happiness (John 13:17); true worship (Matt. 15:8,9); freedom from

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Seminary Boy Unionizes With Local Church Heretics

Bro. M. D. Morton, pastor of the First Baptist Church of Ashland, Kentucky assisted the Presbyterians in a union preaching mission the week of March 14-18.

This mission was held with the Normal Presbyterian Church of Ashland, and the speakers for the week included in addition to this so-called Baptist preacher, two Methodist preachers, and two Presbyterian preachers.

Can you imagine a Baptist preacher unionizing with these who have repudiated God's Word! What a religious "duke's mixture!" Methodists with salvation by works and apostasy! Presbyterians with salvation by grace and security! Both Methodists and Presbyterians with sprinkling and baby baptizing and the universal invisible church!

And into this religious conglomeration, intrudes a Baptist preacher! What a time he must have had keeping his ear to the ground, straddling the fence, walking in the middle of the road — and at the same time, shutting his eyes to the Truth of God's Word, and stifling his conscience!

A number, perhaps fifty, of the members of the First Baptist Church of Ashland, have called, or come to see me, asking what I thought of the position and attitude taken by their pastor. It really doesn't matter what I think — the question is, what does God think, and what does He say within His Word?

"Can two walk together, except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them."—Rom. 16:17.

"Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY."—II Tim. 3:5.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thes. 3:6.

WOMEN IN THE MINISTRY

Charlotte, N. C., Feb. 2—Full clergy rights for women were asked yesterday by the Woman's Society of Christian Service of the Methodist Church's Southeastern Jurisdiction.

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Here Is How An Ungodly City Sank Beneath The Waves

One afternoon sometime ago I was seated with three friends in a small car near the spot where Port Royal used to be. This fabulous city was described accurately in early histories as "the most wicked place in Christendom" and "the richest spot in the Universe." Legend has it that the pirates and buccaneers who infested the place in the seventeenth century, and who unloaded their captured slaves and treasures there, finally grew alarmed at the extent of their own revels and orgies, and decided to build a church.

They went out and captured a minister from a frigate to fill the pulpit. But this captured minister differed from some ministers of our present day in that he at once

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OUR RADIO MINISTRY

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The Baptist Examiner Pulpit

"REDEMPTION'S STORY"

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4,5.

A few years ago, I took my family on a little vacation trip over into Canada. We crossed back into the United States at Detroit, late on Saturday afternoon. On Sunday morning, we went to a church in Detroit. I do not know who was pastor. There is only one thing about the service that stood out, and it was so prominent that I remember it right down to this very hour. Just before the pastor spoke that morning, a beautiful young girl, whom I would suppose was a beautiful Christian character by all appear-

ances, arose and sang one of the most marvelous songs that I ever heard. She sang that old hymn about the angels and redemption. They say it is so old that most folk today don't even know it. The first verse is something like this:

"There is singing up in Heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne; Their sweet harps are ever tuneful and their voices always clear, O that we might be more like them while we serve our Master here!

Holy, holy is what the angels sing And I expect to help them make the courts of Heaven sing; But when I sing redemption's

story, they will fold their wings, For angels never felt the joys that our salvation brings."

I wish you would notice that expression, "When I sing redemption's story, they will fold their wings." Well, beloved, I want to sing to you, not literally, but figuratively, for I want to preach to you redemption's story.

THE ORIGIN OF REDEMPTION.

Mark it down, beloved, redemption didn't originate with men. Redemption never had any origin so far as man was concerned. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in

There is only one way to stop "sich doings." Cut off their support, demand a house cleaning, fire the Modernists now in control and hire genuine Baptist teachers.

Until such is done, then designate your mission funds to a mission object that is true to God's Word. If you don't want to do that, then throw it in the river. In either instance, it will be wasted, and by throwing it in the river, it won't be a curse to young Seminary students.

ON HANDS AND KNEES

It is said that a Swiss guide leading a group of tourists came to a height where he fastened all of them together and said: "From here up, it is hands and knees only." We are at that point today in the history of Christianity.

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\$ A-MONTH-CLUB \$

Only \$8.00 has been received for our press debt this week, but we thank God for this amount and rejoice for His goodness to us.

Mrs. Mary Ailstock, Mansfield, La., \$1.00.

Mrs. Donald Feasel, Jackson, Michigan, \$2.00.

B. R. Matheney, Clendenin, W. Va., \$5.00.

Mrs. Feasel's letter follows:

Dear Bro. Gilpin:

Enclosed is my two dollars for March Dollar-A-Month Club. I sent in two dollars for February and hope to send two or more each month.



"Redemption's Story"

(Continued from page one)
him should not perish, but have everlasting life."—John 3:16.

It was God who thought up the plan of redemption. You would think that man would be sufficiently interested in salvation that he would seek to work with God in planning it, but, beloved, before man was, yea, before man was created, the plan of redemption was already fixed in the mind of Almighty God. Before the angels ever clapped their hands with celestial joy at the creation of this earth, or as Job tells how the angels — the morning stars sang together—before that took place in the hour of creation, God had already planned for our redemption. Before the wings of a seraph had ever fanned the air of the etherial spaces, and before that one single melody of the angels had gone up unto God, God had already planned for your redemption and mine. I would remind you, beloved, before anything had ever taken place in this world, before the world was, before time was, a way back yonder in eternity, God had already planned for our redemption.

"According as he hath chosen us in him before the foundation of the world."—Eph. 1:4.

This would tell us that before this world was, before God had ever laid down one rock in this world, before God had spoken and brought this world into existence, God had already planned our redemption. As I often say, you are older than creation, spiritually speaking. I tell you, beloved, redemption began with God.

Notice again:

"Whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

When was Jesus slain? You say two thousand years ago, but, beloved, if you will go back to the time when the Lord Jesus Christ put down this earth, it was then that the Lord Jesus Christ was slain. In the mind of God, He was a Lamb slain from the foundation of the world. No wonder that Jonah said:

"Salvation is of the Lord."

—Jonah 2:9.

I say to you, beloved friends, redemption did not begin with man. It is not something that evolved out of the brain of man, but rather, salvation is something that began in the mind of Al-

mighty God. It had its origin with God before this world began.

II

THE OBJECT OF REDEMPTION.

"According as he hath chosen US in him before the foundation of the world."—Eph. 1:4.

Beloved, man is the object of God Almighty's redemption. God might have redeemed four different groups. He might have redeemed angels, for angels sinned a long time ago. The Word of God indicates that one-third of the angels of Almighty God sinned at the same time that Lucifer sinned, and that they are bound in chains until the day when God shall loose them and shall consign them to Hell. Beloved, God might have effected a plan where the angels might have been redeemed if He had so decreed and so desired, but, beloved, God didn't do it. The object of redemption was not angels. God passed the angels by and chose to redeem sinful man.

Then, beloved, there was the Devil himself. I believe that the Devil was God's highest created being. I believe from the study of the book of Ezekiel and the book of Isaiah that the Devil was an angel — that there was a time when the Devil was the anointed angel, when he was the highest of the angels of Almighty God. One day he said, "I will be like God. I will sit upon the throne of God." Beloved, when the Devil sinned, he fell, and was an angel of God no longer, but became a fallen angel. God might have redeemed the Devil. It would be just as reasonable for God to have contrived to work out some scheme whereby the Devil might be redeemed and brought back to God, but the Devil was not the object of God's redemption.

I might go so far as to say that God might have redeemed the animals. I do not know whether you realize it or not, but the animals need redemption just the same as all the rest of creation, and I might remind you that the animals are not like they were when God put them in the Garden of Eden. When Adam sinned, the fall of man not only extended to man, but even unto the animals, which is the reason that the animals today are not what they were originally in the Garden of Eden. God might have even chosen to redeem the animals if He had cared to have done so, but He didn't.

Beloved, the object of God Almighty's redemption was man. You and I are the objects of His redemption. How it ought to thrill your heart! How it ought to thrill you to know that when God planned redemption, you were in the mind of God. The object of redemption was not the Devil, it was not the angels who had sinned, it was not the animals who had been affected by the sin of man, but rather, beloved, the object of God's redemption was man, the fallen descendants of Adam.

III

THE PRICE OF OUR REDEMPTION.

If you will turn to the Word of God, you will find that God gave His Son to be the price of our redemption.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

—Rom. 8:32.

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:13.

Individuals have been redeemed in many ways in this world. A man is taken captive by an invading force and he may be redeemed by paying a ransom. He may be redeemed by the payment of a sum of money. Sometimes a gangster will kidnap a lad — a child of a wealthy family, and will demand a huge ransom to be paid. When that sum is paid, that child is redeemed back into the family. Let me tell you, beloved, there is only one way whereby you and I can be redeemed back to God and that is by the ransom that was paid by the Lord Jesus Christ.

THE CREATION (Continued)

I. Relation Between Genesis One & Two.

In Genesis 1, the fact of creation is declared. In Genesis 2, the process of creation is described. Genesis 1 resembles the map of Palestine. Genesis 2 corresponds to the inset—Jerusalem and its environs.

II The Sabbath. Genesis 2:1-3.

1. Jesus tells us that the Sabbath was made for man (Mark 2:27,28). This truth from Jesus is very apparent, since God did not establish it until after man's creation.

2. Why does man need a Sabbath? Among the main reasons, I mention the following:

The Sabbath was to help man to remember the "Creation." Man's memory is imperfect and he needed the Sabbath to stir up his finite mind to remember the creative acts of God. Each Sabbath of rest should remind men of God's rest after the creation was complete.

The Sabbath was given as a day of rest. Man's body is mortal and some safeguard to protect his health and powers was needed. Continuous labor would destroy both mind and body; hence, man's need of rest. Prof. Heglin of Switzerland estimates that in 24 hours, man burns up from 10 to 20 per cent more energy than it restored in a night's sleep. In seven days he has consumed approximately 100 per cent of his energy. God knew this "in the beginning," so He gave the Sabbath as a safeguard for health.

The Sabbath was needed for communion with GOD. Man needs at least one day in seven for an unbroken communion with God.

The Sabbath is a type of the Millennium. As God labored six days and rested on the seventh, so also is there to be a final rest and glory for both men and earth. Thus, the Sabbath points forward to the 1000 years of Millennium happiness of REVELATION.

3. It is well to notice the age of the Sabbath. It is much older than any of the commands of God. Moses gave the Ten Commandments of Exodus 20, but the Sabbath was 2500 years old when Moses was born. It was in existence before sin entered the world. Gen. 4:16-24 tells of the first civilization in which arts and science are first described, but the Sabbath antedates even this. The Sabbath is older than murder. Cain walked away from the Sabbath's altars to slay Abel. The glory of the Sabbath shone upon the first babe born into the world. The pristine beauty of the Sabbath encircled the Tree of Life in the Paradise of God. TRULY when we reflect that the Sabbath is the oldest of earth's institutions and that it will continue to exist when the earth has vanished away, it should make us love our "Lord's Day" more.

4. We do not worship on the Sabbath. In fact the Sabbath came to an end in Jesus' day. Cf. Hosea 2:11; Mt. 28:1; Acts 20:6,7. In the Pennsylvania mines, the mules are brought up on Saturday night in the light to keep them from going blind.

Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18,19.

What does it tell us? Silver and gold that might be used to release a captive from men, are valueless in the realm of redemption. What does it tell us? The sacrifice of an angel or a multitude of the heavenly host could never effect our redemption. How are we redeemed, beloved? God has never had but one way, and that was that His Son was to go to Calvary and pour out His blood. Peter says that we are redeemed by the blood of His Son.

You know how it hurts a father to see his son go away from home, whether he gives his son in marriage, whether he sees his son go away to work, whether he gives his son to fight in war, or whether he sees his son die. There is a breaking of family ties and it hurts for a son to be given. Beloved, before this world ever was, God gave His Son, Jesus Christ, and the price of our redemption was the blood-shedding of God Almighty's Son, the Lord Jesus Christ Himself.

Whenever I think of this, my mind goes back to those days in World War I, when I was just a wee lad, I remember when I used to walk by houses and see those flags and stars in the windows—maybe one star or maybe two, and sometimes I would see a gold star, which would indicate that one son in that home had been killed in the country's service. I can remember a father and a lad

that walked along one day, and as they looked at the houses the lad said, "Look, Daddy, there is a home that has given one son to the war," and then they would see two stars in the service flag and he would say, "There is a home that has given two sons." Then he saw a gold star, and he said, "Daddy, there is a home where a son has been killed in the war." They went on down the street and came to a vacant lot and the lad looked off in the distance and saw the evening star in the sky, and he clutched his daddy's hand and said, "Daddy, God must have given His Son, too."

Oh, let me tell you, beloved, that is exactly what God did. God gave His Son, too. The price of our redemption was the blood of the Lord Jesus Christ.

IV

THE MEANING OF REDEMPTION.

There are three words that are used in the Bible that are translated "redeemed." The first of those words is the word "agorazo."

"Christ hath REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

Notice, Christ hath redeemed us from the curse of the law. That is the Greek word "agorazo." It means, "to purchase in the market." Just like a man would go to a grocery store, a hardware store, or an automobile shop, to see an object that he likes and purchases that object for himself. "Agorazo" is the Greek word that is translated which means "to purchase in the market."

Well, beloved, that is exactly

So man needs this day of worship for his spiritual sight.

III. The First Home. Gen. 2:4-26.

The Garden of Eden was located in lower Babylon near the head of the Persian Gulf.

IV. Man's One Prohibition. Gen. 2:16,17.

One thing, and only one, he was not to do.

V. The Three Trees.

1. The tree of death (Gen. 2:17) appears in the beginning of the Bible.

Was planted by God (Gen. 2:9).

Was pleasant to the eyes (Gen. 3:6).

God forbade man to eat of the first tree (Gen. 2:17).

Satan used every artifice to get man to eat of it (Gen. 3:1-5).

The eating of the first tree brought sin and death (Gen. 2:17).

2. The tree of Calvary (I Pet. 2:24) appears in the middle of the Bible.

Was planted by man (Mt. 27:35).

Nothing pleasant about viewing the suffering Saviour, the vulgar crowd, the taunting priests and the spilled blood of Calvary (Isa. 53:2).

Man is freely invited by God to eat of this tree. Cf. Ps. 34:8; Rev. 22:17.

Satan uses all his power to prevent men from eating of it. Cf. II Cor. 4:4.

By eating of this tree comes life and salvation. Cf. John 6:53,54.

Through eating of this tree men enter Paradise. Cf. Luke 23:42.

3. The tree of life (Rev. 2:7) appears in the end of the Bible.

VI. God's Purpose For Women. Gen. 2:18.

She was to be a help-mate for Adam. That is her only purpose today.

VII. Adam's Intelligence. Gen. 2:9,20.

VIII. The First Operation. Gen. 2:21.

IX. The Proper Relation Between Husband And Wife. Gen. 2:22.

She was not taken from his head to rule over him, nor from his feet to be trampled upon by him, but from his side to walk equal with him, from near his heart to be loved by him, and from under his arm to be protected by him.

X. Marriage, A Monogamy. Gen. 2:21,24,25.

The only side of the house for the In-Laws is the OUTSIDE.

XII. The Age Of Innocence. Gen. 2:25.

As long as man and wife were free from sin, they were not ashamed of their nakedness. Compare this to their attitude when sin entered. Cf. Gen. 3:7.

what Jesus Christ did so far as you and I are concerned. He looked down from Heaven even before this world was, and before you and I were fashioned and created and placed here, and God saw us here in the market of sin, and God sent His Son that He might redeem us, that He might purchase us in the market for Himself.

There is a second Greek word which when translated means "redeemed" and that is the word "lutroo."

"Being justified freely by his grace through the REDEMPTION that is in Christ Jesus."

—Rom. 3:24.

The word that is translated "redemption" in this verse of Scripture has a little different meaning than the word "agorazo," which means "to purchase in the market." The word "lutroo" is a far stronger word, which means "to loose." In other words, it means not only to purchase, but "to turn loose."

Suppose a man were to see a big fine eagle that had been caught and had been chained, and put into captivity. He sees that eagle as he sits upon his perch, not being able scarcely to lift his wings, nor fly. The man walks up and lays down the price that is asked for that eagle, and when the eagle is sold to him he turns it loose. The eagle still sits there, thinking he is chained. The man waves his hat to frighten the eagle that he might fly away. Then the eagle lifts his wings and finally raises himself up into the air. After a while, you can see him as a little speck going out of sight.

Beloved, that is exactly what Jesus Christ did for you and for (Continued on page seven)

Intolerance

(Continued from page one)
principles. They were privately owned and in order to live they had to ring so true to Baptist convictions that people would support them. They spoke out against error and wrong, in no uncertain terms. Very little was said about "The Denomination" back there, but much was said about the churches.

Changes—For The Worse!

I have seen some great changes take place, and in my judgment for the worse. I have seen a great ecclesiastical organization grow up, which has come to overshadow the churches. Baptist papers have passed under denominational control and subsidy. Most of them have ceased to teach the great doctrines, or to contend for a separated life. They have very largely become bulletins to promote "our work." Editors know perfectly well that they cannot speak out against any abuses that may arise in any institution supported by the denomination, unless they want to jeopardize their job. Many of the great old Baptists with their staunch convictions have died off, and have been replaced with younger men, some of whom have been touched with modern liberalism. The programs of the churches have been made out by "the leaders" of the denomination and have been handed down. The "Co-operative Program" of Southern Baptists has become to many a church and pastor a holy thing that claims a greater loyalty than does the doctrines of the Bible. A church or pastor can be badly tainted with modernism and can remain in perfect fellowship but if they deviate from the "whole Program" they are looked upon with suspicion and disfavor. How do I know this? I know it by personal experience. My own long ministry with one church has rung true to historic Baptist convictions, and the ministry of my church has done the same. We are not interdenominationalists—we are Baptists. But we have not felt that the church should be a sort of "chain store unit" of the denomination. We have felt free to give to the denominational causes that we believe in and to withhold gifts from any that we do not believe in. Our church is organized much more simply than the average, and we use the Bible as our sole text book in Sunday school.

When we made some changes in the interest of our work, this was immediately met with hostility on the part of some pastors, and some even went so far as to go to the radio station and attempt to put us off of the air—not because I was doing objectionable preaching, but because I was becoming "off color" in using the Bible instead of "literature," and because we didn't have all of the "auxiliaries." They didn't succeed, and every pastor involved has long since died or moved away. But down through the years we have been the victims of all sorts of false propaganda due solely to the fact that we run our work a bit differently, and do not send all our funds undesignated to the Co-operative Program.

The Lord has so blessed our work that we haven't felt too badly about personal misrepresentation. The thing that disturbs me is the growing ecclesiasticism among Southern Baptists, coupled with a spirit of intolerance. It grieves me as few things, for I can see Modernism coming in to ruin us as it has ruined Northern Baptists. Churches and pastors can get so in the clutches of a denominational system, that they dare not protest against Modernism, where leading men and institutions are concerned.

The Real Test

Pastors and churches should be evaluated in accordance with their truthness to Christ and His Word and their usefulness to Him in the promoting of His Cause in the world. Instead of this, a man or a church can have the evident blessing

ing of God, can be doing a mighty work for the Lord, but if they deviate to any degree from the Program devised by the leaders of the denomination, they are often attacked and effort is made to injure them. Two recent illustrations come to mind.

The Case Of Lee Roberson

The outstanding pastor and church of all the Southern Baptist Convention, is easily Lee Roberson and the Highland Park Baptist Church of Chattanooga. The church has within a few years grown to a membership of more than twelve thousand. It leads the Convention in the number of souls won to Christ. It runs a college and seminary as large as some denominational schools. It fosters the largest mission work that we have ever known any one church to foster. The pastor is a man of untiring devotion—a humble yet powerful preacher, with never a false ring to his ministry. Surely pastor and church should have the love and admiration of all who love our Lord. I always think of this great man of God and his noble church with thanksgiving, while at the same time I am humbled as I am made to realize how little my church and I are doing in comparison. Therefore I was astonished when I saw a derogatory statement concerning Bro. Roberson, his church and Temple College, that had been drawn up by the Association with which the church is affiliated. This lengthy statement, meant to be damaging was avidly seized by the denominational press and published. Anything wrong with Lee Roberson as to preaching or character? No. Anything wrong with the church that baptizes more people than any other church of the Convention? No. Anything wrong with the College? Well, they did say that it was not "accredited!" Nothing wrong with church or pastor EXCEPT the fact that they make their own program and do not render complete obedience to a program handed down from "headquarters." Does God have any program save THE Co-operative Program of the denomination? We believe that He is in the great program of the Highland Park Baptist Church, and if so, it is a wicked thing to try to harm it. The drawing up of that derogatory statement and the spreading of it abroad in an attempt to harm a great church and school and preacher, is the rank-intolerance.

I had planned to send my daughter to a denominational college, but when Mrs. Mason visited the school and noted the worldly atmosphere of the place, I changed my mind and sent her to Temple College, and I thank the Lord that I did, for the school is entirely satisfactory. The moral and spiritual life of my daughter is more important to me than a denominational label on an institution.

The Case Of Charles Fuller

Another illustration of intolerance was a recent editorial in one of our Southern Baptist state papers. It was really an attack on another great man of God, Charles Fuller. Charles Fuller is a Southern Baptist, and he preaches to more people perhaps than any preacher on earth. God has blessed him and set His seal upon him. He has made Christ known to millions. Now along comes one of our state papers seeking to do his work harm, in the fear that some funds might find their way to him instead of into the denominational coffers. The voice of intolerance once more—and against a fellow Baptist. Why attack the pastor who baptizes more people than any pastor among Baptists? Why attack the evangelist who preaches the gospel of grace to more people than any man on earth? Instead we ought to be proud of both of them!

Strange!

Now here comes the strange thing!

Right on the heels of this public condemnation in the denominational press of two men of un-

doubted devotion to Christ, there comes an announcement in the "Review And Expositor" of the Spring Conference to be held at Southern Seminary, March the 8th through the 12th. One of the lecturers is to be Bro. Robert J. McCracken, pastor of Riverside Church in New York and SUCCESSOR TO THE NOTORIOUS HARRY EMERSON FOSDICK. Has the Baptist press had anything to say against that? If so, I haven't seen it.

I spent several years in Southern Seminary as a student and graduated from the school. I love the old school and it grieves me to know that they have invited the successor of one of the most dangerous infidels the nation has ever had, to lecture to the students. That speaks volumes concerning the theological position of those in leadership at the Seminary.

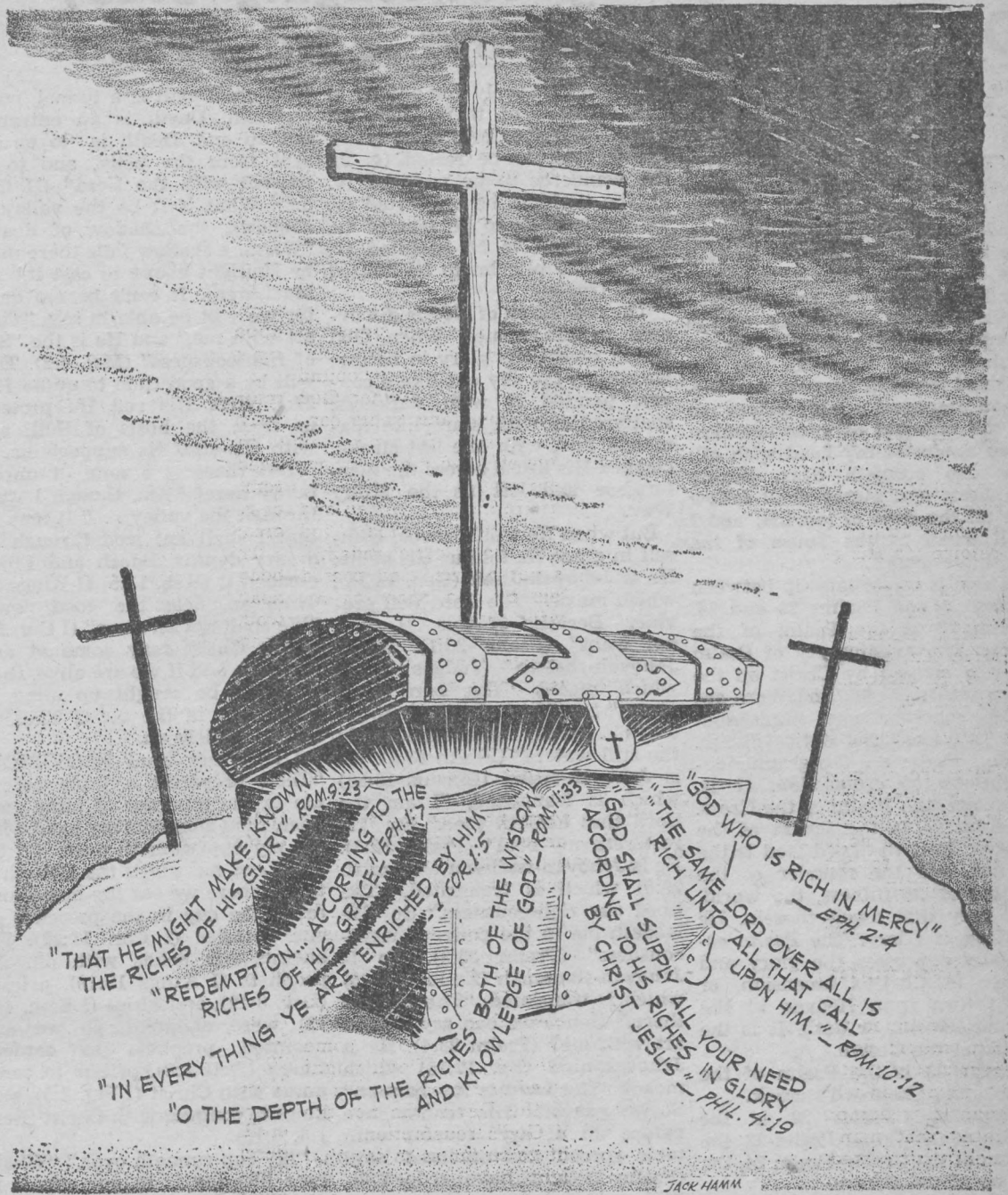
Think of the contrast! A great soul winning church and pastor are inveighed against, because they dare go beyond and outside the denominational program.

The Riverside Church contemptuously discards the name Baptist, casts aside the ordinance of baptism, goes for years under the leadership of a man who denied the virgin birth and blood atonement of our Lord. Then without changing their position, they call another man upon retirement of the infidel, and that successor is invited to come and lecture in our oldest Seminary!

The Road To Ruin

The repudiation of men who are true to Christ and His Word, and the glorification of Modernists by Southern Baptists in leadership, is something I can't understand, but it is something I grieve to see, and it is something which if not checked will lead to the ruin of the largest body of evangelical Christians in the world. Already we are having various smaller groups of Baptists spring up. We have Association Baptists and Bible Baptists and Conservative Baptists and Fellowship Baptists, and other groups, while a growing number of Baptist churches are declaring themselves wholly in-

A CROSS MARKS THE PLACE



Is The Church A Local Body, Or Is It Universal?

By C. N. TAYLOR
Walton, Kentucky

This question brings us face to face with the Universal Church, which I do not believe exists today, and the local New Testament Churches.

Many today do not believe in Church Membership. These people do not know the difference between—

1. The Family of God, which includes all that are saved in Heaven and on earth.—Eph. 3:15;
2. The Kingdom of God—all the saved on earth at any specific time.—John 3:3-5;
3. The Church—believers, that is they were saved, secondly, they were baptized, thirdly, they "were added to the church."—Acts 4:21. I challenge anyone to show one passage of Scripture where anyone got into a church by birth.

I. One Can Be Saved And Not Join The Church.

1. In Acts 5:13, many believed but didn't join the church. Many saints in Corinth who did not belong to the church—I Cor. 1:2.

II. Churches Receiving Members

1. Rom. 14:1, Paul told the church to receive those weak in the faith—this exhortation seems to say that they had been refusing some—Paul himself was refused at Jerusalem, Acts 9:26,27. The saved are born into the kingdom, but added to the church.

dependent. This schismatic condition, which is becoming worse, has grown out of the intolerance of which I have been speaking, coupled with friendliness toward Modernism and ecumenicalism.

If Southern Baptists are wise they will cease intolerance toward those who do not conform to every jot and tittle of men-made programs, and they will become less tolerant of those who deny the very Lord who bought us with His blood.

Remember the commission the Lord gave to his church, Matt. 28:19,20—Make disciples, baptize them, teach them. Then in John 4:1. Jesus made and baptized. You see the disciples were made, then baptized.

III. Let Us See How The Early Church Did Business.

1. First, the church was organized and given power to settle disagreements—deal with offenders and practice discipline, Matt. 18:15-17. This they did by casting lots, or voting by the whole body.
2. The church elects Matthias to replace Judas, Acts 1:23-26. Notice he was not appointed, but elected by the body.
3. First, deacons, or servants, chosen by the body of baptized believers, Acts 6:5. Other Scriptures to bring out the democracy of the early church, Acts 14:23; Acts 15:22—this shows the method used (by the vote of the people).

4. In Acts 10:47, Cornelius was saved, yet Peter asked for a vote on his being baptized (I have had some say Cornelius was saved before Peter came to him—read Acts 11:14).

5. In I Cor. 5:9-13, Paul told the church to put this one out of the church (may I ask here, how could they put him out if they had never taken him in?)

6. In II Thes. 3:1-6; Titus 3:10; here the church is told to reject those who walk disorderly or a heretic—if salvation makes one a member, how can the church withdraw fellowship?

IV. Baptized Into The Local Body.

While we are on this subject, some say, show me where we are (Continued on page five)

A Fresh Inspiring Challenging Study Of The Ever Beautiful 23rd Psalm

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, New York

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 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. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

There is a relationship between Psalm 23 and Psalms 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are Bible scholars who think that Christ quoted the entire Psalm. In this Psalm are the graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.

Psalm 24 is the Psalm of the Crown. In it the Lord God is the Owner, and the founder of the earth and its fulness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and power of Christ's ascension, or His return from Heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook, the Shepherd's crook.

Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the shepherd of the Psalms. In Psalm 22 He is the good shepherd who giveth His life for the sheep (John 10:11). In Psalm 23 He is the great shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the glorified Shepherd who shall appear in Glory (I Pet. 5:4).

Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory.

To this apply Hebrews 13:8: "Jesus Christ the same yesterday Psalm 22, Christ our suffering saviour, and today (Psalm 23, Christ our risen Redeemer), and forever (Psalm 24, Christ our conquering King)."

I

There is a likeness between Psalm 23 and the Lord's Prayer in the Sermon on the Mount (Matt. 6:9-13). Compare the two.

1. "The Lord is my shepherd," "Our Father."

2. "Hallowed be thy name," "He leadeth me in the paths of righteousness for His name's sake."

3. "Give us this day our daily bread," "Surely goodness and mercy shall follow me all the days of my life."

4. "Give us this day our daily read," "Thou preparest a table before me . . . my cup runneth over."

5. "And forgive us our debts," "He restoreth my soul."

6. "And lead us not in temptation," "He leadeth me in the paths of righteousness."

7. "But deliver us from evil," "I will fear no evil."

8. "For thine is the kingdom, and the power, and the glory forever," "And I will dwell in the house of the Lord for ever."

There is a similarity between Psalm 23 and the parable of the lost son, in Luke 15. Both the sheep and the son appear in Psalm 3. The Psalm opens with the sheep in the field with the Shepherd, but closes with the son seated at the table in the house with the Host.

Representative persons appear

in Psalm 23. Surely you appear in one or more of them. Here is: The Shepherd to be obeyed (v. 1), the traveler to be rested (v. 2), the wanderer to be restored (v. 3), the timid to be comforted (v. 4), the warrior to be feasted (v. 5), the priest to be anointed (v. 6), and the pilgrim to be housed (v. 6) (Inglis).

The revelation of God is discovered in His names. When God would reveal His glory in nature, He spread the sky out like a canvas, painted it with darkness, scattered it with stars like diamonds, and, with one last stroke, cleaned His brush across the masterpiece and left us the Milky Way.

But when He would reveal Himself in grace He told us His name. He is **Jehovah-Jireh** (Gen. 22:14), which means "The Lord will provide." Because of this, "I shall not want" (Psalm 23:1). He is **Jehovah-shalom** (Judges 6:24), which means "The Lord send peace." So "He maketh me to lie down . . . (and) leadeth me beside the still waters" (Psalm 23:2). He is **Jehovah-rapha** (Exodus 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is **Jehovah-tsidkenu** (Jeremiah 23:6) which is translated, "The Lord our righteousness." So "He leadeth me in the paths of righteousness" (Psalm 23:3). He is **Jehovah-shammah** (Ezekiel 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4). He is **Jehovah-nissi** (Ex. 17:15) which means "The Lord is my banner." So he exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5). (Suggested by Geo. Williams.)

II

How positive, and how personal is David's declaration in verse one, "The Lord is my shepherd." This being true, "I shall not want." "The Hebrew is emphatic, 'I want nothing'" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9,10). How can I want when I have all this: with me—the Lord; beneath me—green pastures; beside me—still waters; before me—a table; after me—goodness and mercy; beyond me—the house of the Lord? (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tender-grass—Heb.); He leadeth me beside the still waters (or, waters of quietness—Heb.). Christ calls, "Come unto me . . . and I will give you rest" (Matt. 11:28-30). Christ is our peace (Eph. 2:14). He gives us His peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom. 5:1). Peace now, and at death we enter into peace (Isa. 57:1,2); the end of the perfect man is peace (Psalm 37:37). Meanwhile now and always, let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON, since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion, the Douay Version reads, "He hath converted my soul." Has this happened to you? Is the statement of I Peter 2:25 true of you? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

III

I shall not want PROTECTION. "Yea, though I walk through the valley . . ." Is that all death is to the Christian—a walk through the valley? And it is a walk

through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (II Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it." (A. MacLaren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psa. 27:1. With His rod He protects us from the hosts of Hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley . . ." It may be that I shall not trod through its dreary depths. Enoch and Elijah escaped it (Heb. 11:5; II Kings 2). Christian, hear the good news! "We shall not all sleep" (I Cor. 15:51,52). Christ may come at any moment, and if we are alive, then we shall be caught up alive to meet Him in the air (I Thes. 4:13-18). Hallelujah.

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the Church a table where we eat the bread and drink the cup in the presence of our enemies (I Cor. 11:26). He anoints our heads with oil. As prophets (I Kings 19:16), priests (Lev. 8:12), and kings (I Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to commune with Christ (I Pet. 2:5), and kings to conquer with Christ (Rev. 1:6; 5:10).

"My cup runneth over." "Whatever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 15), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)" (Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6, only because of the surely of Isaiah 53:4, "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me"—the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in II Cor. 5:21, our justification, the goodness of God imparted to us, as in I Thes. 5:23, our sanctification; the goodness of God imported to us from above, as in John 1:12,13, our regeneration.

Merely follows me — of which God is the Father (II Cor. 1:3), by which God saves our souls (Titus 3:5), which is "rich" (Eph. 2:4), and "abundant" (I Pet. 1:3).

Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18:1)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

IV

The day when sudden accident comes, the day when you lose everything, the day when death droops its black wings around your home, the days you lie on your back, the day when you know you are slipping out, beloved child of God, goodness and mercy shall follow you ALL the days of your life—every day.

Home! At Home with God! Back with our loved ones — father, mother, our children. No tears, no hunger, no wars! Up on the hills of Heaven you will find Psa. 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord for ever!"

You cannot say, "The Lord is my shepherd," if you cannot say, "The Lord is my Saviour." There is no door into Psalm 23 except

Here Is A Lesson As To How God Works Through The Things That Are Not

When the Northamptonshire cobbler proposed the carrying out of our Lord's command to preach the Gospel to every creature, he was met with the stinging rebuke, "Young man, when the Almighty wants to convert the heathen, He can do it without your instrumentality." The Doctor of Divinity despised the mender of shoes, nevertheless Carey and his weekly penny laid the foundations of modern missions. A cobbler and a penny! Surely there never was such a combination of "things that are not." Here were the two factors essential to the gigantic enterprise of evangelizing the world, but how utterly, how ludicrously disproportionate to the task!

But it was not, after all, such an unheard of combination. Do we not find in practically all the crisis times of world history that God had just such a combination ready to meet the need? Has He not always put down the mighty from their seats and exalted them of low degree? Moses' whole stock-in-trade was a rod and he himself was a runaway and an outcast, yet by Moses and his rod God broke the power of Egypt.

And so it seems to be all the way through. "The people are yet too many for me," said the Lord to Gideon whose poor little army had already been sorely depleted. God left him barely three hundred men, but with them he defeated the hosts that "lay along the valley like grasshoppers for multitude." The might and the wealth and the wisdom of the world are always "too many" for the Lord. God's way is the way of the impossible and He loves to use the "weak things of the world, and

through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring here" (Beecher, as quoted in H. H. Halley's Bible Handbook, page 231). Amen.

the things that are despised, and the things that are not," to bring to nought the things that are, that no flesh should glory in His presence."

We are all inclined to despise the day of small things. Unless big things in the way of money are forthcoming we are tempted to postpone the carrying out of any new project. We have not recovered from the "gold fever" of the war years when the denominations budgeted in hundreds of millions, and when we are unhesitatingly told that the only thing necessary to convert the world was the world's money. The aftermath of leaner years is upon us but we have not yet recovered our poise; the glitter of millions still dazzles our eyes so that we fail to perceive the potentiality of small beginnings.

But the acorn contains the oak. Has it not been so in the history of God's working in the missionary enterprise? Take the early days when the idea of missions to the heathen was scouted by the wise and the wealthy of this world, and what do we find? As far as the financial side of the enterprise was concerned, missionary funds chiefly consisted of the small offerings of poor people, who out of their poverty practically gave all that they possessed. How such great things came to be wrought with such slender resources can only be explained by the wealth of love and prayer that followed these gifts, transforming them by its magic power into riches untold for the blessing of the world.

And if we consider the instruments whom God used, do we not see that He chose the poor of this world? William Carey, the cobbler, was the first of a noble line of obscure men and women who were God's great leaders, and to whom it was given to plant the banner of the Cross in every land under Heaven. It is not only in the matter of financing God's work that we are doing some very erroneous thinking. There is the pernicious cult of "great personalities," the hunting for what is termed "key men," which has been so freely indulged in of late, and which we firmly believe has dishonored God and been a snare to the churches. There has been undue emphasis and dependence upon these outstanding men, rather than upon the inherent vitality and power of the Gospel. (Continued on page five)

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Things That Are Not

(Continued from page four)

We have failed to recognize that any personality, no matter how great, is worth just as much as there is in it of Christ. It is the Gospel which is the power of God into salvation and not any man's presentation of the Gospel — though it may be freely conceded that the presentation helps or hinders considerably.

The fact is that we need to get back to essentials, we need to readjust our thinking to God's plan and method of working. For example, we all need to get a new vision of the power of prayer. One of the most hopeful aspects of the situation at present is the renewed interest in prayer, and surely this is the breath of the Holy Spirit on the dry bones. Nevertheless how little any of us realizes that prayer is God's chosen instrument for bringing within our reach all the riches of His grace, both material and spiritual. "Ask of Me and I will give thee the heathen for thine inheritance." With such a promise — for it is ours, as we are Christ's — it is incomprehensible that we should be so prayerless. How frequently people say, "I am sorry that I cannot help the work but I will pray for it," not realizing that prayer is the most valuable and infinitely the most important contribution anyone can possibly make to God's work. If, instead of bemoaning their inability to give, these dear ones would only remember that their prayers can open up resources of wealth and power untold for the work!

Indeed this is a ministry that needs to be urgently needed at the present juncture. What is taking place is that all the greatly multiplied calls for help from all over the world come knocking at the doors of a comparatively small number of devoted people, and the great majority are not giving proportionately. Under these circumstances it is impossible that God's work be sustained, while advance is out of the question. What is needed is a definite prayer ministry that the Spirit of God would awaken all His people to the responsibility and privilege of ministering to Him with their substance. When that takes place, and when God's people cease to spend on their own luxuries what He needs for the carrying on of the Gospel to the people, there will be abundance for every good cause, for God's people have the money, and this money can be set free for His work by prayer.

There is one other thing. Some of God's dear children are holding back their small gifts because they are ashamed that they are so small, and they have forgotten that He still performs the miracle of the loaves and fishes. "She said what she had," said Jesus of Mary's anointing oil, the fragrance of which has filled the whole world although that was nothing to the way it comforted the dear Lord when the shadow of Calvary's cross began to be heavy upon Him. When the story is fully told there will be no page so radiant as that which records the sacrificial giving of those who loved Him well. And there is another thing to the matter. We should never forget, nor should we only half believe, that a small gift followed by earnest faithful prayer means far more to the success of God's plans than a large amount of unconsecrated money — money which indeed might easily prove an encumbrance to the workers. One thousandth of a dollar, if it is consecrated and given in prayer, means more for the work than one prayerless gift of a whole amount. This surely is the whole amount. This surely is what Jesus said of the widow that she had cast into the treasury more than they all.

Is it not true also that as one lives, however, little it may be, the power to give grows? That is what a friend told us some time back. She had been longing to be able to give something worth while to the work and was waiting until she should be able to do so. Then one day the Lord led her to use what she had. She began to do so and to her great

A Bible Study Of "Love" As Revealed In The Holy Bible

Various representations of love which are to be found in the New Testament.

1. It is the object of the divine decree in predestination. "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.

2. It is the end and purpose of the moral law. "The end of the commandment is charity (love)." "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it—Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. "Love is the fulfilling of the Law."

3. It is the evidence of regeneration. "Love is of God, and every one that loveth is born of God." I John 4:7.

4. It is the necessary operation and effect of saving faith. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

5. It is that grace by which both personal and mutual edification is promoted. "Knowledge puffeth up, but charity (love) edifieth." I Cor. 8:1. "Maketh increase of the body to the edifying of itself in love." Eph. 4:16.

6. It is the proof of a mutual inhabitation between God and His people. "It we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." I John 4:12-16.

7. It is declared to be the greatest of all the Christian virtues. "The greatest of these is charity (love)."

8. It is represented as the perfection of religion. "Above all those things, put on charity (love), which is the bond of perfectness." Col. 3:14.

What encomiums are these! what striking proofs of the supreme importance of the disposition now under consideration! Who has not been guilty of some neglect of it? Who has not had his attention drawn too much from it? Who can read these passages of Holy Writ, and not feel convinced that not only mankind in general, but the professors of spiritual religion also, have too much mistaken the nature of true piety? What are clear and orthodox views — what are strong feelings — what is our faith — what is our enjoyment — what is our freedom from gross immorality — without this spirit of pure and universal benevolence? — John Angell James.

WHAT A MODERNIST BELIEVES

Here is what the Modernist minister believes, according to one of them:

God is an intelligence and personality, but not in human form, and bodyless. He reveals Himself in all nature, but is spirit and apart from matter.

(Continued on page six)

astonishment she found that her little was being increased continually. There is no doubt that God blesses the sacrificial giving out of all proportion to the actual amount, and is He not "able to bestow every blessing in abundance, so that richly enjoying all sufficiency at all times, we may have ample means for every good work?" — Latin American Evangelist.

FAITH, HOPE, LOVE, TRUST... WIN THESE!



The Church

(Continued from page three)

baptized into the church. For a short while after graduating from Bible School I believed the Pentecost theory—the church started at Pentecost—and that I Cor. 12:13, was Spirit Baptism, but in my studying of God's Word, I have found the truth. The church started with Jesus Christ and I Cor. 12:13 is water baptism. I could ask you to show me where we are baptized into the body of Christ, as some say about the Universal Church. If you were up on your theory, you would refer me to I Cor. 12:13, but we are not baptized by the Spirit (the Holy Spirit into the body). "We are made fellow heirs and of the same body by the Gospel." Eph. 3:6.

I Cor. 12:13, is not spirit baptism but water baptism. The little word "by" which is "en" in the Greek, is translated in the New Testament "among" 114 times; "by" 142 times; "with" 139 times; "in" 1,863 times. The Scripture should read, "For in one spirit are we all baptized into one body."

Now, to further prove this is not Spiritual baptism into a Universal Body, see I Cor. 12:22, "Those members which seem to be more feeble." This could not happen in a Universal Body, all would be the same.

Notice verse 24, "More abundant honor to the part which lack-

The Secret Of A Life Consecrated To Jesus

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? **Waiting to be filled.** Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? **Waiting for something to be done at the lock** ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his

hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the locks was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fulness impoured from the waiting lake without.

ed." This could not be in the Universal Body.

Verse 25, "There should be no schism." This is impossible in the Universal Body (see I Cor. 11:18—there was division in the body at Corinth).

Verse 26, "One suffer, all suffer." This could not be true of a Universal Body.

V. To Those Who Do Not Believe In Church Membership.

I wish you would explain—

1. Why the exact number was mentioned on the day of Pentecost (120), Acts 1:15; Acts 2:41, (3,000 souls); Acts 4:4, (5,000 souls)?

2. Who would vote or carry out I Cor. 5:13?

3. To what were new converts added to Baptism?

4. Acts 6:2-5, Election of officers means they had to have a roll and pick from this the best.

5. Special rolls kept, I Tim. 5:9 (old widows on special roll). Thank God for the local Baptist Church, which tries to carry out the Commission God gave His Church.

I Tim. 3:15; Paul says, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fulness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fulness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?

—James H. McConkey

THE BAPTIST EXAMINER

PAGE FIVE

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THE BAPTIST EXAMINER

RUSSELL, KENTUCKY

An Ungodly City

(Continued from page one)
thundered against the rum-drinking and adulteries and cruelties of the buccaners, and laid a barrage of piercing Scriptures around their burning ears. One shaken pirate rose in the rear of the church and threatened the good minister for his blunt frankness. Whereupon to the astonishment of all, the man of God fell on his knees and prayed that if it were necessary, and the creatures before him did not repent, God would sink the city beneath the sea.

In a very short time there followed an event as terrible as any yet recorded on earth. We quote from an eye witness: "On June 7th, 1692, the morning was exceedingly hot, and abnormal stillness prevailed, even the birds and insects maintaining a complete and mystifying silence. The sky was cloudless. The sea, unmarked by a ripple, resembled a floor of polished steel. At twenty minutes to twelve, a noise resembling thunder was heard in the mountains behind the harbor. This was followed by three shocks, the last of such a devastating force that Port Royal was split open in a dozen places. Many people were swallowed alive through cracks in the earth. Throughout the quake there came mysterious, awful sounds which one moment appeared to be in the air, and then in the ground. Ships were torn from their anchorage. Wharves loaded with merchandise, fortifications and whole streets sank into the harbor. Not two hundred houses were left of this mighty port which was larger than New York City at that time.

"The sky blazed with irresistible fierceness. There was scarcely a rock on the Island of Jamaica, or a mountain, which did not split or change its outline. The tremendous convulsions were repeated with little intermission for the space of three weeks. Every crack in the earth was steaming with sulphurous fumes. The crazed survivors fled to Kingston, many leaving the bodies of friends and relatives clamped in the mawing crevices, the prey of wild dogs." "For in one hour is thy judgment come!" (Rev. 18:10). Today the city can be seen far down in the sea. It is believed locally that when the great seas are lashed by hurricanes, one can hear the tolling of the bronze bells in the very tower of the church where the man of God prayed.

As we thought on these dark matters, still seated in the little car, a man with sad and weather-beaten countenance came up and said, "I beg your pardon, I heard you discussing the quake. I am the Commandant of Port Royal." I at once gave him a Gospel of John, and witnessed to him, as did my friends, all of us hoping that life would come out of death on this fearful spot. He told how he had fought in World War I, and had traveled through Palestine, but had never had time to read the Bible. "Why do you say that this is the most wonderful Book in the world?" he asked. We told him, glancing ever and again at the abrupt ending of the land. He held in his hand the only Words that can save him from the nightmare doom of those who lie far deeper than the sunken church, who cry far louder than the sunken bells, as the hurricanes of an endless night lash across their souls.—Christian Victory.

WHY THIS CHURCH IN MICHIGAN IS INDEPENDENT

Recently, the President of the American Baptist Convention spent a few hours in conference with Father Divine of New York City (this is the colored fellow who says he is God himself). This imposter then served Holy Communion (?) to his guests. Afterwards this Baptist leader went away saying many fine compliments about this fellow. This is just one of the many reasons why we are an independent regular Baptist church and not associated with the American Convention. Read II Cor. 6:15-18.

Bulletin, First Baptist Church, Edmore, Michigan.

Modernist

Continued from page five)
Heaven has no pearly gates, harps, or hosannas.

Hell has no fire. The Devil was an invention of the Zoroastrian.

Prayer will never put a loaf of bread in the starving man's box, unless some human being intervenes.

Immortality will not be in the flesh. Personal identity will endure, but there will be no resurrection of the body.

Belief in the virgin birth is not essential.

The miracles of the Old Testament are myths. Those of the New Testament were interpolated. Magic is not becoming to the character of Christ.

The phrase "ascension into Heaven" was written in the creed by a man who thought Heaven was the upstairs of a flat earth. To say that it is still believed is ridiculous.—Chicago Tribune.

IN MEMORY OF

LAWRENCE L. BETHEL

KILLED IN AUTO WRECK WITH BRO. SIMS

"... a beloved brother, and a faithful minister and fellow-servant in the Lord."—Col. 4:7b.

What the Apostle Paul said of Tychicus to the Ephesians (6:21) and the Colossians (4:7) I say of Larry Bethel to all who read these lines. He was indeed a beloved brother, a faithful minister, and a fellow-servant in the Lord's work.

I know that when I realized that it was no nightmare, but that I was really lying broken and twisted in the wreckage of my car—I know that even then Larry, who but a moment earlier was sitting beside me as we drove to a preaching engagement, was "absent from the body, present with the Lord." Yet his going home was so sudden and unexpected, and my love for him and his dear family was such, that I have just now, three months later, come to the place where I can give public expression to my feeling about him. Probably no one outside his immediate family knew him as intimately since his salvation as I did. As his friend, brother, pastor, teacher, and confidant, I spent a great deal of time with him—perhaps more than with any other one person, outside my own family, during the last three and a half years before he was taken home. It is on the basis of this close association that I write this brief article in his memory.

Many are the ways that Larry made himself beloved to all his brethren that loved the Word. He had no time nor regard for a sloppily sentimental pseudo-brotherhood that closed its eyes to heresy. But for those who loved his Lord, the Bible, and the New Testament church, there was always the broad smile, the steady gaze, the warm, firm handshake, and the cheery "Hi there, Brother" which were his trademark. When friends and Brethren so-called were turning against this preacher like wolves because he dared to give the whole truth, Larry was like a rock. He never once wavered in his loyalty to his brother pastor and his brethren in the church. Yes, he was "a beloved brother."

Nor was he any less faithful in proclaiming the truth than in backing up others who did. Where lesser souls might tremble and trim their message for fear of disapproval or unpopularity, when Larry had "thus saith the Lord" for his message, like John the Baptist, he just "let 'em have it." So far as I know, I never preached a Bible doctrine from personal election to woman's place in the church but what Larry accepted it, believed it, loved it, and preached it. He was a faithful minister of all the Word. Any of it he didn't preach, he just didn't get around to in his lifetime, for he would have dodged none of it from the Pentateuch to the Apocalypse. "A faithful minister" of the church Jesus built.

He was good to work with—"a fellow-servant in the Lord" whether the task was painting the church, pouring concrete, passing out tracts, taking a census, visiting, witnessing—or just helping the pastor "fix" something at the parsonage. His only fault in this respect was in wanting to do far

more than his share. As might be expected most of the brethren were perfectly willing to take the lion's share of work cheerfully took it and just up more reward for himself against the day of Christ's appearing. No hour was too early late for Larry to do anything any body. During the first days of my hospitalization my wife would need help, first thought would be, "Larry." Faithful, loyal, dependable, cheerful "fellow-servant" that he was. He would be the first to insist that he was only saved by the grace of God.

Somehow Heaven seems a little closer since Larry is there. No one else could quite fill his place here, in memory, to those who knew him should be an inspiration. We never be great preachers and sionaries for God, but by grace through Jesus Christ can so live that our epitaph read: "a beloved brother, faithful minister and fellow-servant in the Lord."

James H.

A Letter From Bro. James Sims



ELD. JAMES SIMS

Dear Bro. Gilpin:

We remember you dear brother. I hope that we may have some fellowship in Detroit Thanksgiving. I have been back some by the plate in my coming loose. More steel pins been drilled in and another put on. My leg seems to be getting in strength of new but will be in the cast a while yet.

Please express to TBE our deep appreciation for our gracious material aid to Mrs. and the children. We are grateful to those who have given us. Lord has led them. Even our sionaries in Brazil and Peru a couple in Africa have sent us. We, like you folk, have been anew the joy of living on with no definite income.

May God bless you all.

Sincerely,
James H. Sims



TRUBLE WITH DIZ LIFE
YE GIT OLD TOO QUICK
AN' WIZE TOO LATE!

PROVERBS 9:10 SAYS:

THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM

MABEL CLEMENT

(Continued from last week)

"Mother, she is an angel to me—my guardian angel; her breath is pure as an infant's; the sight of her face thrills me like an electric shock; the touch of her fair hand makes my heart glow and the blood tingle in my veins for a month. Every dream and pleasure and plan and project of my life is associated with her. I dream of success, and am glad for her sake; then failure hangs like a horrid nightmare, over my life, and I weep for her sake. Take her away and the inspiration of life is gone. Hitherto I have been perfectly contented with you; but now, while I am not conscious of any less love for you, I feel I will die if I do not get her. I find in my heart a new-born spirit that cries for companionship and will not agree to live a lonely life."

"My boy will have love enough for us both."

"But, mother, I have heard two things that bother me. One is that Mabel has joined the Baptists. Only a few months ago she joined the church here; now she has changed her church connection. Does this mean she is fickle?"

"Not necessarily; in Mabel's case it means undoubtedly that she has changed her faith; she has been convinced the Scriptures do not teach what she believed."

"But she has acted too hastily in joining that miserably bigoted Baptist sect. I would rather have her belong to any other church in the land."

"My dear mother, who died while you were an infant, was a devoted Baptist—lived and died in that faith."

"Mother, forgive me; I take back all the ugly things I said. Is this the reason you have never joined the church?"

"Not exactly. I do not consider the organization originated by Mr. Campbell a church sound in the faith of the gospel. I was converted when I was twenty-three years old; and, after searching the Scriptures diligently, I decided I was a Baptist in belief. And it has always been my purpose, whenever it is at all convenient, to join the Baptist church."

"You never told me as much before."

"No, I deemed it best to follow you with daily prayer, put you by faith into the hands of Jehovah, and by my daily walk point you to Heaven. Have I not lived before you a consistent Christian life?"

"You are the dearest mother and best woman in the world. I never believed you lacked anything, but the ordinances and church membership."

"These things, my son, though essential to duty, are not essential to salvation. The one thing essential to salvation is a penitent, believing heart. This I hope I have had for years. And if my boy's heart is not right with God, my faith is that some day it will be."

"I may be wrong mother; but I think not. There is, however, another cloud that overshadows me. It is rumored that Mabel is in love with some Baptist, and that this has influenced her to unite with the Baptists."

"I have heard it all, my son, but have not been troubled about it. I do not give credence to the story. Mabel has been there only a short time; and human affections cannot be handled like goods and chattels—taken from one and bestowed on another so easily as that. I know she loves you; her constant attention and kindness to your mother, not to mention many other signs, tell the state of her heart. Love cannot be hidden; it will as surely reveal itself as life. Time, my boy, will contradict this rumor and prove it false—a cruel slander on a girl pure and good, and too noble to stoop to anything wrong to compass her ends, however desirable."

"Mother, your words soothe and stimulate me like old wine. God grant that what you say may be true. Pray for me that my life may be crowned with the bliss of her wifely companionship."

"If it is God's will."

"May not His will in answer to prayer be changed, if it is not in line with ours in this matter?"

"Nay, my son; I would not dare to ask it. But I see evidences that this is His will; and we must bide patiently and prayerfully His time for the full revelation of His will and development of His loving purpose."

"Mother, I guess I have been a fool to be so rattled by this rumor which now seems incredible. But this thing touches me in a tender place. I have hitherto been contentedly occupied with the musty tomes of my office library. But somehow my heart isn't there any more. Mother, one hopeful word from her ruby lips would be more prized by me than all the ponderous volumes ever written."

"Love makes use of hyperbole in lavish measure, my son."

"I find myself constanting saying:

"The love in my heart is as strong as the hills
And as deep as the fathomless sea,
Yet pure as the breath of the rose that thrills
The soul of the summer with glees.

'Tis fair as the light of the faithful stars

That beam in the boundless blue;
No selfish mote its radiance mars,
And, sweetheart, 'tis all for you.

"The love in my heart, I know not why,
Nor how it came to be,
But the bliss that is mine no gold can buy,
Since love hath come to me.
O, love, love, love! There's nothing so sweet,
Go search the wide world through,
My heart is so full of it, every beat
Cries out it is all for you.

"All for you!
Strong and true,
No time the tie can sever,
Till the angels doubt
And the stars burn out,
I am yours, sweetheart, forever."

This is my nightly song of the soul."

The mother smiled and said: "Love, when it comes, invokes the muse and breathes forth some of the purest and noblest sentiments. The spell is on you which comes, perhaps, to every soul in time. I am glad your heart is in Mabel's possession; she will handle it tenderly. Sterling affords no nobler, sweeter girl."

"Does the world?"

She laughed and said: "Love is not only poetical, but is extravagant in its declarations."

"She is the one woman for me; with her to walk at my side with radiant face; with her to counsel me and cheer me day by day, and slumber in my arms at night, my life will be a noble service to humanity."

"Your mother longs for you to have this bliss. God bless you, my son; I believe you are worthy of this noble and beautiful girl, and she is worthy of you. I have watched prayerfully the growth of your mutual admiration and affection; you are possessed of kindred spirits; your natures are happily congenial; you seem moulded for each other, an overruling Providence has so shaped your beings that they will readily blend into a single beautiful life picture. I believe you were born to be mated."

Arthur's eyes were full of tears. He kissed his mother fondly and went out a happier man. He did not go to Thornton.

CHAPTER V

At the end of eight weeks Mabel's visit terminated, and with a somewhat heavy feeling about her heart she began to pack her trunk for her return home. Her heart almost sank within her when her lively imagination pictured out what might be before her. There were times when she felt that she did not have the courage to go home. But she had committed her way unto the Lord and trusted Him for grace to do and to endure. She took an affectionate leave of her aunt and cousin; and, with hearty thanks for what the Lord had done for her while at Thornton and earnest prayer for help in the future, she stepped into the old stage coach which rolled and rattled off toward her home. The journey was made in silence. A stranger sat opposite her; but she seemed not to see him. Only now and then did she appear to see the beautiful scenes through which she passed and on which she looked. Her mental vision was focused on scenes in Sterling that passed vividly before her in succession. She compared her state of mind going to Thornton with her state of mind returning. There was a wide contrast. Then the surface was placid because of peace and satisfaction; now it was turbulent with conflicting emotions. But there was an undercurrent of joy deeper than all depths that worlds are too poor to buy.

She arrived home just as the town clock was striking three. Her father and mother came out to meet her, but not with wonted eagerness and joy. She thought on the whole she was received rather coldly, but was not surprised. She kept her mortification hidden, however, and in spite of a heavy heart tried to smile as sweetly and appear as cheerful and pleasant as usual.

At an early hour she made her toilet as perfect as practicable not to appear to do so, for she was secretly expecting Arthur to call, as she had informed him when she would get home. But Arthur did not put in an appearance. This greatly perplexed her. But she assumed a nonchalance not at all peculiar to herself. If he could be alienated for so slight a cause and without one word from her in palliation of her supposed crime, he was surely not what she had taken him to be and she would give him up as cheerfully as possible. But she was sick at heart as she brooded over her surroundings. She longed to have a good cry, but dreaded for her mother to find her in tears.

On the following day Mabel was violently assaulted by her parents and reproved in a way that made the blood rush to her cheeks at first, but afterwards caused her to weep profusely.

(Continued Next Week, D. V.)

"Redemption's Story"

(Continued from page two)

me. He came down to Calvary and paid the price of our redemption when we were chained with sin, and thank God, He set us free. God not only bought us in the market, but He redeemed us to the extent that He set us free. Then there is a third word in the New Testament that is translated "redeemed" and that is the word "exagorazo."

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4,5.

The word that is translated "redeem" here is the word "exagorazo," which means "to buy out of the market." In other words, it means that he is bought out of the market and that he will never again be exposed to sale.

Beloved, that is exactly what the Lord did for me at Calvary. He sent His Son down to this world and that Son died for my sins to buy me back to God—but more than that, to buy me, a peculiar treasure, to God, with the thought in mind that I would never again be exposed to sale.

Oh, talk about the Devil taking man out of the hand of God when once he has been saved! Talk about a man losing his salvation! Talk about a man falling from grace after he has been saved! Beloved, God didn't save a man to let him fall from grace. When God saved men, He redeemed them from under the law. He redeemed them with the thought in mind that they would never be exposed to sale. My son, there isn't a possibility of a man being lost again after he has been saved, because God has redeemed him with the thought in mind that he is to be a peculiar treasure from then on, never again to be exposed to sale.

V

THE PERFORMING OF REDEMPTION.

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it: Then let him count the price thereof, and re-

—Lev. 25:25-27.

This is talking about the redemption of an inheritance in the Old Testament. If you will go back and study it carefully, you will find that a man could only sell his property for fifty years. In other words, the land of Palestine was partitioned among the various tribes, and the land that was partitioned to the various tribes of Israel was, in turn, reached of those tribes, and each tribe got a particular inheritance into his own family. If a man got a hard place and wanted to sell his property, he could only sell it until the year of the jubilee. Every fiftieth year was the year of the jubilee, and when that fiftieth year came, all property had to revert and be returned to the original owner, at the jubilee year. If a man would get in a tight place, one of his friends or relatives could offer to buy that property, and pay the difference from that time unto the jubilee year, so that a man's friend or one of his kinsfolk might redeem his property.

It also tells us in this same position that a man might be in a hard place and that he could not have a hard year and his crops would fail and he would have to sell his property. Per-aps next year everything would work just right and he would

(Continued on page eight)

THE BAPTIST EXAMINER
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Like To Know

(Continued from page one)
stripes (Luke 12:48); greatness in the kingdom (Matt. 5:19); and all other blessings, that are promised to a life of obedience down here. The advantages hereafter will be that fulness of rewards that the Master has promised to the faithful. Many devout believers in other denominations will be greatly chagrined and ashamed when they see all the works they have done to build up some man-made society, which they call a church, go up in smoke and ashes. I Cor. 3:11-15. Jesus said: "In vain do they worship Me, teaching for doctrines the commandments of men."

Jesus will not reward them for their vain worship or disobedience, it matters not how sincere they may be. Wesley, Campbell, Calvin, Luther, Henry the VIII and the other founders of societies, called churches, will have no rewards to bestow that day. The Master will not reward their followers for what they did for churches founded and built by men; so they will lose their crowns, so far as what they do for their churches is concerned. The same will be true of all lodges and of all union evangelists and of all other organizations, and every other society under Heaven, except Baptist churches. That does not mean that some folk in other denominations will not be rewarded far beyond many Baptists. What they do for Christ and the gospel, they will be rewarded for; but they will get no reward for what they do for their churches. Lots of Baptists will be mighty little in Heaven, because they do what little they do through some lodge or some club. No man will ever be rewarded for anything that he does on this earth, that the Lord Jesus does not get the glory for; and Jesus gets no glory for anything done by any church or club, founded by any man.

He is glorified only through the churches of which He is the Head. What is done for Him and His gospel will be rewarded however, it matter not what church the one doing it belonged to. Lots of Baptists will try to sneak into Heaven, if possible, because they have done so little for missions and the spread of the gospel, the one thing above everything else, that the Master told His churches and His disciples to be busy about.

6. When did the observance of Sunday begin?

On the day the Lord Jesus arose from the dead. They never met for their own worship on Saturday after that. They went to preach to the Jews at their worship on Saturday sometimes, but the disciples met from the resurrection on, on the first day of the week. David prophesied about the new day that the Lord would make being marvelous in the eyes of folk and it was so. Psa. 118: 22-24. It was truly the Lord's doing. No one else could have made such a radical change so suddenly, except the Lord.

7. What did Paul mean by "Woe is me, if I preach not the gospel?"

He probably meant, that since God had called him to preach the gospel, God's woe, both subjective and objective, would be on him, if he did not preach every time God opened the door and gave him the opportunity. Pay or no pay, easy or hard, welcomed or rejected, praised or persecuted, it was his one big business to preach the gospel.

8. What is the meaning of "There is neither male nor female in Christ Jesus?"

The context shows very clearly that Paul is talking of only one thing, namely, sonship in God's family. There is no difference between Jew or Greek, bond or free, male or female, as to how we become the sons of God. Gal. 3:26-29. Study the passage. All believers

are one in Christ Jesus and all become the sons of God in exactly the same way. Judaizing teachers had been telling the Galatians that Gentiles must become Jews and be circumcised in order to be entitled to the full benefits of salvation. Paul is giving the lie to that heresy all through chapters two and three of Galatians. As a final climax to his arguments on that truth, he says there is no difference between Jew and Greek, bond and free, male and female in Christ Jesus, which was a knock-out blow to the idea that circumcision had anything to do with sonship in God's family, for women could not be circumcised.

It is a palpable perversion of the text and context to apply it to women speaking in mixed public assemblies; for neither Paul nor the Holy Spirit would prohibit women speaking in the churches as they do in I Cor. 14: 32-37 and I Tim. 2:8-15 and then make an excuse for their disobeying the plain prohibitions of God's Word in Gal. 3:28.

9. Has a church the right to grant a letter of dismission to a brother, as in good standing, if he does not want to join elsewhere?

I think so. If there is no charge against him he is in good standing. We believe in Baptist liberty to the extent, that if a man wants out of a Baptist church, he ought to be allowed to get out without having to commit some out-breaking sin in order to get out.

10. Has a church the right to drop from her roll members, who hold letters, that have not been put in other Baptist churches?

Every church should take their names off of the roll as soon as their letters are granted. We have enough to do to look after those that are members, without trying to keep up with all the dismissed ones.

11. Should members be reported to the association that have been dropped from the church roll?

No.

12. When a church transacts some business by a majority of vote, has the pastor the right to reverse the decision of the church?

No. He is no lord over God's heritage.

13. Has a church the right exclude a fornicator without trial?

Yes. I Cor. 5:9-13. But they ought to be sure of his guilt and may forgive him if he confesses his sin and is truly penitent.

14. What is your opinion of deacons and members playing cards?

I think they are subjects for church discipline on the ground of a disorderly walk. II Thes. 3:6.

15. What should be done with a pastor, who told his deacons he would not cooperate with them?

That depends upon who is right, the pastor or the deacons, in what they want to do. A good many Baptist churches nowadays have a board of ruling elders instead of a board of deacons. Such bosses ought not to be cooperated with. It isn't the business of a pastor to cooperate with deacons. The pastor is the overseer of the flock and it is the business of the deacons to cooperate with him. If he is right cooperate with him because he is right. If he is wrong, let the church say so, not the deacons, and then if he will not listen to the church, hand him his resignation.

16. Would you support a pastor who is a sympathizer with the Lodges?

Not in that. In the work of the church I would, because that is the Lord's work, not his. But I very frankly say that I would vote against any man for my pastor, just as soon as I could get a chance or make one, who is in sympathy with any lodge.

17. Several weeks ago you printed a message by Mr. Sawyer, entitled "The Women's Place in the Church." One very brief point was that women should not cut their hair. Do you believe the Bible teaches this?

I definitely do. Read I Cor. 11:

FORGET IT

If you've sought to help some one,
And, in turn, he threw a stone,
Just forget it.
'Twill but make the matter worse,
If your wound you seek to nurse;
Just forget it.
Just forget your heart he's wrung,
Never let him know you're stung;
Meet him with a cheery smile,
Go with him the second mile,
And forget it.
If you've tried to be his friend,
Yet his actions do offend,
Just forget it.
Though he treats you so unkind,
Never, never, never mind,
But forget it.
Do not harbor in your heart
Thoughts that make your life to smart.
Pass up all intended ill,
Just forget it.
To forgive is very fine;
To forget's like Christ,—Divine.
So forget it.
Think what He has done for you;
This will furnish you a clue,
To forget it.
Leave the other with the Lord,
For He tells you in His Word,
That your record merits blame,
Yet He died and took the shame,
So forget it!

"Redemption's Story"

(Continued from page seven)
have the money to redeem the property back to himself.

Beloved, that depicts exactly the story so far as our redemption in Jesus Christ is concerned. Oh, brother, listen, for an inheritance to be redeemed in the Old Testament, somebody would have to pay the price of redemption. Either a man's kinfolk had to pay it, or he had to pay it himself—but somebody had to pay the price of redemption. Property couldn't be redeemed unless the price of redemption was paid.

Let's come down to Calvary and stand beside the Lord Jesus Christ as He hangs there. Let's notice those hands that have been pierced through, and let's notice those feet that have had the spikes driven through them. Let's notice that forehead that has borne the crown of many thorns, until it is bruised and mangled because of the thorns. Let's see His face that has had the beard pulled from it until His face is nothing but a mass of gore and blood. See His back that has been beaten already until it is gory. Look upon Him, beloved, as He hangs there upon the Cross. I ask you, why is He suffering there? There is just one answer:

"Christ hath REDEEMED us from the curse of the law, being made a curse for us."
—Gal. 3:13.

Women In Ministry

(Continued from page one)

About 250 women delegates to the society's annual meeting, being held there in conjunction with the annual Southeastern convocation, voted unanimously for the measure.

The memorial urged the 1956 general conference of the Methodist Church to give women ministers rights on par with those granted men.

Women, a church spokesman said, can become preachers in the denomination, but present rules withhold full membership in Methodist conferences from them.

—Tampa Tribune

Comment:

Hear the Word of the Lord!

I Cor. 14:34, "Let your women keep silence in the churches, for it is not permitted unto them to speak."

14:35, "For it IS A SHAME for women to speak in the church."
—Faith And Life

14:15. If you reject this portion of the Bible, or any portion, then you might as well reject it all.

In the Old Testament, if a man were to sell his property, somebody could buy it back. Maybe he could buy it back, or maybe a relative or a friend, but somebody had to pay the price of redemption to get that property back. Beloved, Adam sinned unto the entire disinfranchising of the human family, and for us to come back into covenant relationship with Almighty God, somebody had to pay the sin debt. Somebody had to redeem us back to God. Man couldn't redeem himself. No friend could redeem him. No church would be able to effect a man's redemption. No preacher, priest, or rabbi could ever redeem one back to God, but thanks be to God, He gave His only begotten Son, who came down to Calvary and on the Cross paid the price, and redeemed us back to God. Oh, beloved, doesn't it bless your soul to know that redemption was performed not by what you did, and not by what I might do, nor by what any church or preacher might do, but redemption was performed by what Jesus Christ did on the Cross of Calvary.

VI

THE PURPOSE OF REDEMPTION.

What was God's purpose of redemption? You may say, "Bro. Gilpin, His purpose, first of all, was to save us from Hell." Well, that is true. God did give His Son to redeem us, that He might save us from Hell. John 3:16 tells us that one of the purposes of redemption was that we should not perish. God had an elect number whom He chose unto Himself from the foundation of the world, and God gave His Son that He might come to the Cross of Calvary and that He might die for our sin debt. Beloved, if you are saved, you are saved, first of all, because you are one of God Almighty's elect, and you are saved, in the second place, because Jesus Christ came down to the Cross of Calvary and thereby paid the price of your redemption to keep you out of Hell.

Furthermore, the purpose of redemption was not only to keep you out of Hell, but to give you eternal life. God's plan of redemption does not include good works, nor the joining of a church, nor baptism, nor morality, nor giving the preacher your hand. It doesn't include the mourner's bench. It doesn't include testifying. It doesn't include any good works that you might do. Beloved, God's plan is "Jesus Christ, plus nothing, minus nothing"—just Jesus and Jesus only. Beloved, God gave His Son to die for your sins, not only to keep you out of Hell, but to give you

eternal life.

The biggest purpose in redemption was not man, but God. The big purpose of redemption was that it might bring honor and praise unto the name of the Lord Jesus Christ himself.

"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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To THE PRAISE OF THE GLORY OF HIS GRACE, wherein he hath made us accepted in the beloved."—Eph. 1:4-6

Beloved, when you get to Heaven, you will get there primarily for one purpose, and that will be for the praise and the glory of His name. When you walk down those streets in New Jerusalem, you will point to the Lamb of God and will say, "I'm here because Jesus Christ died for my sins," to the praise and the glory of His great name.

Several years ago, I used to go ten to a radio program entitled "Why I Knew My Prayer Was Answered." Different people would tell how their prayers had been answered. One time a woman was telling her story, how her little girl, Rose Marie, was sick and that the doctor had told her that she would only live a few hours. In order for the little girl to live, they had to find a person who had had that same disease and get blood from such an one. The mother, telling the story over the radio, said, "The doctor said that Rose Marie would only live a few hours." She said, though, "It is never too late to pray," so they prayed that the little girl might spare their little girl. A man in Chicago was going to catch a plane going to Los Angeles for a business trip, but he missed his plane. Just as he turned around and started to leave the airport, he heard on the radio about the little sick girl. He happened to be one of the three individuals who had recovered from that sickness. He rushed to New York and gave the little girl some of his blood. In a few days, Rose Marie was well. The mother stood up before that microphone and said that she knew her little girl was living, because that girl had prayed, and God had answered her prayer, and her little girl was living because of the blood of another.

Beloved, I listened to that and I thought that up in Glory was the one who had given His blood for that I might be redeemed. The little girl lived because a man had given his blood. Beloved, I am spiritually in Jesus Christ because Jesus Christ gave His blood for my redemption on the Cross of Calvary.

May God bless you!

THE CALLING

By John Caldwell Craig

Some folk are called to the end of the earth
To work for the Master there
To tell of the Lord who died on the Cross,
The tidings of Christ to bear.
Some folk are asked in the home land to stay,
To work for the Master here,
To tell the sinful and lost of His grace,
The message of love and cheer.
Though some go on mission to foreign lands,
And some to labor at home,
The Lord has called me to serve that's great,
A service all of my own.
There are some who will go, and some will give,
But I'm not called that way.
I would like to go, and I'd like to give,
But God called me out to pray.
There is some form of work for all to do—
Service for Him in the fray.
If you cannot go, or cannot give,
Well, then, my friend, you can pray.