

The Baptist Examiner

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

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Are We To Bring In The Kingdom?

ROY MASON
Tampa, Fla.

Jesus taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," and of course he did not teach us to pray for something that can never and will never come to pass. The Kingdom WILL come—but HOW? Let us deal with this negatively first of all.

1—IT WILL NOT COME THROUGH THE EFFORTS OF BAPTIST OR OTHER ECCLESIASTICAL MACHINES.

Yet that is exactly what many seem to expect. At conventions one hears all sorts of talk about "bringing in the Kingdom," and the idea seems to be that through

the various organized agencies of Christianity the world will be conquered for Christ. This is a post-millennial program completely contrary to the teachings of the Word of God. Remember that Jesus said that conditions comparable to those of the days of Noah will obtain at his Second coming—not conditions of perfect peace and righteousness.

2—IT WILL NOT COME THROUGH SUCH SCHEMES AS THOSE OF E. STANLEY JONES AND KAGAWA. Former Metho-

dist missionary E. Stanley Jones has a scheme all worked out for bringing the Kingdom of God to this earth. Also the Japanese Kagawa has a somewhat similar scheme. They say that it is the alternative to Communism. Both schemes are socialistic. Modernist preachers and ecclesiastical leaders are saturated with Socialism, and the eventual idea is that of bringing in the kingdom through the workings of social gospel Socialistic schemes.

3—THE KINGDOM WILL NOT COME THROUGH THE BRITISH-ISRAELISM SCHEME. They

(Continued on page six)

1. Where is the devil today?

This question is answered in I Pet. 5:8—he is in this world walking about "as a roaring lion . . . seeking whom he may devour." He is in the same place today that he was in Job's day, "going to and fro in the earth, and . . . walking up and down in it" (Job 1:7 & 2:2). There is not a line of Scripture to support the notion that the devil today is bound or that he is in the least more restrained than he was in the day of Job. The amillennial notion that the binding of Satan pictured in Rev. 20 is in effect today is just another amillennial perversion of the word of God.

2. Explain the eleventh and twelfth chapters of Revelation?

This is a large assignment. The querist, of course, does not expect us to write a commentary on these two chapters. It will suffice, perhaps, to say that these chapters will be fulfilled during the Great Tribulation Period, which falls between the time of Christ's appearance in the air as pictured in I Thess. 4:15-17 and His coming to the earth to judge the nations and set up his millennial kingdom as pictured in Matt. 25:

31-46. In the twelfth chapter we take the woman to be Israel. The birth of the child we take to be Israel's premature attempt to establish the kingdom in the middle of the Great Tribulation Period, which attempt will bring down the wrath of the Beast against Israel. The casting out of Satan will mark the end of his access to heaven as the accuser of the brethren, the role in which he is seen in Job.

3. According to your teaching concerning election John 3:16 is a lie.

Wrong. It is the false interpretation of John 3:16 that is a lie. To interpret John 3:16 as meaning that God loves every descendent of Adam is to make it conflict with Rom. 9:13. The querist wants to know where he is wrong in his interpretation of John 3:16. We are glad to tell him that he is wrong:

(1) In that he makes God a weak, defeated being and renders His love an impotent thing. God gives all things to those for whom He gave his Son. Rom. 8:32. No man that God loves can go to hell. Rom. 8:39.

(Continued on page three)

Three Scriptural Reasons Why I Am A Baptist

By Pastor W. B. Davidson
(Now Above)

You will notice that the subject says, "Three reasons why I'm a Baptist." There seems to be many and varied reasons for people being Baptists. One claims to be a Baptist because she married a Baptist and she joined the Baptist Church to be with her husband. This is a very poor excuse for being a Baptist.

Another claims to be a Baptist because the Baptist Church was more convenient to attend than the other churches, or because all the family for generations have been Baptists.

I believe people should be Baptists because of conviction—

a conviction based upon the Word of God. For this reason I have chosen as my subject "Three Reasons Why I'm a Baptist." These reasons may not be the same as yours for being a Baptist, but I can assure you that you can have no better reasons than these.

1. THE INDIVIDUAL'S RESPONSIBILITY TO GOD. The Bible teaches that every man is responsible for his own conduct and life. This is taught in II Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," and again in Rom. 14:4 we read: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yet, he shall be holden up: for God is able to make his stand."

For this reason we do not believe in god-fathers, god-mothers, or sponsors who pledge and promise that others shall do or refrain from doing certain things. One person cannot repent for another, or believe in Christ for another, or serve God for another. Each individual must repent for himself, believe for himself, and serve God for himself; hence, the individual's responsibility to God.

Because of this belief in the individual's responsibility to God we reject infant baptism believing that the individual should decide for himself whether he is to be baptized or not. The same is true of church membership. (Continued on page three)

MEN AND MISSIONS

By Pastor Frank B. Beck
North East Baptist Church
Millerton, N. Y.

Scripture reading: Matthew 28.

When I speak of men and missions I mean saved men. Men who can aver: . . . "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts 15:11). I mean Scriptural men. Men who base their belief on: "What saith the Scripture?" (Romans 4:3). I mean sent men. Men like John the Baptist, of whom it can be confessed: "There was a man sent from God" (John 1:6). I mean sensible men. Men "of honest report, full of the Holy Ghost and wisdom" (Acts 6:3). It is of such men I speak when I refer to men and missions.

And when I speak of missions I mean New Testament missions. Missions established by Jesus Christ. "He ordained twelve that he might send them forth to preach" (Mark 3:14). That was the beginning of New Testament missions. Missions empowered by the Holy Spirit, which comes with the credentials of Acts 1:8: "But (Continued on page four)

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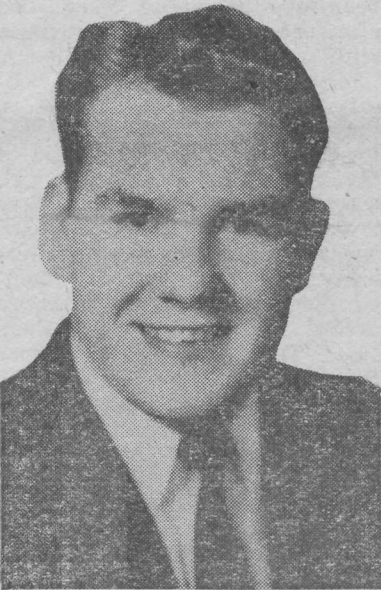
Some Books Advertised By Convention Are Unscriptural

In the recent issue of *Home* the Christian conscience question. *Mission Magazine*, a Southern Baptist periodical with a very large mailing list and which goes all over the country, the following books are advertised: *Mastery*, by E. Stanley Jones; *The Story of the Bible*, by Walter Russell Bowie; *The Story of the Church*, by

A mother, explaining to her little girl about the murder of the Amalekites at the command of God said that Revelation was progressive, culminating in Christ, who taught us to love our enemies. To this the little girl replied, 'Now I see; this back here was before God was a Christian.' She had something!"—p. 18, *Christ of the American Road*.

The following quotations will reveal to the Bible believer the spiritual condition of Mr. Jones: "As I walked up the aisle of the Cathedral in Copenhagen to see the wonderful statue, Thorwaldsen's 'Christ,' I was almost over-

(Continued on page three)



BOB ROSS

Bowie; and a commentary, *The Interpreter's Bible*.

Quotations From Books by E. Stanley Jones

Methodist Bishop, G. Bromley Oxnam, agrees that the God of the Old Testament is "a dirty bully". Here is what Mr. Jones says about Him: "Even the morally advanced Hebrews depicted God in ways which now make

"WHEN I FLY, I'LL GO TO HEAVEN"

An elderly woman was offered an airplane ride in Kentucky. Upon politely refusing it, she said: "When I fly, I'll go to Heaven."

When her friends smiled, she is reported to have said: "I'm going to Heaven, because I have always lived right, done right, and helped poor people."

Certainly the dear woman meant well; and no one questions the fact that she is a very respectable and kind person; but we have it on the authority of the Lord Himself that "there is none righteous, no, not one." (Rom. 3:10).

There is not a person on earth who has always thought right, and lived right. The Lord says—and He knows—that we have all sinned. (Rom. 3:23). We have sinned in motive, thought, word, and deed. We are guilty of sins of omission and sins of commission.

The Saviour distinctly said: "I came not to call the righteous (people who have always done right), but sinners to repentance." (Luke 5:32). How thankful we should be that it is sinners He died and rose for—and sinners that He calls to repentance—and sinners that He saves.

The apostle Paul rejoiced in this fact. He said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15).

When a person trusts the Saviour, he is "saved," and then can confidently say: "I'm going to Heaven—not because I've always thought right and lived right—but because I discovered I was the sinner for whom Christ died. And by His grace, I am going to be with and like Him!"

—Now

WISDOM FROM A WATERMELON

By William Jennings Bryan

"I was passing through Columbus, Ohio, some years ago," says William J. Bryan, "and stopped to eat in the restaurant in the hotel. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night a thought came into my mind—I would use that watermelon as an illustration. So the next morning when I reached Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty lbs. Then I applied mathematics to the watermelon. A few weeks before, someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had a covering of green, within that a rind of white and within that a core of red, and then it had scattered through the seed, little seeds, each one capable of doing the same work again. What architect drew the plan? Where did that little watermelon seed get its tremendous strength? When did it find its flavoring extract and its coloring matter? How did it build a watermelon? Until you can explain a water-

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The Baptist Examiner Pulpit

"THE UNKNOWN GOD"

(Read Acts 17:22-34).

As Paul walked about in the city of Athens, he saw that the people were very, very religious. Actually the word "superstitious" in the King James version should be translated "religious." They were a very, very religious group of folk. They had an altar on every corner for the purpose of worship. As the apostle Paul walked about, he saw those idols and that they were worshipping gods of all descriptions and types. On one corner, he saw an idol that was different from any of the

rest, with the inscription, "To the Unknown God." They had built an altar in that city to every god, and then, fearing that they had overlooked one of the gods, they put up an altar and called it the Unknown God. In other words, they were so religious that they didn't want to offend any diety or any god.

As Paul preached to this group of people that were assembled on Mars' hill, he said, "I perceive that you are too religious. You are so religious that you worship every god that you know about,

and then, for fear that you might omit one, you make another altar to an Unknown God." Then Paul said, "That is the God that I want to talk to you about. I want to tell you about the unknown God," which was actually the only true God, and the one they knew nothing about.

I imagine if the apostle Paul were to come back tonight, he could tell us things about the unknown God that we need to know. I imagine that the message that he preached in the city of Athens (Continued on page two)

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"The Unknown God"

(Continued from page one)

would be just as appropriate if it were preached here tonight, as it was in the city of Athens a long time ago. Now what did Paul say about this unknown God, of which they knew nothing?

I

THE UNKNOWN GOD WAS THE CREATOR OF THE WORLD.

"God that made the world and all things therein."—Acts 17:24.

When I was a boy preacher, evolution was having its sway in America. That was the time when all the young people in American schools and colleges were being taught that everything that was made in this world had come about by way of an Evolutionary origin. Well, I didn't believe it then, and I don't believe it now, and I have never believed it at any time. In fact, beloved, I have always been a very firm believer that God made this world and made everything just like we find it today. Listen:

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

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1,2.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John 1:1-3.

Notice that this tells us that God made all things. I wish that I could impress it upon you, that you would believe it today and through all days to come, that this world and all things therein are the result of the creative act of Almighty God. As I have said, I do not, in any wise at all, believe in evolution. I do not believe in the evolutionary process of the origin of the human species I do not, in any wise at all, believe in evolution so far as the origin of this world is concerned. I believe that God made the world, and I rejoice when I think about the apostle Paul preaching to the Athenians on Mars' hill when he told them that the God that was unknown to them was the God who had created all things.

Surely the evolutionists and higher critics all need to be preached to just as Paul preached to the heathen of Athens. They need to learn of God as Creator.

II

THE UNKNOWN GOD IS A SOVEREIGN GOD.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth."—Acts 17:24.

Beloved, I rejoice to tell you that I believe in a God that is definitely sovereign in every particular. I do not think that anything happens by blind chance,

but rather, that God's hand is back of everything that comes to pass in your life and mine. In fact, I believe it so strongly that I will say that those of you who are here tonight, are here because a sovereign God brought you. I'll go further and say that I believe our God is sovereign to this extent, that He can bring every individual into this service that He wants here, and He can keep outside every individual that He wants to keep out of this service. Listen:

"The king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will."—Prov. 21:1.

Beloved, not only is the king's heart in God's hand, but your heart and my heart is in God's hand, and God turns it whithersoever He will. If the Lord hadn't wanted you here in the services tonight, He would have turned you some place else, and if He had wanted anybody else in the services tonight, He would have turned them this way.

Now, I wanted other folk here tonight. It was my desire that we have other people here and I did my best to get some other folk to come to the services to worship with us. Even after I came to this place, I went to a telephone and tried to get others to come to the services tonight. However, God evidently didn't want them here, for they didn't come. I tell you, beloved, the king's heart, and the heart of every individual, is in the hand of God, and He turns it whithersoever He will.

There is no mightier illustration of the power and sovereignty of God than that of the Philistines when they sent the ark back to Israel. You remember how that in battle the Israelites lost the ark which was symbolic of God's presence, and everywhere the Philistines brought that ark, it caused trouble and sickness to fall upon the people. After the country had been over-run with mice, and after the men had been stricken with emerods, and after Dagon, their god, had fallen off his pedestal and was broken into pieces, they decided that the best thing for them to do was to get rid of the ark of the Israelites, which was symbolic of Israel's God. They took that ark and put it on a cart, and they took two young heifers away from their calves and hitched them to the cart without a driver, and then turned them loose. They said, "Now, if those two young heifers, contrary to their nature, leave their calves and go straight down the highway to the country of the Israelites, we will know that the things that have happened to us have been by the hand of God. We will know that the hand of the true God has gone out against us. But if the heifers turn around and come back to their young, we will know that it was just by blind chance that these things have overtaken us." Beloved, the Word of God tells us that those young heifers went straight down the road, lowing as they went. They forgot all about their calves and went straight as God directed them.

You know, beloved, if Almighty God had been sitting upon the cart with the reins in His hands, He couldn't have directed their paths more completely to the land of Israel than He did. That just proves to me that God is a sovereign God. He is sovereign enough that He can over-rule the natural instincts of a beast, like a young heifer, to the extent that she will forget about her calf, and do the will of God. Beloved, if that be true in the animal world, how much more true is it in your life and mine. I tell you, He is a sovereign God.

III

THE UNKNOWN GOD IS NOT TO BE WORSHIPPED WITH THE WORKS OF MAN'S HANDS.

"Neither is worshipped with men's hands, as though he needed anything."—Acts 17:25.

In other words, God is to be worshipped apart from our own works. When it speaks about our hands, that means our works—what we do, and what we have to offer to God by way of our own natural ability, but this

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, DECEMBER 11, 1955

THE VISIT OF THE WISE MEN, AND THE FLIGHT INTO EGYPT - - MATT.

Memory Verse: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

I. The Visit of the Wise Men. Mt. 2:1-12.

These were doubtless teachers of religion and science in far away Medo-Persia. You will recall that the tribe of Judah was in captivity there, and thus these wise men had learned of the Jewish hope of a Saviour.

The place of Christ's birth had been prophesied in Micah 5:2, as is quoted in Matthew 2:5, 6.

The wise men were guided by a star. Mt. 2:9. Scientists have never been able to explain the strange phenomena of the star. One of the prophecies was that there should "come a star out of Jacob." Cf. Num. 24:17. This prophecy is to be taken both literally and figuratively.

The wise men rejoiced when their search was ended and they were successful in finding Jesus. Mt. 2:10. Whenever men see Jesus, they always rejoice.

The treasures of the wise men were prophesied in Isa. 60:6. The first gift laid at Jesus' feet was gold. At the beginning of the new year, it would be glorious if all of God's own would resolve to lay one-tenth of their gold at His feet during the remainder of the year. Cf. Mal. 3:8-10.

II. The Flight Into Egypt. Mt. 2:12-15.

God saw to it that the wise men did not disclose the birthplace of Jesus, and that the child of Mary,

Scripture tells us that God is not worshipped on the part of our works.

I wish that I could impress it upon you that you don't worship God with what you bring to Him. You don't worship God by your own self. You don't worship God by your own works. He is not to be worshipped by the works of our hands. Beloved, the majority of people in this world think that God is to be worshipped with something that they do themselves. Let me tell you, beloved, no individual is ever saved on the basis of what he does himself. Listen:

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4,5.

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus 3:5.

Now, beloved, these people at Athens were heathen, but there are people in this town who are just as great heathen as those Athenians. They believe they please God by their works. They believe they can worship God on the basis of what they do themselves. They believe like Cain, who brought his sheath of grain, or something that he had produced himself, thinking God would be pleased with the works of his hands.

Let me tell you something, be-

loved, you don't worship God on the basis of your works. Your works do not have one thing to do in the realm of salvation. Instead, it is the finished work of the Lord Jesus Christ that was wrought out on Calvary, whereby you worship Him.

The apostle Paul, talking to these heathen folk at Athens, emphasized the fact that we are not to worship God on the basis of our works. Beloved, you can go out of this building on to the street and walk in either direction and ask the people you meet how they think they are going to Heaven, and they will tell you that it is on the basis of what they do. Men will tell you that they are not very bad—doing the best they can.

Just a few minutes before the services started, I walked less than 100 yards away from this building and asked a man to come to the services. He said, "I am not a very bad man," and practically in the same breath that he told me that, he took the name of God in vain. I say to you, beloved, men are thinking in terms of what they can do themselves, but Paul, in speaking to the Athenians, said that God isn't to be worshipped on the basis of man's works.

IV

ALL WE HAVE COMES FROM THE HAND OF THE UNKNOWN GOD.

"... seeing he giveth to all life, and breath, and all things."—Acts 17:25.

I pause and ask you, how much

Jesus, was preserved in Egypt from all harm. Awer die this is to say that God cares for His own.

III. Christ, The Fulfiller of Prophecy. Mt. 2:16-23.

In the incidents of Herod's slaughter of the babe and of Christ's return from Egypt, He fulfilled Old Testament predictions. In these first two chapters we have noticed at least seven prophecies which Christ fulfilled:

Matthew 1:22, 23	fulfilled	Isaiah 7:14
Matthew 2:2	fulfilled	Numbers 24:17
Matthew 2:5, 6	fulfilled	Micah 5:2
Matthew 2:11	fulfilled	Isaiah 60:6
Matthew 2:15	fulfilled	Hosea 11:1
Matthew 2:17	fulfilled	Jer. 31:15
Matthew 2:23	fulfilled	Isaiah 11:1

IV. Herod's Death. Mt. 2:19.

When Herod died, Jesus was brought back from Egypt. Thus, in all ages the enemies of our Lord and His kingdom, have died, but the kingdom has moved on, conquering and to conquer.

QUESTIONS

1. Why was Herod troubled at the report of the wise men?
2. How many wise men were there?
3. Which gift of the wise men can we bring Jesus?
4. How many Old Testament predictions did Christ fulfill in this lesson?
5. Can God care for His own today like in the days of the infancy of Jesus?
6. How did Joseph know that Herod had died?

money do you have in your pocket tonight? Well, whatever you have it came from God. How many clothes do you have tonight? That came from God. How much do you own so far as stocks and bonds are concerned, and houses and lands and farms? Whatever you have, it comes from Almighty God.

Listen, beloved, Paul, in telling these Athenians about this unknown God, insisted upon the fact that the true God was unknown to them, and that He was the God that gave them everything that they had. Beloved, that is true with you and me tonight. You and I don't have anything because of ourselves. We have what we have because God has given it to us.

I think of that individual who several years ago, told me that I was wrong when I talked in terms of tithing. He said, "I just can't think for one moment's time that I should take one-tenth of what I make at hard labor and give it into the church." Beloved, I never did tell anybody to "give to the church." I never did tell anyone to "pay the preacher." I do preach that every individual owes God his tithe, and that every individual will be blessed of God if he brings his tithe unto the Lord.

This individual said that he just couldn't conceive of him giving his tithe to the church. He even went so far as to pull up his sleeve so that his muscle would show, and say, "I want you to know that everything that I have, I have it because of the strength of my arm." Beloved, God gave me an answer for him. Listen:

"But thou shalt remember that I have given thee power to get wealth."—Deut. 8:18.

Listen to me, beloved, you don't have anything because of your own strength. What you have has come as a result of God giving it unto you.

"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17.

The word "gift" is a very interesting word in the Greek language. This verse tells us that every good gift and every perfect gift is from above. The word "gift" that is used twice here has a different meaning. When it says, "every good gift, it means the act of giving itself, and when it says, "every perfect gift," it means the thing given; so that in everything that we have, even

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(2) In that he denies the affirmation of Paul that all for whom Christ died, died with Him representatively; and therefore can never die again. II Cor. 5:15.

(3) In that he denies that it is really the death of Christ that saves men. If Christ's death does save all for whom he died, then it is not His death that saves; but the repentance and faith of those who are saved. Christ's death either paid the penalty of the law or it did not. If it paid the penalty of the law, then all those whom He died must go free. He did not pay the penalty of the law, then believers are saved at the expense of the law.

(4) In that he boldly denies Rom. 8:29,30 and Eph. 1:4.

(5) In imagining that there is something that can cause God to love a rebellious, God-hating, sinning child of the devil other than His sovereign, gracious purpose to save that one.

(6) In that his view represents Christ as suffering on the cross for the sins of some who were the same moment, like the rich man of Luke 16, suffering for their own sins in hell.

(7) In that he makes God a book by representing Him as collecting twice, once from Christ and again from sinners in hell, the penalty of the law in the case of those who finally go to hell.

(8) In that his view would have and grieving his heart out as an endless eternity rolls on because some of the objects of His great love were being tortured in the flames of the lake of fire.

(9) In that he assumes that the word "world" must mean every man being in the face of the fact that the word often has a limited meaning in the Bible, as good concordance will show. If the querist wishes to read further on the doctrine of a limitation we recommend to him "A Systematic Study of Bible Doctrine," by T. P. Simmons.

The same querist wishes an explanation of Rom. 10:9,10.

This Scripture simply shows how God brings the elect to salvation. The sinner by nature is dead (II Cor. 4:3,4), without length (Rom. 5:6), loves darkness (John 3:19) is at enmity with God (Rom. 8:7,8) has a desperate and incurably wicked heart. The only source of action (Jer. 13:23; Prov. 4:23); and therefore is completely unable of himself to turn to the Lord as an Ethiopian is to change his skin or leopard his spots. Jer. 13:23. It is God's grace, as a result of His eternal purpose, must be with the sinner as he is. God changes in his providence and through His Spirit to have the sinner brought under conviction through the gospel. God then does the indirect work of the Spirit to give the sinner the ability to turn to Him (John 6:37,44,65) through the regenerating power of the Holy Spirit. Thus we see the truth of John 1:11-13. If this does not satisfy the querist, we will be glad to answer any further questions he cares to ask; we are glad always to show the falsity of God-dishonoring humanism.

Where in the Bible does it say that babies who die are covered by the blood of Christ?

There is no such direct statement. John 9:41 shows why babies who die will be saved. Babies are spiritually blind to moral and spiritual principles and to the gospel. Therefore they are not held accountable for sin. But the whole human race sinned and died in Adam (Rom. 5:12). Therefore babies who die must have been redeemed by the blood of Christ in order to be eligible for heaven. The querist is welcome to believe what he likes that there will be some in heaven who will not be able to thank the Lord Jesus Christ for their salvation and for whose salvation He will get no glory. But that there will be some there that will not be joint-heirs with Christ (Rom. 8:17) and who will therefore, be glorified with

(Continued from page one)

come with awe as I saw the Figure with the soft light upon it dominating the whole cathedral. But as I walked along a Danish friend whispered: 'You will not be able to see His face unless you kneel at His feet'. It was true, for He was standing with outstretched arms looking at those at His feet. So I knelt at His feet and lo, His face was looking into mine," p. 47, Victorious Living.

"If you are a member of the Jewish faith, I would suggest that you go home and talk to your rabbi and say to him, 'I'm committed. I see what I must do: I'm going to give myself to God and the Temple.' If you have a Roman Catholic heritage, go home and say to your priest, 'I'm committed, I'm going to give myself to God and the Church . . ." p. 150, The Christ of the American Road.

"There was another pair of opposites that came to a living blend in the Mahatma: he was a Hindu who was deeply Christian. He was fundamentally a Hindu. The roots of his spiritual life were not in Christ; they were in the Bhagava-Gita. And yet in spite of his constant protests against the Christian faith as represented in the missionary movement in India, he was more Christianized than most Christians . . . And so one of the most Christlike men in history was not called a Christian at all. And the man who fought Christian civilization, so-called, furthered the real thing. God uses many instruments, and he used Mahatma Gandhi to help Christized unchristian Christianity . . . I don't care what he says about it; by his life and death, he points us to Him." (Mahatma Gandhi).

And here is what Mr. Jones has to say about Communism: "I am persuaded that the Russian experience is going to help—and I was about to say to force Christianity to rediscover the meaning of the Kingdom of God upon earth." p. 32, Christ Alternative To Communism.

"When the Western world was floundering in an unjust and competitive order, and the church was bound up with it and was a part of that order, God reached out and put his hand on Russian Communism to produce a juster order and to show a recumbent church what it has missed in its own Gospel." p. 224, Ibid.

"Communism does not merely criticize the Christian movement as many in the past have done, but it offers an alternative program to it, detailed, decisive and anti-Christian. And yet when I say 'anti-Christian' I feel a hesitancy for there is so much in Communism that Christ would approve." p. 252, Ibid.

"A combination of individualism and collectivism will give us what we need. We will probably give to Russia the first commandment; 'Thou shalt love the Lord thy God,' and they will give to us the second, 'Thou shalt love thy neighbor as thyself.' p. 130, The Christ of the American Road.

Contrast: Christ taught, "Take heed and beware of the leaven (doctrine) of the Pharisees and Sadducees." (Matt. 16:6). Southern Baptists advertise, promote and sell the writings of the modern Pharisees and Sadducees.

Walter Russell Bowie

This man is a professor in Union Theological Seminary of New York City. For the informed person this is "nuff sed". This institution is noted for its communism, modernism and infidelity.

Here is what the Committee on Un-American Activities of the United States House of Representatives has to say about this Seminary. In a document entitled "100 Things You Should Know About Communism and Religion", page 14, we have these words: "... the head of the Communist Party, on one occasion at least, spoke at Union Theological Seminary in New York City."

Him. We prefer to believe that the Bible teaches otherwise.

SPEAKING OF FATHERS

"NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN."

MATTHEW 7:21



This Seminary is in the hands of such modernists as Henry P. Van Dusen, Reinhold Niebuhr, John C. Bennett, Paul Tillich, Ralph L. Roy, and Harry Emerson Fosdick. Harry F. Ward and Henry Sloane Coffin are among its famous modernist and radical leaders of other years.

The Interpreter's Bible

From page 501, volume one: "The story in this chapter (Gen. 3) of Man's disobedience to God's command and of his expulsion from the garden to a life of toil, is dependent upon an ancient myth, which, (one of the unknown compilers of Genesis) drastically revised. A fragment of this myth is now preserved in v. 22".

"The myth of the Flood, it may be assumed, was like the creation myth, ultimately carried to Palestine." Page 536.

"The time has come when we can discard some of the imagery of the blood which was entirely satisfactory to Paul and Augustine, as it was to Moses . . . and we can guard against evil in more rational ways than by painting our doorsteps with the blood of innocent lambs. For, in 'The Founts Filled With Blood' idea there is undoubtedly much of the justification and glorification of war." Page 918.

Here are the statements of two Baptist leaders relative to this commentary to which we say a hearty, "Amen." "The most blasphemous commentary that ever came from the American press or any other press."

"It is not a commentary on the Bible; it is a commentary against the Bible."

Southern Baptist friend, this is only another reason why you should "come out from among them." (II Cor. 6:17). No use to remain in and try to clean up, the Convention has too far gone. Besides, why try to hoist such an unscriptural monstrosity out of the mire of modernism. It is built on sinking sand (Matt. 7:26, 27) and not on God's Word. It does not have God's approval today, never has had it and never will have it. Therefore, come out of her, that ye be not partakers

of her sins, and that ye receive not of her plagues (Rev. 18:4). —Bob L. Ross

Three Reasons

(Continued from page one)

ship, etc. Baptists have been prevented from preaching religious persecution because of this doctrine. They have suffered persecution, both in the old world and in the new; but they have a clean record as far as religious persecution is concerned.

One of the darkest blots on American history is the record of the religious persecution of John Clark, Obadiah Holmes, and John Crandall, Baptist preachers who were imprisoned and scourged for preaching the Gospel without favor and refusing to practice infant baptism (see Christian's History of Baptists, chapter 21, page 379-380).

Baptists have ever been the champions of religious freedom. They are responsible for the clause being inserted in the Constitution of the United States of America, which guarantees religious freedom. The clause reads as follows: "Congress shall make no law, establishing articles of faith, or mode of worship or prohibiting the free exercise of religion or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, or to petition to the General Government for a redress of grievances." (A History of the Baptists by John T. Christian, page 392).

II. THE SCRIPTURES A SUFFICIENT RULE OF FAITH AND PRACTICE. Baptists hold that the Bible is the sufficient rule of faith and practice, in religious matters and refer to II Tim. 3:16, 17, which reads as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," and II Peter 1:20, 21, which reads as follows: "Knowing this first, that

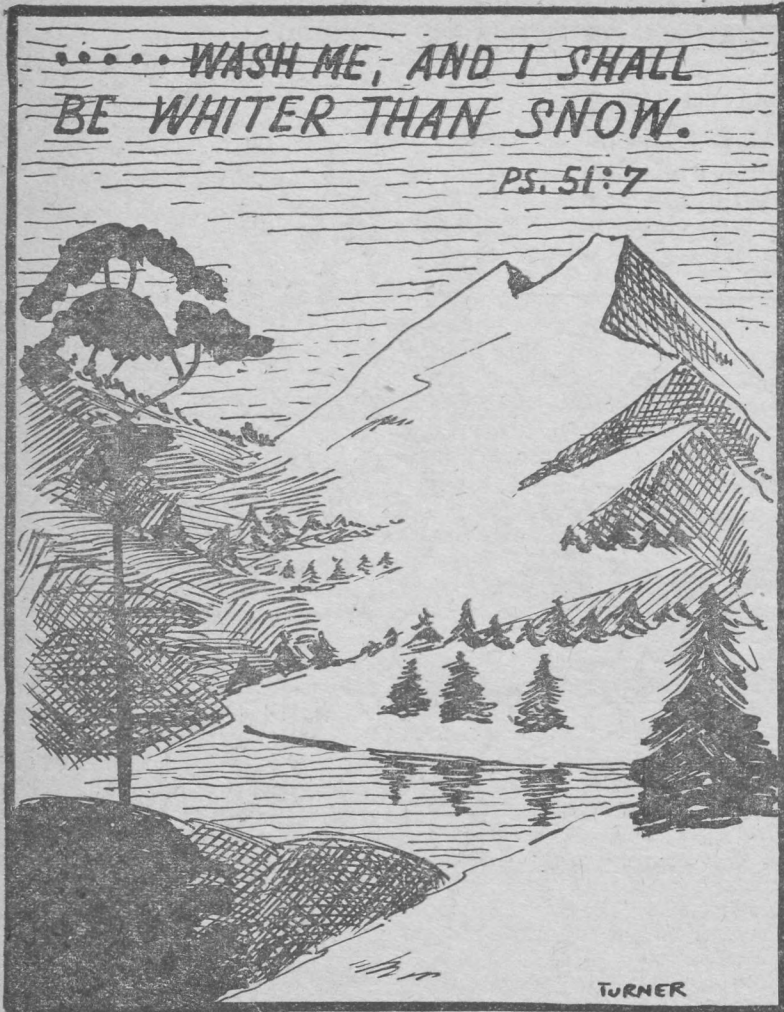
no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." They believe this is sufficient authority for holding the belief that the Scriptures are a complete and sufficient rule of faith and practice in all matters pertaining to the worship and service of God.

Therefore, we reject all the Bulls of the Pope, Decrees of the Councils, and Traditions of the Elders. Baptists obtain all of their doctrines from the Bible which they believe to be the Word of God by inspiration given; hence, we say, "If it's in the Bible it's Baptist doctrine; and if it's Baptist doctrine, you'll find it in the Bible."

Baptists believe that there should be no addition, no subtraction, and no substitution for the Word of God. Therefore, we reject sprinkling for immersion, open communion for the Lord's Supper, and conscience and sentiment exalted above Scripture.

Baptists believe that three things are necessary to constitute Scriptural baptism; namely, the proper person—a believer in the Lord Jesus Christ, the proper symbol—picturing the death, burial and resurrection of Christ, and the proper authority—a New Testament church. The lack of any one of these three facts fails to produce Scriptural baptism. Baptists believe that the proper observance of the Lord's Supper requires the proper place, the proper purpose, proper participants, as well as the proper elements. Eating bread and drinking wine does not necessarily mean that the Lord's Supper is being observed. Baptists demand a "thus saith the Lord" for their actions.

III. THE CHURCH A COMPLETE SELF-GOVERNING BODY. Baptists believe in the (Continued on page four)



Three Reasons

(Continued from page three)

sovereignty of the church. They hold that the highest authority on earth is a local (there is no other kind) Baptist Church; that there is no authority on earth that supercedes a local Baptist Church. This association, the State Baptist Convention, the Southern Baptist Convention, or any board created by such, has no authority whatever over the government of a Baptist Church, which is a New Testament Church. Baptists hold (or believe) that one Baptist Church has as much authority to govern itself as another. The little church consisting of twelve members at the crossroads, has as much authority to determine the manner of its cooperation and the extent of its cooperation in the matter of government and practice as the First Baptist Church with thousands of members.

A Baptist Church recognizes Christ as its Head, the Bible as its rule book, the Holy Spirit as its leader, and missions as its mission on the earth. Baptists find no authority in the Scriptures for believing in a universal visible, or invisible church. The Scriptures tell us that a New Testament Church (which is a Baptist Church) is an organized body of baptized believers in Jesus Christ. He founded the first one and promised to it perpetuity (Matt. 16:18), and from that good day unto the present time and until the return of Christ, Missionary Baptist Churches will continue to exist on this earth.

The church that Christ founded was a Missionary Baptist Church for the following reasons: First, it was organized of Baptist material; second, it was given a missionary program; third, it was promised perpetuity; fourth, it was the only church in existence whose history can be traced back to the days of the Apostles.

Mr. George W. McDaniel, former president of the Southern Baptist Convention, and long-time pastor of the First Baptist Church of Richmond, Virginia, and who is now with his Lord, had the following to say about the origin of Baptists:

"To be well-born is to enter life with an advantage. Baptists are justly proud of their beginning—the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of

various denominations. The Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII. Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, not in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, the First Baptist Church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ."

To be a Baptist is a great privilege as well as a great honor. Baptists should take the matter of church membership more seriously, and they should serve with greater zeal the Head of the Church to which they belong.

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
Oh how our hearts beat with joy
When'er we hear that glorious word!

Faith of our fathers! holy faith
We will be true to thee till death!"

Men And Missions

(Continued from page one)

ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (says Christ) "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Missions extended by the churches of Christ, as with Barnabas and Saul, who were "sent away" by the church at Antioch (Acts 13:1-3). It is of such missions I speak when I refer to men and missions. And it is of men and missions that I speak, for:

First, New Testament Missions Was Created By Man

It was "the Man Christ Jesus" (I Timothy 2:5) who instituted the world-wide missionary movement. Nor do I cut one stitch from the robe of His Deity when I acclaim Him as Man, for the same verse just quoted adds that He is "God." He is both. Both God and Man. New Testament missions was created by the sinless Son of Man.

The Son of Man created missions by His example. He was the first missionary. He left Heaven and the Father's house and

came down to this lost earth. When Christ said: "I came forth from the Father, and am come into the world" (John 16:28) He was speaking as a missionary. When He said: "The living Father hath sent me" (John 6:57) He was speaking as a missionary. Missionary means one sent forth. The first missionary came into the world as a man.

The Son of Man created missions by His exhortations. What were His final words in this world? "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-20). "And He said unto them, Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15-16). "And said he unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48). "Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you" (John 20:21). And the words I have already quoted in Acts 1:8, spoken as His feet parted from the earth and He was carried up into Heaven (Acts 1:8-11).

New Testament missions was created by the Man Christ Jesus.

Secondly, New Testament Missions Was Continued By Men.

Christ called the twelve apostles (Mark 3:13-19). Every one of them became a missionary except one, and he became a traitor. To these twelve men Christ entrusted the responsibility of missions. Later Paul and Barnabas entered the apostolic office (Acts 14:14). And by comparing I Thessalonians 1:1 and 2:6 it would appear as if Silvanus and Timotheus were included.

Nor does history change the procedure. We are told of men of God who left the comforts of home and land and plunged into the dangers and distress of strange countries, climates, and customs; with their heathen cruelties, corruption, and criminalities. They were men! Men of God, of whom the world was not worthy. Time forbids the telling of a Carey, a Judson, a Brainard, a Livingstone, a Paton, a Bingham, a Hudson Taylor, a C. T. Studd.

Thirdly, New Testament Missions Are Conducted Today By Men.

Such missions must have some form of government and they are governed by men. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Timothy 2:12). The fact that Deborah was a prophetess and judge in Israel in the Old Testament (Judges 4) does not alter this New Testament principle. The fact that the fallen woman of Samaria went and witnessed to the whole village and won them to Christ (John 4) does not alter this principle to be observed in the church. The fact that women were the first to herald the news of the Redeemer's resurrection from the tomb to the disciples (Matthew 28) does not alter this principle to be observed in the church; as later in the same chapter the apostles who were men were commissioned to go and make disciples of all nations and baptize and teach them (verses 16-20). Most certainly women are to be witnesses for Christ in keeping with their position (Romans 10:9-10). We are dealing with the work of missions in Christ's church, and stating that the leadership and the government should be in the hands of capable and gifted men—men of God.

Not only the government but the growth of New Testament

A STRANGE SUBJECT

Christianity By Candlelight

ELD. JAMES SIMS
Gainesville, Florida

Luke 8:16

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."

Christianity by candlelight! That may sound like a strange title for this year of 1955 when candlelight is a thing of the past. Since most Christian churches today are lighted by brilliant fluorescent fixtures, if we are going to talk about any light in connection with Christianity, it would seem that we would talk about most any kind of light except candlelight. Yet, the Lord Jesus Christ used the candle and its light as His symbol of the influence of the individual Christian on the world around him. One candle does not seem to give much light and yet it can be a great help in a night of black darkness. And then when more and more candles are added, the room soon becomes flooded with light. So it is with the Christian—one Christian alone is a light in the dark world of sin and one Christian can lead many sinners out of darkness into the kingdom of light; but the real impact of Christianity only comes upon a

missions must be in the authority of men as chosen by the churches. Examine again the missionary command of our Saviour in Matthew 28:16-20; Mark 16:14-15; Luke 24:33-49; and John 20:19-23. Not a woman included in the great commission. This proposition is nailed down with the hammer of Acts 1:1-2, Jesus Christ "was taken up, after that he through the Holy Ghost had given commandment (singular) unto the apostles whom he had chosen." They were men.

I am not ignorant of the importance of women as described so forcefully in Romans, chapter 16. Eight women are saluted by Paul in that chapter. Not a missionary among them in the sense of, being an apostle.

I am sure that I have kept within the bounds of Scripture in this discourse, though it is human to err even in the reading and the preaching of the Word of God. I am just as certain that I have taken an altogether different path than the majority of Bible scholars and mission boards today. Yet I say that I stand upon the Word of God. Let those who disagree bring forth their arguments from the sacred Scriptures, and from that source alone.

As wives of missionaries, nurses, translators, office workers, and such like, women have their God-given place on mission fields as well as the homeland. These are other matters and do not come under this present discussion. But such are not missionaries in the apostolic or Biblical sense, nor should they be recognized as such. Nor should they be given authority held by men of God who are the apostles or missionaries of Christ and His churches. God gave us men! Amen.

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community or a world when a great number of individual Christians join their lights together for the common purpose of glorifying God the Father in heaven. Are you a Christian? If so, that's fine and you can be a light to help show others the way. But if you do not hold membership in a local New Testament Baptist church where you can unite in doctrine and purpose with other Christians, most of your effort is being wasted. Find a good church home and get in and work for the glory of God—but make sure it's a New Testament church adhering to the Bible only for doctrine and practice. One such church was organized by Peter Waldo in the dark days of the past when Rome held sway over all the world. The ancient insignia of the Waldensians was a candle shedding its rays across the surrounding darkness, and in those days the darkness was almost a total darkness and very few were the Bible believing and practicing congregation. Today a fitting insignia for any true New Testament Baptist church would be that of one small candle bravely shining out into the surrounding darkness, because real Bible churches are few and far between today. Yes Christianity is like candlelight. I want you to think with me about one of the parables of Jesus in which he compares the Christian to a lighted candle. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad." Luke 8:16,17. And then we add something else that Matthew tells us the Lord said on this same occasion: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

Now picture in your mind a candle on a candlestick casting its beams all through a room so that those who walk in will not stumble but may make their way safely through the room by the light of the candle. That is the picture Jesus gives us of the Christian. If you are a Christian and you are not letting your light shine so that men and women around you can avoid the pitfalls and stumblingblocks of sin, you are failing. A candle is a failure if it doesn't shine—and so is a Christian. Let's consider three things about that candle you have in mind now: First, the lighting of the candle; Second, the placing of the candle; and Third, the shining of the candle.

I—THE LIGHTING OF THE CANDLE.

A. It is a divine work. The candle cannot light itself; it has absolutely no power to bring illumination out of its own wax and its own wick. There must be an outside force to light the candle, for the candle is a dead thing incapable of any action at all. And thus it is that human candles are lit to shine out God's glory. Literally, the reference here is to lamps burning by oil in the lampstand. But the figure of speech holds true in either case. A man cannot possibly bring about his own salvation. There is no work he can do, no prayer he can pray, no ritual he can perform that will bring to him the gift of the Holy Ghost which is necessary if he is to shine for God's glory. God in His marvelous grace must reach down from above and by the divine work of regeneration bring that dead man, dead in trespasses and sins, to life and quicken him by the Holy Spirit unto life everlasting. My friend, you can no more become a fine Christian example by your good works than a candle can burn without someone to light it—you must yield in unconditional surrender to Jesus Christ and let Him do all the saving of your

(Continued on page five)

Candlelight

(Continued from page four)

light without any help from you. B. And then the lighting of a candle is a separating work. Once a candle is lit, it is forever different from other candles that have not been touched by fire, and it is a thing separate and apart. And so it is with the Christian who is really born again by the fire from above. He will be a separated Christian, a man set apart from other men, a new creature in Christ Jesus. There is a vast difference between a candle that has been standing tall and beautiful in its candlestick for months without ever having been lit and a candle that has been burned and twisted and smoked by a long period of giving light to the surrounding area. At first glance, one might prefer the unused candle to the other; but when the beneficial influence of the one that has been giving out light for all to see is weighed against the outward beauty of the other it is easy to see that the used candle has done far more good for mankind. To be a separated Christian may mean being despised in the eyes of the world; but when life is over and the sum total of the separated life is seen, it will be far more than that of the unseparated life.

C. The lighting of the candle is also a personal work. Salvation comes from outside man and is not worked up inside man—thus it is a divine work. It is a work that sets apart from all others, and thus is a separating work. But it is a work that applies to persons and not groups. Salvation is not by proxy, and no one can be saved on mother's religion or father's religion. It must be a personal thing. The lighting of a candle is a personal thing; each separate one is lit individually, and one cannot be lit as a substitute for another. And then once the lighting is accomplished the shining is a personal thing, and no candle can do another candle's shining for him. And just as surely as the lighting of a candle is a personal work, the saving of a soul is a personal matter. Some believe and teach that God elected to be saved only by groups. That is, that He merely decided that an indeterminate number of people would be allowed to be saved by faith in Christ and then he only elected those who would put faith in Christ to salvation without mentioning any names. I'm glad the Bible pictures my salvation as a more personal thing than that. I'm glad that the Bible gives me assurance that my name was written in the Lamb's book of life before the foundation of the world! And I'm glad that God foreknew me, elected me, predestinated me, called me, and justified me, and that one of these days He's going to glorify me—and all of that by my own name, not just some sinner in general. The election of God in salvation is a personal and eternal just as the choice of the candle lighter as to which candles to light is a personal choice.

II THE PLACING OF THE CANDLE.

Now in considering the placing of the candle, Jesus gives us both a negative and a positive side in the parable.

A. On the negative side, He says that the candle is NOT to be placed under a vessel or under a bed. That is, there is no point in lighting a candle if you are going to hide it somewhere so its light can't be seen. As Jesus said, no man would be foolish enough to hide a lighted candle because in that way he would defeat the very purpose of his candle which is to give light. Now can't we expect God, in his great infinite intelligence to be far more wise in His actions than men are? Certainly, for He tells us that His ways are as high above our ways as the heavens are above the earth. Then if men with finite intelligence will not cover a candle and hide its light, certainly God will not. Here's the point I'm trying to make: God knows best about where His candles

should be put, and if it sometimes seems to us that He has put us in a place where we cannot shine for His glory, just remember that He is the one who does the placing and trust Him to place us where the light of the Gospel will shine for the enlightenment of many prepared eyes and hearts. Perhaps when Philip felt the leading of the Holy Spirit to leave his great revival campaigns in Samaria and go down into the desert to speak to one Ethiopian—perhaps Philip wondered if his light would not be hidden under a vessel so that it could not be seen. But God knew best, and when Philip was obedient, he was able to lead to Christ and to baptize that Ethiopian who, tradition says, went on to his native country and made of his country a Christian nation. Another truth connected with the placing of the candle is that God will always present His word to best advantage. Some of the disciples were puzzled by the parables of Jesus, and they wondered why He didn't speak plainly to them instead of in obscure stories—and Jesus explains that the parables really illuminate the truth; they aren't vessels for hiding the light of the truth of the Word, but they are the candlesticks that spread further the illumination of the truths of the Word.

B. On the positive side, then, the candle must be placed on a candlestick so that its light may be seen by all who come near it. As Christians we should seek for God's leadership as the place where He wants us and then trust Him to guide us to the right place. What we may consider a place that hides our light, He in His infinite wisdom, may put us there because He knows that our light is shining to those that He is going to call to Himself in salvation. "On the candlestick" denotes church membership.

III THE SHINING OF THE CANDLE.

There are three reasons for the shining of the light. One reason is shown in the passage from Luke and the other two in the passage from Matthew. Let's read them again:

"No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."

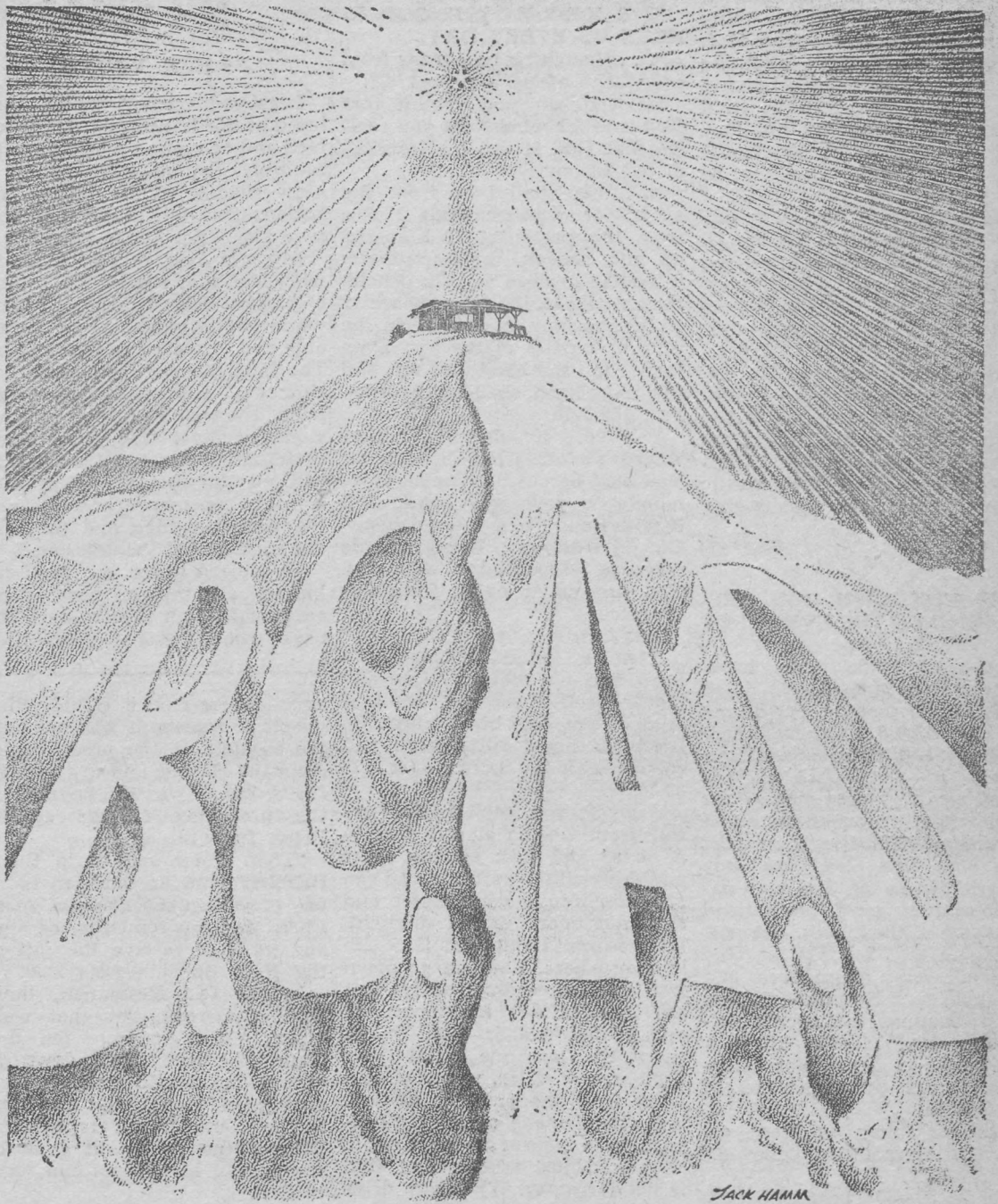
"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A. First, the candle shines, that those who enter in may see the light. Everywhere the Bible teaches that for a man to be saved he must come in contact with some saved person or with the word of God itself. The light must be seen, the message must be heard, before the person can believe and call upon the name of the Lord.

B. And then another reason the light shines is that men may see the Christian's good works. Contrast this with what the Lord said about doing alms before men to be seen of men. There is no contradiction between the two teachings, because here the light is not shining simply to show up good works to the credit of the Christian, but the light shows up good works that have been wrought through the power of God, so that God gets all the glory for those works. God is never pleased and can never be glorified when man seeks to glorify himself. Paul says that God has sworn that no flesh shall glory in His presence, and he tells up in I Corinthians: "He that glorieth let him glory in the Lord." God has made the plan of salvation a plan of grace and not of works "lest any man should boast."

C. The light does not shine for the glory of the candle but for the glory of the candle's Maker. It is not that men may see your good works and glorify you that God says you must shine; it is that they may see your good works and glorify Him in heaven. On another occasion, Jesus told His disciples what kind of work it is that brings the Father the

DIVIDING LINE IN HISTORY



JACK HAMM

DE-SEGREGATION

I. M. SHIVER
Winter Park, Florida

WINTER PARK, Fla.—All people came from that one man and that one woman that God created and placed in the Garden of Eden. For many centuries there was but one family and one language (no races). Then, because they ignored God and tried to build their own way into Heaven, God came down among them at Babel and broke up that one family and one language and scattered them to each group a language of its own so they could not understand each other. Since God gave to each of the dispersed groups a language of its own, it is more than logical that He gave to each group its color: white, black, yellow, brown or red, and its own distinctive mannerisms that are so outstanding even today. I have no sym-

pathy with the claim that the identifying characteristics of the races are the result of climatic conditions in the place where a given race lives. It is evident that the races of men came about by the design and purpose of God as a penalty against that "one family" for their sin at the tower of Babel. An open truth-seeking mind will doubtless come to the same conclusion by reading the 9th, 10th and 11th chapters of Genesis.

Desegregation in our schools would not be so bad if desegregation in schools was all there is to this movement. More than that is at stake. It is just another step in having all equalization laws enforced, which are now on our statute books. Doubtless there will be many other stringent race laws, including a "social equality law" that will be enforced. By indirect methods the octopus that is behind this movement is determined to get its endless tentacles sunk deep into every "high place" in America. It intends to control the Supreme court of the United States, the Congress, politics, and the economy; education in all its phases; religion, what church you must belong to—right on down into your home and your home life. Anything less than this will never satisfy the power behind it. Then any father, white or black, will not oppose the attention or the hand offered to his daughter by the lowest down, stinkiest, most worthless man of the opposite race, should he want her. It will not be good to oppose such highly developed religious right, (?) and equalization of the people (?). Shall we wake up some time and find that our people are neither white nor black, but are a conglomeration of unnamable mullattos totally void of the stamina and all around real worth that fortified the white man who built this country. The irony in it is that the NAACP is unwittingly a tool helping to

(Continued on page eight)

There are three "F's" in salvation: Fact, Faith, and Feeling. You must know the facts. The facts are according to the scriptures, that you are a sinner. God says all have sinned and come short of the glory of God, there is none righteous no not one, among mankind. Yet Christ came from glory above and became a man and die as a man to pay the sinner's debt on the cross. Those are the facts: You are a sinner, one who has broken God's law. Jesus kept the whole law and lived without sin that He might die in the sinner's place to save him from the punishment for sin. Then after you have the facts, you must have faith in Christ—trust in Christ to save you, personally. And then, and only then, will any "feeling" come to you. Some want the feeling first, but God's order is always that you get the facts first; you put faith in Christ to save you; and then God will give you the wonderful feeling that comes from having all your burdens rolled upon Christ.

May God help you to trust Christ and begin to shine for Him today.

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THE BAPTIST EXAMINER

PAGE FIVE

DECEMBER 3, 1955

"The Unknown God"

(Continued from page two)
the act of giving and the thing that is given, has come from God.
Beloved, there isn't anything that you have but what Almighty God gave it unto you. A child of God should praise his God every day. A child of God should thank his God every time that he comes to eat. A child of God ought to thank his God every day for the blessings that he has. A child of God shouldn't get up from a night's rest without saying, "Thank you, God, for a good night's rest, so that I may be able to start a new day with Thee." He ought never come to the end of the day but what he thanks God for a safe journey and a safe keeping through the day. I am saying to you, beloved, everything that we have, has come to us through the hand of Almighty God.

V

THE UNKNOWN GOD PRE-DETERMINES THE EVENTS OF OUR LIVES.

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

Paul was trying to make clear to this people something about this unknown God, and he tells them that this God that they didn't know, is the God who has predetermined and predestined the events of their lives. Beloved, I am glad that I know the God that Paul talks about here, and I am glad that He predetermines and predestines the events surrounding your life and mine.

Take, for example, our salvation. It was predetermined of God. Listen:

"And as many as were ordained to eternal life, believed." Acts 13:48.

Who believed? Those who were ordained to eternal life.

God likewise predetermines the events of our lives. As I have often said, nothing ever comes to pass in your life and mine that just happens. You can go out on the highway today and see a car that is wrecked, and maybe someone has been killed. The newspapers will say that the driver failed to make the turn, or that someone crowded the car off the road, or that the driver, by chance, went to sleep. But not so, beloved. There is no such thing as an accident. There is no such thing as anything taking place by blind chance. There is no such thing as luck.

God also predetermines the bounds of our habitation. That is, He has even determined where you are going to live. I am glad that I believe in a God like that. I tell you, my brother, it thrills my heart whenever I turn to the Bible and read that there is a time to be born and a time to die. (Eccl. 3:1,2). It thrills my heart when I read that God has predetermined where I am to live, and that He has predetermined the bounds of my habitation. It thrills my heart when I read that He has even predetermined my salvation. Beloved, it thrills my heart and just lifts me up when I realize that the things that come to pass are predetermined by God, and that I am not to be unduly grieved over reverses, and that I am not to worry over the adversities that come to me, but rather, I am to take it all, including the joys and blessings, as from God.

Many of you who are here tonight have had difficulties and problems and hardships many times in life. Maybe you have them tonight. Maybe you have some burden that is weighting you down. Let me remind you of this fact, that God is a God of predestination, who predetermines our destiny, even before it comes to pass. How it ought to lift you up to know that every event and everything that takes place in your life does so, because God is

back of it all.

VI

THE UNKNOWN GOD IS NEAR US EVERY DAY.

"... though he be not far from every one of us."—Acts 17:27.

Beloved, do you realize that God is all about us? Do you realize that God is not far from all of us? Listen:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:7-10.

Beloved, it doesn't matter where we are, God is with us. You may be out driving an automobile on your way home. God is with you. When you get home, God is with you. When you lie down to sleep, God is with you. You are never away from His presence.

Notice again:

"Am I a God at hand, saith the Lord, and not afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. 23:23,24.

Beloved, you can't hide yourself from God. You can go into a house and lock all the doors and draw all the curtains, and can go back into a dark closet and shut out every ray of daylight, but you can't shut out God. He is everywhere. You can go down into a dungeon, down so far that the light of day has never yet once penetrated it, yet God is there. Oh, hear me tonight, my brother, my sister, you can't get away from the presence of God.

It would make a lot of difference to a person as he lives if he would just realize that God is not far away. When you drive along in your automobile, when you work, when you are at home, when you are at play, it would make a lot of difference in what you say and do. Beloved, this God that was unknown to the Athenians is very near us every day.

VII

THE UNKNOWN GOD WINKS AT SIN RIGHT NOW.

"And the times of this ignorance God winked at."—Acts 17:30.

What is God doing now about sin? He is just winking at it. He is just letting you go on. There isn't an unsaved person in this world but what God is just letting him go on.

I heard an unsaved man say sometime ago that God was chastening him. I said, "No, brother, God doesn't chasten unsaved people. God just chastens His own." Beloved, God just lets the unsaved man go on in his way. He just winks at his sin, but God doesn't treat the Christian that way. The Christian sins and God chastens him right now for his sin. However, God just lets a sinner go on his way. If you are a sinner tonight, God is overlooking your sin. He is just winking at it and letting you go on your way in sin.

I am not saying that God is going to do this always. In fact, Paul told the Athenians that He isn't always going to do so—that a judgment day was coming. God just winks at sin and passes it by now, but someday, this time of His winking at sin will end.

VIII

THE UNKNOWN GOD IS A GOD WHO COMMANDS ALL TO REPENT.

"But now commandeth all men every where to repent."—Acts 17:30.

The message throughout all the Bible is for sinners to repent. Listen:

"And saying, Repent ye: for the kingdom of heaven is at hand."—Mt. 3:2.

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:15.

Beloved, you can't read any place in the Bible but what you run into the doctrine of repent-

A CHALLENGE

STRONG DRINK

By H. R. YOUNG

Legalized strong drink has brought forth national drunkenness and caused all wickedness to multiply. National drunkenness is a foreshadow of the fall of the nation. The only thing that will save her, is for her to repent.

America may, in her drunkenness, feel, that she is rich, a land of plenty, clothed in fine clothes, while she is naked, poor, miserable and wretched in God's sight. The land mourns because of her sins, and fear walks on every hand. The people of America have sinned against God, who made their nation great. Pray God, to call all the drinkers of strong-drink to repentance; the rich and the poor, the high and the low, the learned and the unlearned.

We do not know, but the Lord knows all things, how elected men in high places, since the days when national prohibition

ended, keep quiet; few if any, make mention of prohibition. They have somehow, seemed content, to let strong-drink continue legalized. Thus, in pride, with a smile and in untold wealth, strong-drink walks over the cry of God's Word by His servants. What God says about strong-drink has been trampled under foot by the people of the nation. The people of America have sinned greatly against God, by legalizing strong-drink and then permitting it to remain legalized until now. Unless they repent soon, surely, God will visit America with judgment for her sins. God cannot be ignored by any individual or nation. He is God. He rules in the affairs of men.

In this land, public servants are elected by the people, to serve the people, by carrying out their wishes. These elected public servants are to champion the rights of the people who elect them. Also, these elected public servants are to act as mouth-pieces, for right, for the people who elect them. How long, must the children suffer for the sins of their fathers who repealed the 18th amendment? Pray God to have mercy and forgive all who voted to legalize strong-drink, for they knew not what they were doing. They were deceived. Pray God to call the people of the nation to repentance. Unless America repents, we know by the Word of God, that soon God's judgments shall be visited upon her. America is no exception to the rule of God's judgments, which have always, since ancient times, been visited upon nations which forget God. America is doomed unless she repents and causes drunkenness to cease. "The wicked shall be turned into Hell, and all the nations that forget God" Psa. 9:17. Jesus the Lord of Glory, said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness..." Luke 21:34.

To all who know God, who created the Heaven, the earth, the sun, moon and stars, and all the people; all who love this nation; their homes; their sons and daughters; and little ones; all who read; do not let this die, pass it on, tell others about it, show it to others, talk about it, speak about it, write about it, have it published in as any church papers and tracts as possible.

The Lord's people in all states, write your United States Senator and Representative and remind them that, in this land, public servants are elected by the people, to serve the people, by carrying out their wishes; that public servants are to champion the rights of the people who elect them; and that public servants are to act as mouth-pieces, for right, for the people who elect them; call upon these elected public servants in the national government; to join in this movement for national prohibition; to use their influence for this movement; to make as many speeches as possible, for the people to hear, (some over the air), outlining in detail the curse of legalized strong-drink; to condition the people of the nation for voting and showing the evidence of their repentance at the next presidential election; by which time the United States Congressman can have done the necessary, in selecting a man to run for President; (it may be the present Chief Executive or it may be some other man.) Pray the Lord to lead in the selection, of a ticket, giving the nation an opportunity to vote to end the manufacture and sale of strong drink and restore national prohibition.

We live in a land which our God has long blessed. God in His wisdom has seen fit to give us a democratic form of government. God rules in the affairs of men of earth and sets up who He will and puts down whom He will. Here, ours is a government—of the people, by the people, and for the people. It is a government

ance—where God is commanding people to repent. It was not only the keynote of the preaching of John the Baptist and of the Lord Jesus, but it was the keynote of the preaching of the apostle Peter, for we read:

"Then Peter said unto them, **REPENT**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

In the Old Testament, there were numerous laws that were given, but there were ten that were specifically laid down as commandments. In the New Testament, God's one great command is the command of repentance. Beloved, no man will ever be saved until he repents and turns to God.

In the book of Hebrews, we read that we have to repent from what we even think would please God—our dead works. Listen:

"Not laying again the foundation of **REPENTANCE FROM DEAD WORKS.**"—Heb. 6:1.

An unsaved man thinks that his works are the very things that please Almighty God, yet God says that the sinner has to repent of these works. This unknown God is a God, I say, that commands people to repent.

IX

THE UNKNOWN GOD IS GOING TO JUDGE THIS WORLD.

"Because he hath appointed a day, in the which he will **JUDGE THE WORLD.**"—Acts 17:31.

Beloved, there is a judgment day coming. There is a day coming when you are going to have to stand before God. Sinner friend, God winks at your sin now, but He isn't always going to do that. God has commanded a day when He is going to judge the world. Listen:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into **JUDGMENT.**"—Eccl. 11:9.

"For God shall bring every work into judgment."—Eccl. 12:14.

I go out tonight and look up and down the street, and I see people hot-footing the road to vice. I go out on the streets and I see people who are absolutely unconcerned about the things of God. When I was just a boy preacher, you could scatter handbills throughout a community announcing a revival meeting and everybody round about would attend the services. Today, you can go to those same churches and you can hardly get people out at all. Why? They are not concerned. But God has appointed a day in the which He is going to judge the world.

Sinner friend, the Athenians needed to learn that such a day was coming. In this Twentieth Century, you need to learn it too. (Continued on page seven)

wherein the people have the voice. That is, they are to make known their desires and their approval or disapproval of government actions. They are to make known their wishes to their elected public servants. They may convey their wishes to their elected public servants, by word of mouth, by letters, by representatives, and so on, as is honorable. We, God's people, are citizens and voters here in America. It behooves God's people as individuals and citizens of their country.

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The Kingdom

(Continued from page one)
identify the throne of England with the throne of David, and believe that through the Anglo-Saxon people whom they identify as the "ten lost tribes", the kingdom of God shall come to this earth.

HOW WILL THE KINGDOM COME TO THIS EARTH?

IT WILL COME THROUGH THE COMING BACK TO THIS EARTH OF JESUS CHRIST. It will not come by gradual evolution, but by sudden cataclysm. Daniel's vision of the "Stone cut out of the mountains without hands" perfectly expresses it. (Read Dan. 2:34-35 and 44-45).

The Scriptures teach that far from getting better, the world will become worse (See 2 Tim. 3:) until it will finally pass under the atheistic rule of Anti-Christ. Under his rule humanity will experience what is called "The Great Tribulation" which will be so terrible that only divine intervention prevents humanity from destroying itself. (See Matt. 24:21-22). Jesus will return and will destroy Anti-Christ and his rule. This is taught unmistakably in 2 Thess. 2:8-12 and in Rev. 19:11-21. Only those who are wickedly set on maintaining their own theory could fail to see this. Read the Book of Revelation, and note the unfolding of the events, and you will find the kingdom coming in connection with the destruction of those "that destroy the earth" (Anti-Christ's followers) and the resurrection of the saved dead, at the sounding of the 7th and last trumpet. (See Rev. 11:15-18).

A picture of the completion of Christ's reign is given in I Cor. 15:24-28. That reign is on this earth, and his victory is complete over every evil force. When that Scripture is fulfilled, the prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven" has been completely answered.

WHAT ARE WE TO DO THEN, IF WE ARE NOT TO BRING IN THE KINGDOM?

We are positively NOT told to "Bring in the Kingdom" and we waste time and effort and act in defiance of the Word of God when we attempt such. Our business is EVANGELIZATION OF THE WORLD. (Mark 16:15). Under the preaching of the gospel, God will call out of the world unto himself "a people for his name." (Acts 15:14-18). All of these called out ones are members of his Kingdom, and they will help constitute that Kingdom when it is established here on this earth.

Kingdom "bringers in," resort to Socialism and the "social gospel" and ecclesiasticism. They seek to put a Christian veneer over the world. Those who hold the Bible view of how the Kingdom shall be brought in, devote themselves to the spread of the gospel of individual salvation. They regard the world, and properly so, as a doomed world, and seek to call men and women out of this doomed world order. Their business is a RESCUE BUSINESS. The "Kingdom Boys" are like men who seek to paint and redecorate a grounded ship that is doomed to go to pieces, when they ought to be busy rescuing the passengers from the doomed vessel. No more unwarranted or presumptuous heresy exists than the heresy of seeking to "bring in the Kingdom" before the return of the King!

"The Unknown God"

(Continued from page six)

X

THE UNKNOWN GOD IS A GOD THAT CAN ONLY BE KNOWN THROUGH THE LORD JESUS CHRIST.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that MAN whom he hath ordained; WHEREOF HE HATH GIVEN ASSURANCE unto all men, IN THAT HE HATH RAISED HIM FROM THE DEAD."—Acts 17:31.

Brother, sister, listen to me, you don't know God by joining the church. You don't know God by going to a cubby hole and whispering your sins to a man who has just as many sins to be forgiven of as you have. You don't know God by trying to keep the Ten Commandments. You don't know God by joining the church and by being baptized. The only way that you can know God is through the Lord Jesus Christ, God's Son. Listen:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"He that honoureth not the Son honoureth not the Father which hath sent him."—John 5:23.

Beloved, the only way that a man can know God is through Jesus Christ. You have to honor the Son before you will ever honor the Father. There is not a Jew in this town who is saved apart from the Lord Jesus Christ. There is not a modernist in this world who is saved who does not honor the Son. There isn't a Catholic in this world who is saved, who is denying the Lord Jesus Christ as a Saviour. Beloved, you can't know the Father, unless you know the Son.

This God that was unknown in the city of Athens is still unknown in the same manner that He was unknown then. In fact, the majority of Baptists don't know God as a sovereign being. They don't know God as one who predetermines the acts of their lives. The average Baptist doesn't know that the only way you can know God is through Jesus Christ, for he has been brought up with the idea that all he has to do is to say, 'believe,' and join the church, and that is all there is to it. Beloved, salvation is more than that. It is more than just saying, 'I believe.' It is more than just saying, 'I believe there is a God.' It is to believe savingly to believe that Jesus Christ died for your sins on the Cross.

May God help you to know the unknown God, and may He help you to trust Him and to realize that the only way that you can know Him is through His Son, the Lord Jesus Christ. May God bless you!

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THE BAPTIST EXAMINER

PAGE SEVEN

DECEMBER 3, 1955

MABEL CLEMENT

(Continued from last week)

"I preface my arguments with this statement: It is hardly to be presumed that God, who knows everything—knows the beginning and the end, knows who will be saved and who will not,—it is not to be presumed that He would undertake to save a soul when He knew He would not be able to do so. Men do not undertake to do what they know they will not be able to accomplish."

"God is forever trying to save men," interrupted the Doctor. "This is not listening silently," was the cutting remark of Mr. Tibbs.

The Doctor bit his lip and Mabel proceeded:

"Does God undertake to do what He knows He cannot? I do not believe He is guilty of such folly as this. What does He do for one in saving him and bringing him to Heaven? He convicts him of sin, leads him to repent, by His mighty power works in him to believe; i. e., He regenerates him, washes him in the blood of Christ and renews him by the power of the Holy Spirit, adopts him into His family and works with him for years and years, knowing all the while the man will finally get away from Him and be lost! The thing is incredible and unreasonable. It is also unscriptural, for Paul declares: 'He who hath begun a good work in you will perform it until the day of Jesus Christ.' Phil. 1:6. But my first argument is this: That which is produced in regeneration is *immortal*. Peter says 'the hidden man of the heart in that which is not corruptible.' I Peter 3:4. Again, 'being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' I Peter 1:23. Now that which is incorruptible cannot be corrupted. So there is something about one born again that remains pure forever. Surely that will be saved. There is, if possible, a still stronger passage on this point: 'Whosoever is born of God doth not commit sin, because he is born of God.' I John 3:9. The Emphatic Diaglott renders it: 'Is not able to sin, because he is born of God.' Also in I John 5:18: 'We know that whosoever is born of God sinneth not.'"

"Do you mean to say that Christians do not sin?" Inquired the Doctor. "If so, I emphatically dispute it. Peter dissembled and sinned years after he became a Christian and even an Apostle; Paul acknowledged that he sinned and was made miserable—"

"You need not argue that point, Doctor," interrupted Mabel. "We agree with you; we all sin daily. But we must admit there is something about the one born again that does not sin and cannot sin. Do you admit it, Doctor?"

"Well,—wel,—ye—yes," he replied.

"Well, can that part be lost?" she asked.

"Why, why,—I—I reckon not," he replied.

"Well, that part of the Christian holds out and gets to Heaven," she added.

"What part is that?" inquired Mr. Tibbs.

"It is that part," replied Mabel, "that is born again. That is the soul, the spiritual part of man. So Jesus said to Nicodemus, who thought Jesus meant a fleshly birth: 'That which is born of Spirit is spirit.' John 3:6. So the soul will get to Heaven whatever becomes of the body."

"Do the Scriptures teach," asked Arthur, "that our bodies are not born again?"

"Certainly," replied Mabel. "Our bodies are unchanged when we are converted; they just have the bridle put on them, by which they may be managed. Read Ro. 7:15-25. There is no promise of new fleshly natures till Christ makes His second Advent." (I Cor. 15:51, 52 and Phil. 3:20,21.)

"I declare this a strong point made, a point made out beyond dispute, that the soul is not only saved but safe, eternally safe," said Mr. Tibbs, who seemed to find comfort in the doctrine. "What is the next argument, Miss Clement?" he asked.

"2. God's over-ruling Grace and Providence make everything that befalls the Christian do him good—"

"Nonsense," exclaimed the Doctor. "Such a statement is mere moonshine, it is extravagant tomfoolery! The statement that nothing harms or hinders the Christian is contrary to all Scripture and all human observation and experience."

"If I believed that doctrine," added an auditor,—"that everything does the Christian good, I would live as I please."

"A Christian would not," replied Mabel; "he tries to live as God pleases. Notice, I do not say all things work out for the *best* to the Christian. The Bible does not say that. It would be better for the Christian, if many things did not happen to him, if many things were not done by him. But God's word does say: 'All things work together for good to them that love God, to them who are the called according to His purpose.' Rom. 8:28. Now will the Doctor dispute it?" And she eyed the Doctor inquiringly.

The confused Doctor remained silent.

"Will he dispute it?" she repeated, tantalizingly.

"No," he replied, while his cheeks mantled with the embarrassment of defeat.

"Then," said Mabel, triumphantly, "if everything does him good, what will make him fall?"

"This proves the Christian holds out, or is held out to the end," added Mabel. "He of whom, to whom and through whom are all

things will not suffer His purpose to be thwarted by anything really adverse to us; He will make all, the dark as well as the light, the evil as well as the good, work together for good to His people. This is a wonderful statement; some one has said: 'Here is universal activity, all things *work*; and universal harmony, all things work *together*; and universal benevolence to God's people, all things work together for *good* to them that love God.' Besides Paul follows this by declaring that whom He foreknew He predestined, whom He predestined He called; whom He called He justified and whom He justified He glorified (Ro. 8:29, 30). This takes a sinner step by step from his lost state all the way to glory. If this leaves any loop-hole to wriggle out of final perseverance, or preservation, I am not able to see it."

The Doctor's face betrayed his dismay and defeat. The faces of Arthur and Mr. Tibbs were radiant with satisfaction. The Methodist brother hung his head in significant silence. No one dared to touch the argument, or dispute the conclusion. So Mabel continued.

"3. The union of the believer with Christ cannot be dissolved. 'Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?' Paul mentions the things most likely to separate us, if anything would, then adds, 'Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Ro. 8:35-39.

Hallelujah! who shall part
Christ's own church from Christ's own heart,
Sever from the Savior's side
Souls for whom the Savior died;
Dash one precious jewel down
From Immanuel's blood-bought crown."

"What is it that keeps us—is it our love and power that enables us to persevere?" inquired Mr. Clement.

"No," Mabel replied; "our salvation does not depend on our feeble selves. We are held by *Divine love*. Jesus taught that God loves His people as He loves His son, (Jno. 17:23) and declared: 'As the Father hath loved Me, so have I loved you.' Jno. 15:9. That is a great love with which the Father loves the Son; and both the Father and the Son love us with such a love. This eternal love holds us and watches us with unslumbering vigilance. Suppose you were to see your child going to gather fruit or flowers where is coiled a deadly serpent. Could you be still? No! You would spring to its rescue. Well, God is a better father than you are and He cannot see His poor child going on to death without coming to its rescue. Again, we are held by *Divine power*. We do not have to keep ourselves. If we did, we would fall in less than fifteen minutes. Some poet has said truly:

If ever it should come to pass
That sheep of Christ should go astray,
My fickle, feeble soul, alas!
Would fall a thousand times a day.

Peter declares we are kept by the power of God through faith unto salvation.' 1 Peter 1:5. And Jesus says of His sheep: 'I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them Me is greater than all; and no man is able to pluck them out of my Father's hand.' Jno. 10:28,29.

"These Scriptures," said Arthur, "are not only convincing, but are full of comfort. I rejoice in them."

"The exposition of these passages," said the Doctor, "is altogether faulty, and the doctrine advocated is dangerous. Convince men they are absolutely safe and they will become careless and their Christian life will be an exceedingly poor and unfruitful one. I do not want my people to believe it."

"Whether it is good or not to believe it," responded Mr. Tibbs, "depends on whether or not it is Scripture."

"The Doctor's reason is a fallacy. The whole drift of his argument is mere sophistry. Does a belief in this doctrine, admitted to be so full of comfort, make Christians careless about the manner of their lives? Are the Christians who believe it less consistent and less faithful in their effort to live the Christian life? I am sure a critical examination of the denominations will prove the contrary. Besides, those who are impelled to work by the fear of being lost are working from the wrong motive; they work to keep from being lost, to be saved, or keep themselves saved. Such a life is wholly selfish. On the other hand, we work because we love God and for His glory. This life is for self; the other is for God. Judge you which is the better and safer."

This speech of Mabel seemed to gag the Doctor, for it completely silenced him on this point. In fact, he seemed to realize that all the fine feathers in which he so exulted were plucked away; and that he who for years had been the pride and pet of his people was losing caste.

(Continued Next Week, D. V.)

"MY LORD IS REAL"

BY
RUTH GILPIN

What Calvary's Cross Means To Me

Christian friends, as I meditate within my heart concerning the death of my Lord as He hung on the Cross at Calvary, my soul is truly blessed as I ponder afresh His great and marvelous sacrificial Gift of salvation made available by His life's blood to all those who have received Him and who shall ever receive Him as their personal Saviour. If we have a clear, mental realization of what the Lord has done for us—can picture within our minds Calvary's scene, then we who have been redeemed by His precious blood, are thrilled within our souls as we meditate and praise Him in our hearts. The unsaved, unregenerate soul, though, cannot receive or understand this spiritual blessing which we enjoy, because he is dead in sins having his understanding darkened. He knows nothing of the relationship possessed by a child of God with the Father and the Lord Jesus Christ. I Corinthians 1:18 tells us: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Yes, the Cross of Calvary is precious to me, I who have trusted in the blood of Jesus to cover over my sins, blot them out, and wash me white as snow. The Lord Jesus wrote the charge slip of my account—"Paid In Full." Now I am no longer a bond servant unto sin; but rather, I serve joyfully in the service of the Lord Jesus Christ. All of this wonderful miracle was contained in His death at Calvary.

This is the reason that the Lord's death is so precious to me. That is why Calvary and its cross is so wonderful and real to my soul for there God's dear Son died that I might live. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Corinthians 5:21.

Yes, Christian friends, Calvary's cross is the place of my salvation. It was there that I saw my inward depraved, sinful, soul, guilty before God, having no righteousness of mine own, and needing the pure, perfect, and sinless righteousness of Someone far greater than I; that One was found in the Lord Jesus Christ. I saw myself as described in Romans, third chapter, having no righteousness, no understanding of God, no goodness, deceitful and poisonous lips, a mouth of cursing and bitterness, blood-shedding feet, miserable ways, no peace, and no fear of the Lord before my eyes (verses ten through eighteen). Romans 3:23 and Isaiah 64:6 were also clearly imprinted upon my heart. We read: "For all have sinned, and come short of the glory of God." "But we are all as an unclean thing, and all our righteousness are as filthy rags."

I saw myself guilty and undone before God Almighty, who is holy and undefiled. It was there that He convicted me of my sin debt and my need of a Saviour from my sins. All the sins of my life stood before me and I clearly realized no goodness nor righteousness within. This passage in God's Word, John 3:16, was foremost in my mind: "For God so loved the world (me), that he gave his only begotten Son (Jesus) that whosoever (me) believeth in Him should not perish (shall never die), but have everlasting life (forever)." John 3:36, also, had often been quoted to me: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Another memory verse I had learned when

I was very young: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

It was then that I looked to Jesus for my Salvation and received Him as my Saviour. He paid my sin debt, all the sins of my life, so that I shall never have to answer for them. Of course I sin many times daily, but thank the Lord, His death covered all my sins, past, present and future. How I praise my Saviour Jesus Christ, who gave Himself for me that He might redeem me from all iniquity (Titus 2:13, 14). He humbled Himself and became obedient unto death, even the death of the cross (Philippians 2:8).

Oh, why should I not praise my Lord, Christian friends! In view of His death for me, I love Him and desire to serve Him with the best of my ability. Picture mentally with me, friends, the day of the Lord's crucifixion and His death at Calvary. Let this remembrance thrill your souls as it has mine.

We see the Lord Jesus as He is walking along the road toward Golgotha, being led by Pilate's soldiers. He is wearing His own raiment, but piercing His head is a crown of thorns. Imagine what pain! As He stumbles under the weight of His cross which He is bearing, the great crowd of people following behind the army of soldiers laugh, make fun, and spit on Him. The Son of God, so fatigued, from the Sanhedrin court trial of the night before, and Pilate's of the early morning, is almost collapsed under the physical pain He is enduring, the mental agony, and the cross's weight. Finally, Simon of Cyrene is compelled to bear Jesus' cross, and the procession follows on to Golgotha.

Passing out of town, we approach Golgotha unto the brow of the mountain named Calvary. Here we see our Lord Jesus as He is laid upon the cross, and we hear the spikes as they are driven into His hands and feet. We can almost feel the pain ourselves as the cross is dropped into the ground—His suffering body receives such a great jolt.

Then the soldiers sit down around the foot of the cross to mock Him even more while waiting for His death. We are with the Lord's friends, some distance behind the soldiers, but we still clearly see His bloody-sweat face, the blood as it pours from His wounded naked body, and His suffering face. Oh, Christians, do you fully realize all that I am describing from God's Word in Matthew's twenty-seventh chapter?

His dying lasts three hours during which time the soldiers not only gamble so that one might obtain His garment, but they also openly ridicule Him to His face and blaspheme His Deity. At the end of the three hours, the Lord Jesus says, "It is finished," bows His head and dismisses His spirit back to the Father.

What was finished, friends? God's plan of salvation was completed, then and there, in the death of the Lord Jesus Christ. Nothing more is needed; salvation is in the blood of the Lord Jesus, alone.

Oh, how we as God's own rejoice and how our hearts are thrilled at the calling to memory again the blessed death of our Saviour. The Lord is our salvation, steadfast and secure. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

How this crushes pride and ego! How humble we each should be in His service!

"Boasting excluded
Pride I abase,
I'm only a sinner
Saved by grace."

Like as the Apostle Paul, our prayer should be: "But God for-

Strong Drink

(Continued from page six)

try, to use their voice, as a God-given privilege and opportunity to witness, as their God calls for national repentance. God commands universal repentance. "And the times of this ignorance God winked at; but now commendeth all men every where to repent" Acts 17:30. God's people are His spokesmen, through which God preaches repentance.

Let us, walking as God's children, and citizens of this nation, make known to those, our elected public servants and all the nation, the sin of the nation, in legalizing strong drink, and in keeping it legalized.

Let our God use us as His means of communication, as God calls the people of the nation to repentance. Otherwise they will never be called to repentance. God will not speak to them from Heaven. If we do not make known to our Senators and Representatives in the national capitol, how shall they hear and know? They will not, but will have to use their own judgment in all matters. We must convey to them our wishes. Our wishes are God's will—that the people of the nation come to repentance. Let us do the will of the Lord, and our duty as citizens of the nation. Otherwise, let us not grumble and find fault with how things go.

Since ours is a government of us, by us, and for us, then we are our government as individual citizens. There can be no evasion at this point. Therefore, let us rise up, in the name of our God and right; and submit ourselves to God and as God uses us, He will drive strong-drink from its high throne of legalization and restore national prohibition in the land. God is against strong-drink but His people must do His Word; must be His witnesses, for right and against wrong. Then God will bless this land as in the other days; fear, suspicion, and uneasiness will cease to stalk the land and peace will reign as God wills, for God will forgive and bless us.

We, the Lord's people, may be delivered from the presence of the curse of legalized strong-drink; the nation may be delivered from strong-drink's desolation. Our will, is God's will—that the people of the nation come to repentance. It is the responsibility of God's children to submit to God and let God use them in calling the people of America to repentance. The people may repent and they may not repent. It is the people's responsibility to do the repenting. If they repent, well. If not, God's children will have been God's witnesses, who warned the people that did not take heed; they will be clear before God. If they repent, prohibition will always be a sign that God's children submitted themselves to the Lord and by them God has called the people of the nation to repentance. We can do nothing of ourselves. We are only instruments in God's hand. Now

bid that I should glory, save in the cross of our Lord Jesus Christ."—Galatians 6:14.

Yes, I as God's child am made to rejoice in my Saviour's death for me at Calvary. You, lost friend, cannot be happy, though, realizing that you are unsaved, lost, and possessing no personal righteousness. You must face your unpaid sin debt and no one can pay your account. Thank God, there is One who will pay your sin debt completely when you receive Him within your heart as your own personal Saviour who died for you on Calvary's cross. Church membership, baptism, moral cleanliness, or respectable policies in life, can never save you. Nothing save Jesus Christ and Him crucified will ever save you. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Ephesians 2:8,9.

"The blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7. If He is quickening your heart today, I pray that you might receive Him as your Saviour and be ye saved.

is the time for all of God's children to pray; pray for the people of America; pray for our elected public servants, pray God to call them all to repentance.

Every individual who fears God and believes in Christ the Risen and ever-living Lord, who is saved, should write two individual letters and mail one to your United States Senator and the other to your Representative in Washington, D. C. Your elected public servants will be glad to hear from you and have you express your wishes to them.

GRACE

Grace Defined

"Because of the infinite, matchless, indescribable grace of God, a Hell-bound and Hell-deserving sinner can be saved from the guilt of sin, which covers the past, from the power of sin which provides for the present, and ultimately from the very presence of sin, which takes care of the future."

—Paul W. Rood

G - od's
R - iches
A - t
C - hrist's
E - xpense

A Monarch's Message For Us All

On Tuesday, a poor sentenced criminal was to be hung. I had succeeded in obtaining a reprieve—a paper signed by Queen Victoria giving him back his forfeited life! I stood before the murderer in his cell. "Can you read this?" I asked. Eagerly he read the paper. "Sir, who sent me this?" "The Queen sent it." "Why did the Queen send it to me?" "I cannot say. It was grace in her. It pleased her to do it." "What have I ever done to the Queen?" "Nothing but break her laws." Tears filled his eyes. "Could I see the Queen?" "What for?" "If I may, why, I would fall at her feet, and this life I'd place at her service. If I had a thousand lives they are not mine, but hers." All men are guilty before God and under sentence to die. Christ in grace took that sentence. He died in our stead. It is the good pleasure of God to grant a pardon to all who will accept His grace.

—S. S. Times

Desegregation

(Continued from page five)

destroy the Negro races as well as the whites.

Man is a trinity, made up of body, soul and spirit (Genesis 2:7; Zech. 12:1). The soul or spirit in man is the real man; it is the "image of God" (Genesis 1:26). Causing the bodies of men to be so used and their manners changed in establishing the five races of men, did not in any way change God's eternal love for the souls (the real man) in all races just the same as He loved the "one family". Only the saved are "one in Christ Jesus." So man in his assumed wisdom and misplaced religious zeal, tinkering with the designs and purposes of God, will help take away the last vestige of your liberty of life and of worship, and place them in the hands of the most dangerous organization on this earth now operating under the guise of religion.

Watermelon

(Continued from page one)

melon do not be too sure that you can set limits to the power of the Almighty or tell just what He would do, or how He would do it. The most learned man in the world cannot explain a watermelon but the most ignorant man can eat a watermelon and enjoy it. God has given us the things that we need, and He has given us the knowledge necessary to use those things, and the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that have seen fit to conceal from us.

"So with Christianity; if you ask me if I can understand everything in the Bible, I answer, No. I understand some things that did not understand ten years ago, and if I live ten years longer, hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible—it is this: if we will only try to live up to the things that we DO understand we will not have time to worry about the things that we DO NOT understand."

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