

The dog that stops to chase fleas on his tail will lost his game dinner. So with our enemies.

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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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 25

RUSSELL, KENTUCKY, JULY 25, 1959

WHOLE NUMBER 1100

PREDESTINATION By Jerome Zanchius:

God's Unchangeableness And His Decrees

(Continuation of the Preliminary Consideration of God's Attributes.)

Position 1. — God is essentially unchangeable in Himself.

Were He otherwise, He would be confessedly imperfect, since whoever changes must change either for the better or for the worse; whatever alteration any being undergoes, that being must, *ipso facto*, either become more excellent than it was or lose some of the excellency which it had. But neither of these can be the case with the Deity: He cannot change for the better, for that would necessarily imply that He was not perfectly good before; He cannot change for the worse, for then He could not be perfectly good after that change. Ergo, God is unchangeable. And this

is the uniform voice of Scripture. "I am the Lord, I change not" (Mal. 3:6).

"With Him is no variableness, neither shadow of turning" (James 1:17).

"Thou art the same, and Thy years shall have no end" (Psalm 102:27).

Position 2. — God is likewise absolutely unchangeable with regard to His purposes and promises:

"God is not a man, that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or, hath He spoken, and shall He not make it good?" (Numb. 23:19).

"The Strength of Israel will

not lie, nor repent; for He is not a man, that He should repent" (1 Sam. 15:29).

"He is in one mind, and who can turn Him?" (Job 23:13).

"I, the Lord, have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent" (Ezek. 24:14).

"The gifts and calling of God are without repentance" (Rom. 11:29).

"He abideth faithful, and cannot deny Himself" (2 Tim. 2:13).

By the purpose or decree of God, we mean His determinate counsel, whereby He did from all eternity preordain whatever He should do, or would permit to be

done, in time. In particular, it signifies His everlasting appointment of some men to life, and of others to death, which appointment flows entirely from His own free and sovereign will. "The children not yet being born, neither having done any good or evil (that the purpose of God, according to election, might stand, nor of works, but of Him that calleth), it was said, the elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11).

The apostle, then, in the very next words, anticipates an objection, which he foresaw men of corrupt minds would make to this, "What shall we say then? is there unrighteousness with God?" which he answers with, "God forbid!" and resolves the whole of God's procedure with His creatures into His own sovereign and independent will, for He said to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (Continued on page 2, column 2)

God's Time

God's time is never wrong
Never too fast nor too slow;
The planets move to its steady pace
As the centuries come and go.

Stars rise and set by that time,
The punctual comets come back
Which never arrive too late
From the round of their viewless track.

Men space their years by the sun,
And reckon their months by the moon,
Which never arrive too late,
And never depart too soon.

Let us set our clocks by God's
And order our lives by His ways,
And nothing can come and nothing can go
Too soon or too late in our day.

—Author Unknown

"HE PRESERVETH THE WAY OF HIS SAINTS"

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

Text: Proverbs 2:8.

If I were a very rich man and invited you to spend your next vacation with me, all the expenses to be my responsibility, would that not be wonderful? Especially if I told you that I lived on a South Sea island, with all manner of luscious fruit and plenty of other food, and acres of land cleared out from the jungles. An earthly paradise! I will pay your transportation to and from the island. But, I must warn you, you must travel 100 miles through bandit-infested wasteland until you reach my lands and hospitality. That would be another matter. Would you not feel much better if I were to send a private plane and escort you safely over such dangerous territory? Of course, you would. And that—if we may so illustrate—is what our kind and gracious God has done. He invites us and compels us to journey toward His many mansions (John 14:2). But with that He does not brush His hands together and say: "Now the rest is up to you. I hope that you make it to My heavenly home." There are preachers who would have us believe God is like that. Not at all. "He . . . preserveth the way of his saints" (Proverbs 2:8).

I. CONSIDER THE PERSON WHO DOES THIS. "He . . . preserveth the way of his saints."

His attributes tell us that as God He is all powerful. "Power belongeth unto God" (Psalm 62:11). He is also all knowledge. "His understanding is infinite" (Psalm 14:75). He is supreme. "He hath done whatsoever He hath pleased" (Psalm 115:3). He is righteous. He is called "the righteous Lord" (Psalm 1:7). He is the one who "preserveth the way of his saints."

Think of His ability. Seeing that He is all powerful "He is able to keep that which I have committed unto Him against that day" (1 Timothy 1:12). I have committed unto Him against that day

spirit, body and being. Since He is all-wise He knows the end from the beginning. "Known unto God are all His works from the beginning of the world" (Acts 15:18). He knows how to preserve me all the way. And is He su-

preme? Then will He "deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Timothy 4:18). And because He is righteous He is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9). He does it. "He . . . preserveth the way of his saints."

II. LOOK A MOMENT AT THE PRESERVATION. "He . . . preserveth the way of his saints."

The word (shamar) means to hedge about with thorns. Job was hedged in by God (Job 1:10; 3:23), but not like this, not with thorns added! A thorn hedge! Such a hedge was so sharp it became a proverb (Micah 7:4). Thus every time the roaring lion, Satan, gets near us and opens his mouth to devour us he gets a thorn in his mouth. I like to think that these thorns which protect us in Christ are thorns from the blood-stained crown of the crucified Christ (John 19:2). Or these thorns may include the thorn of salvation by grace (Ephesians 2:8-9); the thorn of God's sovereign (Continued on page 8, column 2)

THE LORD WILL GIVE GRACE AND GLORY—Ps. 84:11

The Lord who says that He will give grace now tells you that He will give glory. Wait a little longer. The sun which shineth more and more will come to perfect day. "It is better on before." Glory will soon be in your actual possession, much sooner than you

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(See Page 7)

think. Between you and Heaven there may be but a step. Perhaps ere another sun has risen on the earth you may behold the face "of the King in His beauty in the land that is very far off." At any rate, here is comfort for you: the same Lord who will give grace will also give glory.—C. H. Spurgeon.

BEWARE OF THOSE WHO OMIT CERTAIN TRUTHS

The preacher who fails to preach the truth is doing about as much harm as the preacher who is preaching error. The preacher who substitutes philosophical ideas, "simple sermons," books reviews, picture shows, sob stories, "illustrations," and the like for the milk and meat of the Word of God is just as dangerous (in some cases, more dangerous) as the modernist, Campbellite, Romanist or some other false teacher.

We are thinking now of several people in particular — people whom we know to be doing this very thing of substituting or leaving off certain great truths of the Word.

(1) First, there is a certain magazine which has substituted "opinion" for the Word of God. All you can read in this magazine is "opinion." It has even changed its name in order to take out the word "Gospel" and put in the word "opinion." We love the brethren who put the magazine out, but we are rather disillusioned by their attitude toward the Gospel and the truths of the

Word. They seem to be more interested in promoting and talking about "individualism," "opinion," etc., than in standing for the great doctrines of the Word. We hope the Lord wakes them up to things of greater importance than such as that. Such things as they are pushing may have a place, certainly, but we need to keep the cart behind the horse, not in front of it.

(2) Secondly, there is a group of brethren who emphasize the Sovereignty of God and related truths to the exclusion of about everything else in the Bible. In their writings and conferences the subjects are always on the Sovereignty of God, etc. They have no use in particular for the truth as to the church, baptism and the Lord's Supper. They talk much about the Lordship of Christ but treat His own Word as if He were nothing but a bum. Furthermore, we have yet to read or hear them say anything about supporting missionaries.

(3) Again, there are many preachers who say they believe election, predestination and the like, but never say anything about them in the pulpit. Their trouble is either one of two things: they are either incapable of teaching these truths, or else they are telling a falsehood to cover their unbelief. If the first be the case, then we pray the Lord to give them the knowledge they need; but if the latter be the case, they ought to be honest with people and tell the truth.

The man who believes in grace can't be silent about it. He knows God saves by grace and that is what he will preach.

(4) Another group is the modernist crowd. They substitute anything and everything for the Gospel of Christ. They do not and will not preach the truth as to His substitutionary atonement. If they ever mention it, it is in derision. They do not and will not preach Jesus as being God's Son, incarnate in the flesh. They talk about Him as being "a son," just as "all are sons." They may say something about the resurrection and second coming, but always as if these truths were "allegorical" and "mythical," expressing certain things in a "beautiful manner." They substitute untruths for (Continued on page 4, column 5)

The Baptist Examiner Pulpit

"THE FIFTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

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

I am sure that there isn't a one of you who would not agree with me that home life has changed in a very, very great manner in the last several years, to the extent that in many instances the children now occupy the place of parent, and the parent oftentimes takes the position that children ought to occupy.

When I was a boy there was a cartoon in the paper every day entitled "The Great American Home." In that cartoon the author attempted to portray scenes from home life, and in contrast, I have thought many times in the last

few years that the great American home is a thing of the past. Today, home is, as one person said, the place where one member of the family waits until another member gets there with the automobile. To a great extent, that pretty well characterizes the American home today.

This past week when I was reading through a number of commentaries, making a particular study concerning this passage of Scripture from one standpoint, I came upon an interesting expression in the commentary by Alexander Maclaren. Alexander Maclaren was, as you know, the great Scotch preacher whose commentary is recognized as one of the outstanding commentaries on

the whole Bible. When Maclaren came to this Fifth Commandment which says "Honor thy father and thy mother," he made this quaint comment: "There is no one of the commandments which it is more needful to preach in England than this."

Now Mr. Maclaren lived more than a hundred years ago, and if it were needful that this commandment be emphasized in England in Mr. Maclaren's day, I am sure it is definitely needful that it be emphasized in England today, and in the United States, and in all the world. The fact of the matter is, it is positively true that of all the ten commandments (and I am sure that each of them (Continued on page 5, column 4)

The Baptist Examiner

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Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
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Club rate for churches; 15 or more subscriptions, each	1.00
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Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

TRIBUNE'S EDITOR BELIEVES IN ASSOCIATIONS, CONVENTIONS AND FELLOWSHIPS BECAUSE THE BIBLE SAYS NOTHING ABOUT SUNDAY SCHOOL OR WEDNESDAY NIGHT PRAYER MEETING

Editor Noel Smith of the Baptist Bible Tribune is coming up with some remarkable logic these days. Not long ago—about "Easter" time—he told his reading audience that the reason he went along in the observance of heathen holidays such as "Easter" and "Christmas" was because he didn't want to tear his shirt (see our comment in the May 2 issue of TBE, page 2). He then said that if he were to abstain from observing these days as what they are supposed to be, he would have to tear a shirt for every day in the year for all the days had some heathenism involved in their names. So he concluded that it would be better for him to save his shirts.

Now Mr. Smith (and I can't help thinking of the lamented Joe Smith in connection with this editor; after all, their doctrine is not so different) has brought forth another gem for his readers. This time it has to do with man-made ecclesiastical organizations. Romanists in particular will "profit" by his enlightening remarks. Here is what he says:

"I believe in associations, in conventions, in fellowships. We are told that in the New Testament we don't find any of them. No; and neither do we find the Sunday school or the Wednesday night prayer meeting." (July 3, Tribune.)

Well, now, isn't that a most substantial reason for believing in associations, conventions, and fellowships? Yes; the Bible says nothing about Sunday school and Wednesday night prayer meeting so that makes it perfectly all right to believe in associations, conventions and fellowships.

Likewise, this makes it perfectly all right to believe in the presbytery, the synod, the house of bishops, the Roman Catholic hierarchy, the Southern Baptist hierarchy, and communism.

Why not? The Bible says nothing about the Sunday school or Wednesday night prayer meeting, so aren't these organizations, etc., all right? Why, on Brother Smith's principle, they are just as Scriptural as any convention, association or fellowship (and the Baptist Bible Fellowship in particular) on earth.

We believe, however, that if Brother Smith can't find the Sunday school or Wednesday night prayer meeting in the Bible, he ought to throw them out rather than bring in anything or everything conceivable simply because these two things aren't found. We have no doubt that he can't find the kind of Sunday school he believes in in the Bible. That might also hold true as to the Wednesday night prayer meeting, especially in a doctrinal sense. But we will be happy to supply him with Scriptural justification for both, if he desires to have it. However, his present argument seems to be so "fool proof" to him that it is doubtful that he would want to be disturbed in his happy state. You never saw a Negro who would give up his "rabbit's foot," did you?

Predestination

(Continued from page one)
sion on whom I will have compassion."

We assert that the decrees of God are not only immutable as

Brother Halliman's Itinerary For The Immediate Future



ELD. FRED T. HALLIMAN

Brother Fred Halliman will be speaking at the following churches through August 16.

On July 22-31, he will be with Elder Neal Brillhart and the West Side Baptist Church of Emporia, Kansas, for a revival meeting.

On Sunday, August 2, he will be with Elder William T. Crider and the West Side Baptist Church of Tulsa, Oklahoma, for the Sunday service.

Then on August 5, he will be with the Bethel Baptist Church of Phillipsburg, Kansas, for services.

On Sunday, August 9, he will be with Elder Ray Schwart and the Temple Baptist Church of Hutchinson, Kansas.

On Sunday, August 16, he will be with Elder Wayne Cox and the Woodlawn Terrace Baptist Church of Memphis, Tennessee.

Then, of course, he will be with Calvary Baptist Church of Ashland, Kentucky, for our Bible Conference on Labor Day weekend, September 5, 6, and 7.

Be sure to remember these dates on behalf of Brother Halliman, and if possible, make your plans to hear him at some one of these places. He is God's man, and his message will be a blessing to your soul.

to Himself, it being inconsistent with His nature to alter in His purposes or change His mind; but that they are immutable likewise with respect to the objects of those decrees, so that whatsoever God hath determined, concerning every individual person or thing, shall surely and infallibly be accomplished in and upon them. Hence we find that He actually shows mercy on whom He decreed to show mercy, and hardens whom He resolved to harden (Rom. 9:18); "For His counsel shall stand, and He will do all His pleasure" (Isa. 46:10). Consequently, His eternal predestination of men and things must be immutable as Himself, and so far from being reversible, can never admit of the least variation.

Position 3. — "Although," to use the words of Gregory, "God never swerves from His decree, yet He often varies in His declarations"; that is always sure and immovable; these are sometimes seemingly discordant.

So when He gave sentence against the Ninevites by Jonah, saying, "Yet forty days, and Nineveh shall be overthrown," the meaning of the words is not that God absolutely intended, at the end of that space, to destroy the city, but that, should God deal with those people according to their deserts, they would be totally extirpated from the earth, and should be so extirpated unless they repented speedily.

Likewise, when He told King Hezekiah by the prophet Isaiah, "Set thine house in order, for thou shalt die and not live," the meaning was that with respect to second causes, and, considering the king's bad state of health and emaciated constitution, he could not, humanly speaking, live much longer. But still the event

(Continued on page 3, column 1)

I SHOULD LIKE TO KNOW:

"Do You Believe That Prayer Persuades God to Save People?"

The person who sent this question seemed to imply in his communication that because prayer is to be made in behalf of the lost it therefore involves the matter of "persuading" God to do something which was not His purpose; or else, he implies that because an immutable God cannot be "persuaded," prayer for the lost is therefore valueless.

The truth is, God has ordained prayer as a means unto an end. We can say nothing on this matter that is more pertinent than what Spurgeon says in his sermon on "Providence As Seen in the Book of Esther." He says:

"Unbelievers inquire, 'What difference could prayer make?' My brethren, prayer is an essential part of the providence of God, so essential, that you will always find that when God delivers His people, His people have been praying for that deliverance. They tell us that prayer does not affect the Most High, and cannot alter His purposes. We never thought it did; but prayer is a part of the purpose and plan, and a most effective wheel in the machinery of providence. The Lord sets His people praying, and then He blesses them."

We may also illustrate this by the case of Hezekiah. The prophet of the Lord told him that he would die and not live (and he certainly would have died, apart from the Lord's intervention). This caused Hezekiah to pray unto the Lord. God answered and said that He was adding fifteen years to Hezekiah's life. Now, this doesn't mean that God changed His purpose or that Hezekiah persuaded God to do something other than He had planned: such thinking as that reduces God to a finite, mutable person, like unto man. But we perceive from this how the Lord wrought in Hezekiah to pray for the very thing God had before ordained. In the purpose of God Hezekiah was going to live fifteen more years. Why, then, the message from the Lord, saying he would die and not live? This was to stir him up to prayer, prayer for life. Did the Lord lie to him or tell him an untruth, then? No, for as things stood, according to his physical condition, Hezekiah would die and not live, unless God intervened. Notice that the Lord did not say he would die and not live, even though he called upon the Lord; no, he left the channel of prayer open. He shut Hezekiah up to this alone and thereby brought the man to pray according to His divine purpose.

But with respect to God's revealed will (in distinction from His secret purpose), we certainly see from Luke 11:5-10 that we are "seek" and "knock," not tak-

ing no for an answer. The man who thus prays will find that he has been praying according to God's secret will.

★ I tithe, but is there anyone too poor to tithe?

The man who is "too poor to tithe" is the man who DOESN'T tithe. The man who gives the Lord His tithe is NEVER too poor to tithe because God is blessing him. We have seen people who were apparently well-off in this world, yet they were "too poor to tithe." Then we have seen truly poor people say they were "too poor to tithe." But we have seen other well-off folk and other poor folk who DID tithe and they had no complaint. Why? Because God was blessing them in their service and obedience to Him. They paid God His tithe and God blessed them in this world.

The man who doesn't tithe robs God (Malachi 3:10). An individual's poor financial state does not give him the right to steal from other people in order to live; neither does an individual's poor

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state give him the right to steal from God or rob Him of that which is due to Him.

★ What is a sin "unto death?" (1 John 5:16).

The meaning of this verse is greatly disputed. Some think it to be the same sin as the blasphemy against the Holy Spirit, called the "unpardonable sin." However, we see no reason why this should not be understood of sin unto physical death, especially since it appears that John is speaking particularly to Christians with regard to the sin of a "brother." As to what a sin unto death is, we are of the opinion that it is similar to the kind of sinning did by Moses, because of which he was forbidden to enter the land of Canaan; or as David's sin, for which he lost his child; and eventually other children; or as the sin of Ananias and Sapphira, as recorded in Acts 5. Paul evidently has this matter of sinning unto death in mind in 1 Cor. (Continued on page 3, column 1)

"Close" Communion

A booklet by Bob L. Ross

- Are Baptists "narrow" and "bigoted" in their practice or is their practice Scriptural?
- Where did "open" communion come from?
- What is the difference between "open" and "close" communion?
- Are there any prerequisites to the Lord's Supper? If so, what are they?
- Why don't Baptists invite others to the Supper?
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With gratitude to God through Christ,

FRANK B. BECK,

Saint John 6:37,44; Ephesians 1:11-12.

"GO THOU AND DO LIKEWISE."

Out in Aurora, Missouri, is one of our faithful friends whom we have never seen, who has been a blessing to THE BAPTIST EXAMINER for many years. When she read our editorial entitled "Just Sittin' and a Thinkin'," she sat down and did some thinking, too, then wrote out her thoughts, enclosed a good piece of folding money, and sent her thoughts and money on to us.

This is what she said:

"Just sittin' and thinkin'. Wish it were possible to give more, but thankful I can give a little to keep TBE going out. As I think of the trend of the times and the mixed-up belief of most people I meet, it is very disheartening. Just read in LOOK that Rome is asking Protestantism to return to 'the' church—no unity, only the actual joining will be accepted. Baptists are included as a Protestant denomination coming out of Rome. It is disgusting how dogmatic they write as though they are the ones to tell the world the truth and they had the truth. It makes me mad deep down when I read such articles, yet I have to read them.

"It would be wonderful to be able to attend the Bible Conference.

"Blessings on THE BAPTIST EXAMINER workers and its message."

MRS. ELSIE TUGGLE
Aurora, Mississippi.

Brother Bob visited this dear soul when he was in Springfield, Missouri, recently and was blessed indeed as a result of his visit. How we do thank God for the encouragement not only from this letter, but from the many letters that we have received from her in the past.

Since there is a Scripture that says, "Go thou and do likewise," then may we ask that you, too, do a little "sittin' and thinkin'" as this sister has, and then perhaps write us a similar letter.

"I Should Like to Know"

(Continued from page two)

In Ephesians 5 where he speaks of excluding a sinning church member "for the destruction of the flesh." Also, in I Corinthians 11, Paul says that many of the Corinthians were "asleep" (dead) because of their abuse of the Lord's Supper (verse 30).

So we doubt that any one particular sin is the sin unto death, but as a general statement might say that any great sin of disobedience on the part of a Christian is, or at least borders near, a sin unto death.

★ Is it right to go or not to go to Sunday school where they have a woman teacher for both men and women?

Read I Corinthians 14:34, 35 and I Timothy 2:11, 12 and judge for yourself. This is God's Word, not ours.

★ In Philippians 4:6, what is the difference between prayer and supplication?

So far as we know, and from what we have read in the writings of others, there seems to be this distinction: "prayer" is a reference to prayer in general, or all kinds of prayer; now as to "supplication," it is not clear what it means exactly, unless it means prayer of a more particular nature. However, some hold that there is no ground for this distinction within the words themselves.

★ Is it right to teach the perpetuity of truth and not teach the perpetuity of the church?

No. Jesus promised church perpetuity, not truth perpetuity. If truth is perpetuated, it is believed by someone and there have always been churches holding the truth. In fact, Christ said the church is the pillar and ground of the truth (I Timothy 3:15). Unto God be glory in the church (Ephesians 3:21). Not simply in the truth, though truth is certainly necessary.

Predestination

(Continued from page two)

showed that God had immutably determined that he should live fifteen years more, and in order to that had put it into his heart to pray for the blessing decreed, just as, in the case of Nineveh, lately mentioned, God had resolved not to overthrow that city then; and, in order to the accomplishment of His own purpose in a way worthy of Himself, made the ministry of Jonah the means of leading that people to repentance.

All which, as it shows that God's absolute predestination does not set aside the use of means, so does it likewise prove that, however various the de-

clarations of God may appear (to wit, when they proceed on a regard had to natural causes), His counsels and designs stand firm and immovable, and can neither admit of alteration in themselves, nor of hindrance in their execution. See this farther explained by Bucer in Rom. 9, where you will find the certainty of the Divine appointment solidly asserted and unanswerably vindicated.

THE OMNIPOTENCE OF GOD

We now come to consider the Omnipotence of God.

Position 1. — God is, in the most unlimited and absolute sense of the word, Almighty.

"Behold Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee" (Jer. 32:17).

"With God all things are possible" (Matt. 19:26).

The schoolmen, very properly, distinguish the omnipotence of God into absolute and actual: by the former, God might do many things which He does not; by the

The Cooperative Program or God's Program, Which?

By I. W. Rogers

This booklet of regular book size pages and large, readable type, explains what the Cooperative Program of the Southern Baptist Convention is, tells when it originated, shows that it is not Scriptural in any wise at all, points out many evils fostered by it, and then concludes with a chapter on the New Testament method of supporting mission work.

The author states in the Foreword that the booklet was written for the encouragement of Baptists who desire to follow the Lord's mission program and for others whose minds "are not permanently closed to the truth about the Program."

He shows that the trend among Southern Baptists is to swallow the Program "whole-hog" unquestionably and just where this Program is leading and landing Southern Baptist churches. Several personalities are mentioned and quotations given to substantiate charges.

Those acquainted with the drift in Southern Baptist colleges, seminaries, churches and boards will be interested in this booklet, and those who should become better informed about this drift will herein find valuable help.

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latter, He actually does whatever He will. For instance, God might, by virtue of His absolute power, have made more worlds than He has. He might have eternally saved every individual of mankind, without reprobating any; on the other hand, He might, and that with the strictest justice, have condemned all men and saved none. He could, had it been His pleasure, have prevented the fall of angels and men, and thereby have hindered sin from having footing in and among His creatures.

By virtue of His actual power He made the universe; executes the whole counsel of His will, both in heaven and earth; governs and influences both men and things, according to His own pleasure; fixes the bounds which they shall not pass, and, in a word, worketh all in all (Isa. 45:7; Amos 6; John 5:17; Acts 17:26; 1 Cor. 12:6).

Position 2. — Hence it follows that, since all things are subject to the Divine control, God not only works efficaciously on His elect, in order that they may will and do that which is pleasing in His sight, but does, likewise, frequently and powerfully suffer the wicked to fill up the measure of their iniquities by committing fresh sins. Nay, He sometimes, but for wise and gracious ends, permits His own people to transgress, for He has the hearts and wills of all men in His own hand, and inclines them to good or delivers them up to evil, as He sees fit, yet without being the author of sin, as Luther, Bucer, Augustine, and others have piously and Scripturally taught.

This position consists of two parts:

(1) That God efficaciously operates on the hearts of His elect, and is thereby the sole Author of all the good they do. (See Eph. 3:20; Phil. 2:13; 1 Thess. 2:13; Heb. 13:21.) Augustine takes up no fewer than nineteen chapters in proving that whatever good is in men, and whatever good they are enabled to do, is solely and entirely of God, who, says he, "works in holy persons all their good desires, their pious thoughts, and their righteous actions; and yet these holy persons, though thus wrought upon by God, will and do all these things freely, for it is He who rectifies their wills, which, being originally evil, are made good by Him, and which wills, after He hath set them right and made them good, He directs to good actions and to eternal life, wherein He does not force their wills, but makes them willing."

(2) That God often lets the wicked go on to more ungodliness, which He does (a) negatively by withholding that grace which alone can restrain them from evil; (b) remotely, by the providential concurrence and mediation of second causes, which second causes, meeting and acting in concert with the corrup-

tion of the reprobate's unregenerate nature, produce sinful effects; (c) judicially, or in a way of judgment. "The King's heart is in the hand of the Lord, as the rivers of waters; He turneth it whithersoever He will" (Prov. 21:1); and if the King's heart, why not the hearts of all men?

"Out of the mouth of the Most High proceedeth not evil and good?" (Lam. 3:38). Hence we find that the Lord bid Shimei curse David (2 Sam. 16:10); that He moved David himself to number the people (compare 1 Chron. 21:1 with 2 Sam. 24:1); stirred up Joseph's brethren to sell him into Egypt (Genesis 1:20); positively and immediately hardened the heart of Pharaoh (Exod. 4:21); delivered up David's wives to be defiled by Absalom (2 Sam. 12:11; 16:22); sent a lying spirit to deceive Ahab (1 Kings 22:20-23) and mingled a perverse spirit in the midst of Egypt, that is, made that nation perverse, obdurate and stiff-necked (Isa. 19:14). To cite other instances would be almost endless, and after these, quite unnecessary, all being summed up in that express passage, "I make peace and create evil; I the Lord do all these things" (Isa. 45:7). See farther, 1 Sam. 16:14; Psalm 25; Jer. 13:12, 13; Acts 2:23, 4:28; Rom. 11:8; 2 Thess. 2:11, every one of which implies more than a bare permission of sin.

Bucer asserts this, not only in the place referred to below, but continually throughout his works, particularly on Matt. 6:2, where this is the sense of his comments on that petition, "Lead us not into temptation":

"It is abundantly evident, from most expressed testimonies of Scripture, that God, occasionally in the course of His providence, puts both elect and reprobate persons into circumstances of temptation, by which temptation are meant not only those trials that are of an outward, afflictive nature, but those also, that are inward and spiritual, even such as shall cause the persons so tempted actually to turn aside from the path of duty, to commit sin, and involve both themselves and others in evil. Hence we find the elect complaining, 'O Lord, why hast Thou made us

to err from Thy ways, and hardened our hearts from Thy fear?' (Isaiah 63:17). But there is also a kind of temptation, which is peculiar to the non-elect, whereby God, in a way of just judgment, makes them totally blind and obdurate, inasmuch as they are vessels of wrath fitted to destruction." (See also his exposition of Rom. 9.)

Luther reasons to the very same effect; some of his words are these: "It may seem absurd to human wisdom that God should harden, blind and deliver up some men to a reprobate sense—that He should first deliver them over to evil, and then condemn them for that evil—but the believing spiritual man sees no absurdity at all in this, knowing that God would be never a whit less good, even though He should destroy all men."

And again, "God worketh all things in all men, even wickedness in the wicked, for this is one branch of His own omnipotence."

He very properly explains how God may be said to harden men, etc., and yet not be the author of their sin. "It is not to be understood," says he, "as if God found men good, wise and tractable, and then made them wicked, foolish and obdurate; but God, finding them depraved, judicially and powerfully excites them just as they are (unless it is His will to regenerate any of them), and, by thus exciting them, they become more blind and obstinate than they were before."

Position 3. — God, as the primary and efficient cause of all things, is not only the Author of those actions done by His elect as actions, but also as they are good actions, whereas, on the other hand, though He may be said to be the Author of all the actions done by the wicked, yet He is not the Author of them in a moral and compound sense as they are sinful; but physically, simply and *sensu diviso* as they are mere actions, abstractedly from all consideration of the goodness or badness of them.

Although there is no action whatever which is not in some sense either good or bad, yet we purely as such, without adverting

(Continued on page 5, column 1)

THE LORD'S SUPPER AND CARNAL CHURCHES

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BELIEVING AND BEHAVING

"What's good tonight?" I addressed the question to a busy waitress as she prepared to take my order.

Without the slightest embarrassment she answered, "How should I know? I eat at home!" Later, chuckling over the vagaries of human behavior, I strolled down the street to be accosted by a newsboy: "Paper, Mister?"

"Well, maybe," I rejoined. "What's the news?" "I dunno, Mister—I never read the paper!"

Still later, while an energetic young colored boy wearing dirty saddle shoes beat out a rapid tattoo upon my dusty footwear, I listened with great interest while a bald-headed barber described a tonic guaranteed to raise hair on a billiard ball.

Inconsistency? Yes, but no more than the sad spectacle of professing Christians who give little evidence of being possessing Christians. As a wise old preacher once said: "There are two things we must do: believe the gospel, and behave the gospel."

Nothing could be more explicit than the Scriptural admonition for the children of God to "be doers of the Word, and not hearers only." The Pauline epistles are packed with such exhortations. Unfortunately, as a famous Bible teacher has reminded us, "We've had a feast of Bible interpretation, and a famine of Bible application!"

The United Press some time ago reported how maintenance men at the University of California discovered that termites had eaten through a large stack of pamphlets: "Control of Termites." It was one thing to explain the theory of termite control in a pamphlet—and quite another to put the theory into practice!

The thinking Christian is not only aware of the truths contained in God's Word, but is faithful in applying them in his own experience. His entire personality is permeated by his conception of God. He is careful to heed the instruction of God's Word to be "the servant of Christ, doing the

will of God from the heart," and to be "blameless and harmless, the son of God . . . holding forth the Word of life."

Too many of us are like the lad who knelt beside his bed one night and prayed: "Lord, make me a good boy. Not real good, but good enough to keep from getting spanked!"

We need the reminder of Horace Mann, who is reported to have said: "I have never heard anything about the resolutions of the apostles, but a good deal about the acts of the apostles!"

God wonderfully designed the blueprint for Christian living. He has promised to make His will clear to the earnest seeker, and places at our disposal all that we need to execute His purpose in our lives. In the words of Jesus, "If any man will do his will, he shall know of the doctrine" (John 7:17). Again, "We have not an High Priest which cannot be touched with the feeling of our infirmities . . . Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Missionaries, entering a district where they believed the Gospel had never gone, sought to impress the natives with the infinite holiness of Christ. To their amazement, the natives cried:

"We know Him! We know Him! He used to live here!"

Patiently the missionaries explained that the one of whom they spoke had lived centuries before, in a different part of the world. Still the villagers insisted: "We know Him! He used to live here!"

Questioning the natives, they soon solved the mystery. Years before, a single soldier of the cross had entered the village. His ministry seemed to bear little fruit, but the ineffable sweetness of his personality had been so Christ-like that it had made an indelible impression upon the minds of the hearers.

Could that be said of you? Would that be the testimony of your friends — of the members of your family? "The fragrance of Christ is the perfume of his people." Is your life sweetened by His indwelling presence so that others really see Him in you?

May God give us the burning urgency in our hearts to love Christ and to live Christ. May we remember that to win some we must be winsome, and that though we are saved by grace we cannot live in disgrace. May we praise Him with our lives as well as our lips as we believe the Gospel—and behave the Gospel.

—Larry Ward.

Some Church Members Usually Found Today

Through these years as pastor and layman, I have carefully taken note of church members, and have observed differences as follows:

1. **The all-round church member:** members you can count on for anything at any time, under any circumstances, in season and out of season. These are few indeed. They are like the proverbial "chicken's teeth," few and far between. These are the salt of the earth, the pastor's joy, the church's strength, and the glory of the Lord.

2. **The fickle church member:** members who are the "off-again, gone again, Flanagan" type. They can not be depended upon for anything in particular, but little in general, and are as spasmodic as the wagging of a dog's tail. These are "moody," and impulsive. They are either on the mountain of ecstasy or in the valley of humiliation; they are extremists, either crying or laughing. They are either under the drippings of the altar or like the prodigal in a pig's sty. One can never know when to look for them in the services of the church.

3. **The critical church member:** members who have a nose for every foul odor, and who make it a point to keep an eye on everyone else, and are quick to detect any misstep, or indiscreet word or act. They are usually known by their habitual long face, and, when once they discover an erring brother, they are quick to piously point him out. They usually have the "holier-than-thou" expression. They find fault with all from the pulpit down to the janitor, although they never lend a helping hand. They know how others should do their work, notwithstanding the fact they have never engaged in the performance of such tasks.

4. **The do-nothing church member:** members who are truly good, but good for nothing. To be sure they attend the services of the

church, certainly the morning service, but go no further. This, of course, is to be appreciated, but it is lacking in aggressive principles. They never respond to any call to service, though they are well able to do the work suggested.

5. **The materialistic church member:** members who are interested alone in the erection of buildings, and the maintenance of those already in use. I have known trustees to be of this type. They never see the spiritual side of the church's activities; they are among those who take little interest in singing and praying, who are restless in the services, and who find every possible excuse for being absent. The mid-week service belongs to others, not to them. Seldom do these engage in soul-winning and just as seldom visit or try to get others to attend.

6. **The stingy church member:** members who give little if anything. They are usually the ones who are critical of the use made of the money given by others. Recently a pastor told me that the treasurer of the church had an absolute aversion to writing checks for the money accumulated in the bank, and opposed every movement of his church forward, afraid he would have to draw on the funds. These complain if the pastor mentions money.

7. **The lop-sided church member:** members who are enthusiastic about some particular phase of the work, but lethargic to other phases. There are those who teach, and take no interest beyond their little, narrow sphere of service. Often leaders in departments narrow their interests to their own group, be they departmental heads or teachers of classes. Often those designated as custodians of the church's finances are content to let others lead, give in special offerings, while they are content to spend that which others give.

All of these are in contrast with

Big push in the corn field (1850)

This "automatic" corn planter of grandfather's day is only for our amusement and the museum today. Of course it is long since outdated.

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"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35.

"For ever, O Lord, thy word is settled in heaven."—Psalm 119:89.



LOST!

The full force of the word *lost* can scarcely be appreciated until it has been experienced.

Lost for a week in West Texas National Park was the experience of Wilma White of Houston. She said, "It was as though my feet were not my own. Cut and blistered, they staggered across the hot sand, and I, a lone figure in that wilderness, merely followed after them. Dizzy from the 120 degree sun, yearning with thirst, I up to this point had refused to face the real truth that I was hopelessly lost."

When the Lord Jesus Christ was on the earth, He gave His purpose: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

It is indeed quite possible to be lost, and at the same time not be aware of it. We find always two kinds of people in the Lord's audience. Some were "sinners," and knew it; but there were others, who were self-righteous. These were equally lost, but they did not know it.

Likewise in these modern times how few seem to realize that they are lost to God. Some mistakenly think that, if they leave this world unforgiven and unsaved, they will then be lost. According to God's Word, we are already lost. "All we like sheep have gone astray" is God's verdict, and this is true of all mankind. Also, "We have turned everyone to his own way," which is true individually (Isaiah 53:6). Lost is a solemn word. It means that every unsaved person is helpless and hopeless, condemned already, and without God in the world (Ephesians 2:12).

It is good to be able to say that the woman lost in West Texas National Park was found. A low

the spiritual-minded, those who love to visit and win souls; those who give with the same joy as they receive material blessings from the Lord; those who take an active interest in every phase of the work, and are too busy with many tasks to stop and ponder over the mistakes of others. They pray for their pastor, and are made to rejoice when the work of the church prospers and souls are saved. —B. H. Hillard.

flying plane spotted her, and soon there was a way out.

Found also was the man in the Bible story of Luke 19. Zacchaeus the tax-collector, realized that he was not right in his life. When the Lord came to his town, old Jericho, quickly he climbed a tree so that he might see Jesus — "who He was." That same wonderful day, rich Zacchaeus received the true riches — the knowledge that his sins were forgiven and that salvation was his. How did he secure this? He came down and received Him (Christ) joyfully. That is the only way to be saved. You must like wise come to the Saviour in repentance, and by faith receive Him as your own personal Saviour.

If you are lost in sin, dependent upon it, the Lord is vitally interested in you. On the other hand, the self-righteous He passes by. The Saviour is ready and able to save the lost, "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). —Samuel Stewart.

Beware

(Continued from page 1)

God's Truth.

(5) There is also the group that has displaced the Gospel of Christ by always preaching about believing. "Believe, believe, believe" is their continual cry, never expounding that which men are to believe.

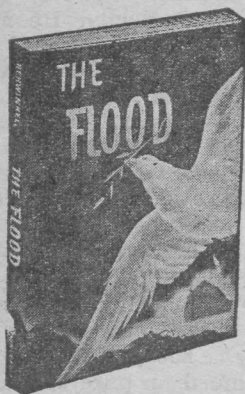
(6) Another crowd exalts "experiences." They have their "mountain's bench," or "altar," and salvation is just about hemmed around these things.

(7) Another modern-day substitution is the decisionism of modern evangelists. Everything is arranged and maneuvered in meeting so as to get "decisions" at the close of the service. We don't find that kind of talk in the New Testament and there are no boasting about how many "decisions" were made. It is our observation that even among many Arminians there is a tendency to get away from this evil of decisionism. We are thankful for that.

(8) Many preachers of our day are substituting the Sunday School for Christ. This can and is being done in more ways than one. (Continued on page 8, column 4)

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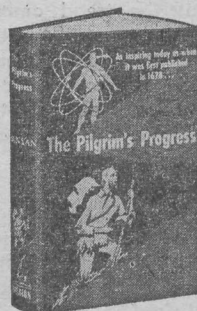
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Science And Religion

[Excerpts from an article appearing in The Chicago Purchaser.]

By L. B. KIDWELL, President General Steel Warehouse Co., Inc.

Let us examine some very important conditions in our own small world — for it is just that. While our own sun, a star, is of average size, it is indeed a small body by comparison. Its surface however is 12,000 times greater than our Earth, and its mass is one and one-third millions greater. The Earth is a pretty heavy sphere — some 6.6 sextillion tons. But one star in the Constellation of Orion — Betelgeuse — has a

diameter of some 200,000,000 miles — slightly greater than the Earth's orbit. It is more than 200 light years from us; a light year is 5,880,000,000 miles. I mention these facts only to show you how insignificant we are, the Earth, in relation to the Universe. We are simply a speck and a small one at that.

However, I am not going to bore you with stars and galaxies, yet their existence and position in the scheme of things are profoundly interesting to me as I am sure they would likewise be to you, if you made a study of them. Except for celestial navigation, they

are not of great importance to us. To the astronomer they are all important, and the science of mathematics has been greatly advanced as a result of astronomy.

Actually there are but two bodies in the heavens that are of importance to us — the Sun and the Moon. I shall discuss their importance but briefly. Before doing so, I should like to say that I shall attempt to prove to you why we have scientific proof that there is — expressed and believed by man — a Supreme Architect of the Universe and that neither the world nor man was created by chance.

Let us ask ourselves these questions. Why is the Sun just 92,000,000 miles away? (Mean distance). Why is it not twice as far? Why do we have a twenty-four hour day? Why not a twelve or a forty-eight hour day? Answering the questions in order, if the Sun were one-half as far away or twice as far away as it is, life as we know it on this Earth could not exist. If it were twice as far away, we would freeze to death and the vegetation, including our forests, could hardly exist because of extreme frigid temperatures. If our day was 48 hours in length, we would literally burn up in the daytime and freeze to death in the long night. If a twelve hour day, the result would be the same, although the cause would be different. So we see that the twenty-four hour day is just right for us. Did it happen by Chance? Your answer is as good as mine.



L. B. KIDWELL

Formerly a Kentuckian [or perhaps we should say that he is still a Kentuckian though living in Chicago], a Baptist, a business executive, a Kentucky Colonel, and withal one who has shown himself to be a true friend of The Baptist Examiner. His many kindnesses to us are most deeply appreciated.

Mars is about one-half the diameter of the Earth. It has no life, so far as can be determined. It has two Moons, one only 6000 miles away. Our Moon, a satellite, has a mean distance of 238,000

miles, a diameter of 2100 miles. Why is it not 50,000 miles away? What would be its effect on the tides then. In many parts of the world and at certain times in these locations, due to the excess pull of the moon, some seventy or eighty feet may often be the difference from ebb to flood tide. If the Moon were only 50,000 miles away, all Continents of the Earth would be flooded twice in twenty-four hours. It would even erode mountains away, and life could only exist in the abyssal deep. Did this correct distance from the Earth — suitable for our lives — just happen that way or did a Supreme Intelligence have anything to do with it? Not only does the Moon affect our tides, it also bends the crust of the Earth outward several inches twice a day. We do not realize the pulling power of this seemingly dead body, but the facts just stated are correct and beyond question.

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(Continued on p. 3, this section)

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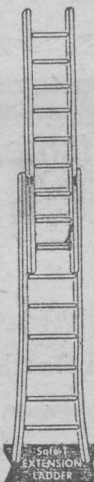
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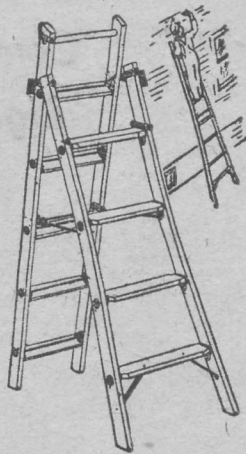
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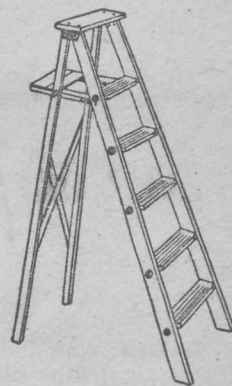
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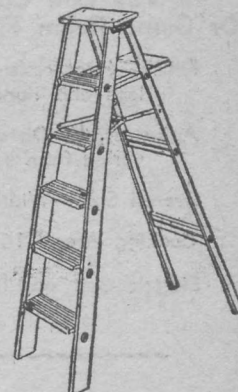
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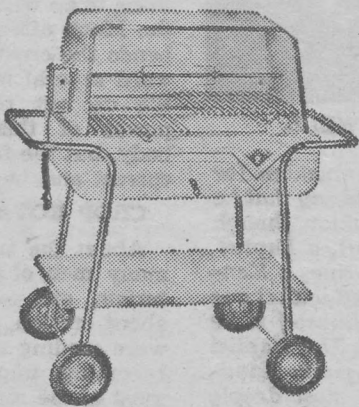
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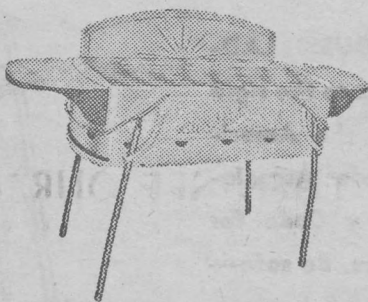
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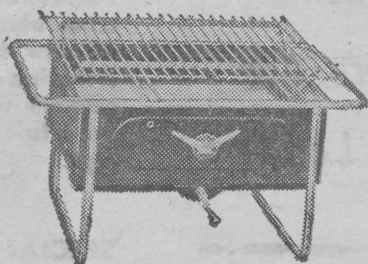
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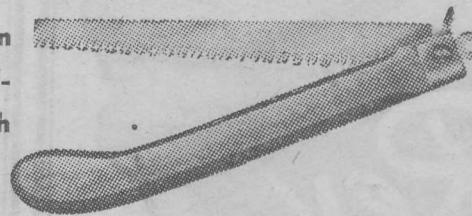
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Campers

Gardeners

The man who harbors ill-will against another has fast closed the ear of God against his own cry.

Science and Religion

(Continued from p. 1, this section) thunderstorm replace nitrogen, and as a result certain artificial experiments have been tried with electricity to impregnate the soil with nitrogen, and with success. Is it not odd that at the very time our whole population was facing starvation remedial applications were found to accomplish what scientists thought impossible, just in the nick of time? Now we know that we can take care of twice our present world population without unforeseen difficulty. Man indeed is resourceful, but is it man alone who brought about all of this? Was it all by Chance?

Let us take another observation. How about our atmosphere? We are told that 78 per cent is nitrogen, and inert gas; 21 per cent oxygen, and the remainder is composed of argon, neon, xenon, krypton, carbon dioxide and hydrogen. Why 21 per cent oxygen? Why not say 50 per cent? If that were so, the first time lightning struck the forest, it would explode. Then why not 10 per cent? Well, if that were so, we would have no use for firewood or any other substance that we use as fuel because it would not burn. How well balanced are all these gases? Just the right amounts and proportions to give us exactly what we need for life, for both animal and vegetable.

It may seem odd to you, but there is still another all-important factor, and perhaps this is the greatest of all that permits us to sustain life. According to Genesis, the green herb came first. Scientists tell us this is true. But science also tells us that unless animal life were here now, the tree could not live. Neither could man live without the tree. Man generates about two pounds of carbon dioxide in twenty-four hours. This is necessary to keep all vegetable matter alive, and unless man produced this all-important substance, vegetable matter would soon consume available supply, and life would cease to exist.

Then the tree — vegetable mat-

ter, that is — complements man. He gets oxygen from it and thus sustains life without fear, and most of us have little or no knowledge of these marvelous operations, silently taking place every second of the day, but without which life could not carry on. Is it not remarkable that these balances are just right for our existence, that we, so to speak, help ourselves to exist, and in the process keep alive vegetable matter so vital to our very existence?

SEASONS OF THE YEAR

What about the seasons of the Year? How does this affect our lives on this Planet? What if our Earth revolved in the same position year in and year out? What then? Let us assume that the Sun would be immediately over the equator at all times. As it is now it is exactly over the equator on September 22 and March 22, twice a year.

If our Earth rotated on that plane continually, there would be a wide band north and south of the equator that would be a veritable dusty desert. The sun rays would literally burn most vegetation to a crisp. The polar caps both north and south would build up such tremendous ice caps that we would be continually fighting huge glaciers that would meet and force great bodies of ice toward the equator. These ice gorges would gorge out deep valleys—perhaps terrific storms of snow and sleet would prevail, and it is doubtless that vegetation or animal life would prevail more than 200 to 300 miles from the equator. But fortunately this is not the case. All of us are conversant with the fact that the Earth tilts at an angle of 23½ degrees thus bringing us uniformly Spring, Summer, Autumn and Winter in perfect unison year in and year out; century in and century out, with a precision that is irrefutable.

In fact our whole solar system is more perfect in timekeeping than the most accurate Longine ever made. Astronomers know to the second where our position will

be at any given time, and if our time of arriving there is off one second in a century, it would cause great alarm. The significant

fact of the matter is that our position as recorded by men of science and astronomy in relation to celestial bodies has been charted

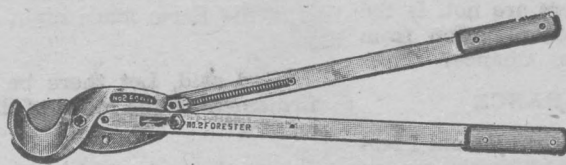
for many centuries, and it has been determined beyond a shadow of a doubt that our location at (Continued on next page)

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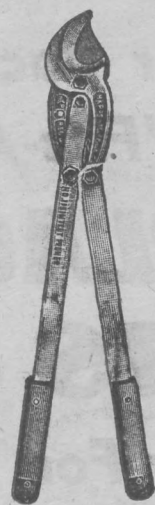
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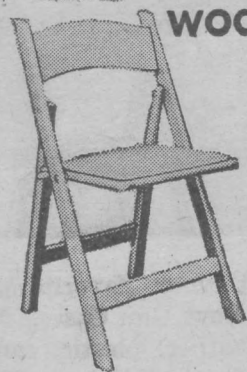
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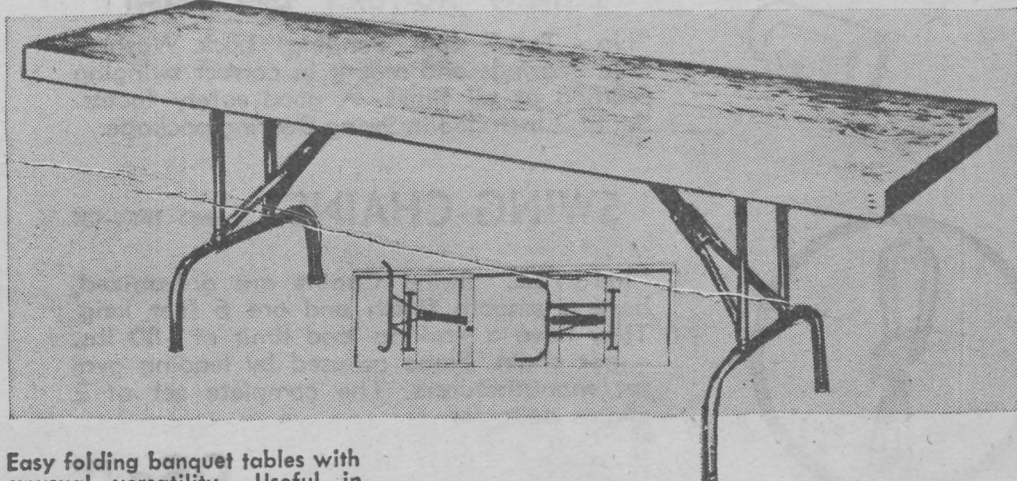
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SIZE	WT. LBS.
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30" x 72"	58
30" x 96"	58
30" x 96"	70
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36" x 72"	64
36" x 96"	63
36" x 96"	78

* "p" indicates plywood top, "W" indicates Weytex top. SPECIFY NATURAL or WALNUT FINISH

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Science and Religion

(Continued from preceding page) any given time is exactly the location at the moment it should be.

But we are a people of doubt about almost all things. The Greeks knew the world was round over twenty-two centuries ago, but it took them 2000 years to prove such a fact, and perhaps many people today do not believe it.

One more statement about the world in which we live. If the Earth rotated eastward as it now does with the sun immediately over the equator at all times, our Earth would be bulging at the equator because of the extremely heavy weight at both the north and south poles. It would in due course look like a spheroid, and in time it would be very much larger in circumference at the equator than from pole to pole. In other words, it would bulge in the middle, like many of us, but for dif-

ferent reasons! As it is, the earth is now slightly a spheroid. It bulges only a few miles at the center, possible not more than 25 miles more than at the poles.

SIZE OF STARS

Stars vary in size. One is so large that if it were our Sun, the orbit of the Earth would be millions of miles in its surface. Many of their rays are deadly to every known form of life. The volume and intensity of this radiation is anywhere from less than that of our Sun to 10 thousand times greater. If our Sun gave off half its present radiation, we would freeze. If it gave off twice as much, we would have been reduced to dust long ago. So our Sun is right for our life, whereas many millions of others are not. Is the exact amount of radiation from our Sun alone by Chance?

MAN'S APPEARANCE

Up to the present moment I feel I have given you more science

than I have given you "religion." Let us examine the first chapter of the Bible.

"In the beginning God created the Heaven and the Earth. And the Earth was without form, and void."

This is the original chaos of an unformed Earth.

"Darkness was upon the face of the deep."

The oceans were mostly in the sky, as impenetrable clouds, and no light could reach the earth.

"And God said, Let there be light: and there was light."

The clouds were cleared away. The Earth had cooled, and rotation of the Earth made night and day.

"God said, Let there be a firmament in the midst of the waters."

Out of the waters which cover-

ed all the Earth rose the continents, and the dry land appeared, and above the Earth, the atmosphere.

"And God said, Let the Earth bring forth grass, the herb yielding seed,—" Note

that vegetation is mentioned before animal life.

"And God made two great lights . . . He made the stars also."

The sun and the moon became (Continued on next page)

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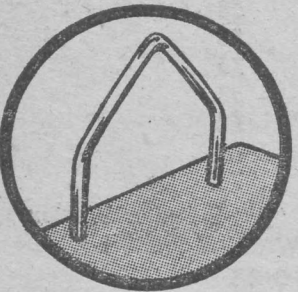
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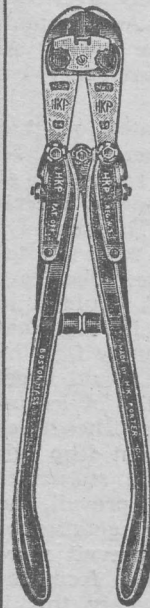
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God does not comfort us to make us comfortable, but to make us comforters.

Science and Religion

(Continued from preceding page) visible through the clouds and as the clouds finally cleared, the stars appeared, "also."

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

All moving life originated in the water, and the firmament of heaven is the atmosphere.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth."

Animals are now on earth after the seas had been populated.

"And God said, Let us make man in our image, . . . and let them have dominion over every living thing. He blessed them and said unto them, Be fruitful, and multiply."

All this has come to pass, and man has dominion.

"I have given every green herb for meat."

Here is a statement in biology that is most surprising, considering the time it was made. It is correct and in perfect accord with scientific knowledge. The statement about green herbs was not proved true until the synthesis of chlorophyll was discovered and the fact that all life was dependent on every green thing was made known by science. So in the order of procedure from chaos to man and his dominion. Can science pick a flaw in this briefest story ever told? The world's history in a few lines of print? The rest is detail. We must accord our homage to the writer and in complete humility bow to his wisdom and admit his inspiration. In the face of the simple truth here told, let us not quarrel over detail due to translation and

man interpolation or over the question of how God did His work or the time it took. Who knows? The facts as told have come down through the ages and are facts.

NATURAL BEAUTIES

Even Christ in His Parables observed the great natural beauties of life in inanimate objects when he said, "Behold the lily how it grows. It spins not, it toils not, but I say unto you, Solomon in all his glory could not be arrayed like one of these." He often made references to the trees, the birds, the animals, the wind, and of all the elements of nature upon the earth, as part of man's domain, ever giving credit to God for their creation.

Then we find a passage in the Psalms that is one of the most challenging in the old Bible — Psalm 139: 14-16.

"I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Haeckel — the great German Scientist said, "Give me air, water and chemicals and time and I will create a man." He left out the genes and life itself. He would have to find the invisible atoms and genes and give them life. Even this his chances would be millions to one that he would develop an unheard of monster. If he did succeed, he would declare it was no accident, but the result of his own intelligence. Man can change the genes by the use of radium and bring about wingless (Continued on next page)



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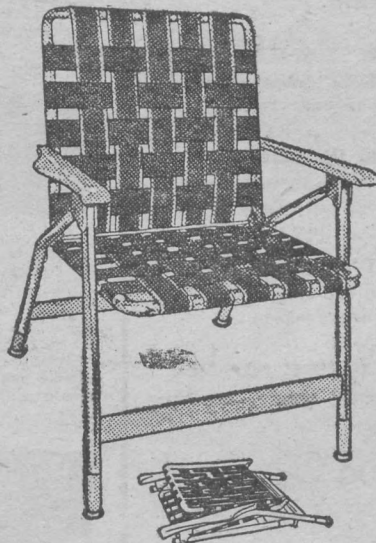


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It is easy to give another a "piece of your mind," but when you are through, you have lost your peace of mind.

Science and Religion

(Continued from preceding page) flies, distorted plants and many astounding abnormalities, and who knows science may someday improve on nature. Man can breed a jackass to a mare, and the result is a mule. But there is no race of mules. Nature placed a stopgap there, which man has not the knowledge to by-pass. Many dogs, cats and other animals as well as birds have been crossbred from time to time, but anxious genes lay in wait, and who knows but that some day they may express themselves and bring back all animal life to their true position.

This ultra-microscopic thing called the gene controls in detail every root, trunk, leaf, flower and fruit of every plant as exactly as they determine the shape, scales, hair and wings of every animal including man. Science tells us if all the genes in the world were put into a single

space, they would not fill a thimble, but that they control all human, animal and vegetable characteristics. Did they happen by chance? Why cannot the human eye with high powered microscopes see them? It is one of God's secrets, man knows that they exist, knows their functions, but they remain elusive to his eyes.

ALMIGHTY BEING

Can we today who live in this great era take credit for the advancement of man on this planet without giving due credit to an Almighty Being? Can any of us with intelligence stand up and say with sensible argument that man has achieved his advancement without the aid of Divine Power? For the sake of argument, we might acknowledge that scientists, naturalists, astronomers, etc. have brought us knowledge that we otherwise would not have from their studies, experiments and developments. But these men, however learned they may be,

cannot take credit for the elements, which broadly seen are their tools. They had nothing to do with creating the atmosphere. The tides and the winds were here long before them and are, as we have seen, in perfect balance; likewise the distance of our moon and sun were brought into proper relationship without their assistance in any form or fashion. And all things, both animate and inanimate are the handiwork of the Supreme Architect of the Universe. There can be no other answer. Chance alone for only one thing might have had a hand in fashioning our world, but chance could not bring into balance all the marvelous conditions that have made our planet a suitable place for us to live in. The correct amount of gases, the various elements of the earth, the right amount of pressure (14.7 lbs. per square inch) the thickness of the earth's crust all point to order out of chaos, to design and purpose, and to the fact, according to the inexorable laws

of mathematics, all of these things could not occur by chance simultaneously on one planet once in a billion times.

ADDENDUM

What is Science? The dictionary says that it is Knowledge. There are several recognized groups, all of them important. Aristotle said there were three. Compté—(1830) said there were six and divided them thus: Astronomy, Mathe-

matics, Physiology, Chemistry, Physics and Sociology.

Astronomy has taught us much of the stars and outer space and has given us a clear conception of the universe in which we live. It has also been a great aid to mathematicians as we observe from the calculations the astronomer has to make in computing the distances of planets and constellations.

(Continued on next page)

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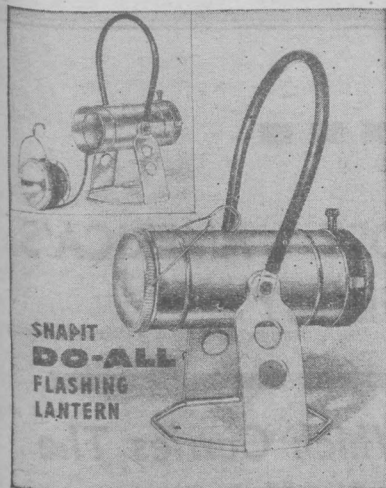
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Science and Religion

(Continued from preceding page)
As we well know, the science of Mathematics is used by every intelligent person several times daily. In our complicated way of life today we could hardly exist without it. Truly one of the greatest of all sciences.

Physiology (the science of medicine). No tribute I could give here would amply express the tremendous values of this science. No group of scientists has done more to alleviate suffering, help eliminate many killing diseases and give relief to millions of sufferers by the use of drugs, anesthesia, etc. The M. D. indeed has perhaps contributed more to our well being than the combination of all sciences.

Chemistry is monumental in its service to mankind. The farmer, the industrialist, the medic, and virtually all industry owes an ever increasing debt of gratitude to these men of science. Our atomic energy, our fuels for outer space, and countless other developments would be nil without the important science of Chemistry.

Physics — the science which treats of matter and energy, especially such change of matter and energy as do not involve changes in the composition of substances. Actually the study of mechanics, heat, sound, light, electricity, etc. As Herbert Spencer once said when England embraced the machine age: "Our simple way of life has ended; all problems for the human race now become complex."

Sociology — the science that treats and deals with human associations, its development, forms and functions. Let us face up to it. We certainly are not well advanced in this important science. Man has not yet learned to live at peace with his fellow man. Down through the ages he has tried to force his beliefs and philosophy on his neighbor, more often than not, without success.

Our world today is faced with a problem that concerns every intelligent person. It is between the peoples of the earth who believe in God and those who are Godless. In the gray days of the Civil War Lincoln said: "It is of no importance that I am on God's side; it is of all importance that He is on my side."

Godless men are without morals, no sense of right or wrong; a law unto themselves. Those who do not believe in God make their own set of rules and avow to destroy all churches and all religions. The world can never be safe for any of us as long as atheistic communism exists. Not only our hearts, but our defenses must be strong. At this time we must prayerfully hope that those people behind the Iron Curtain who also believe in God will unite their faith with ours. They must

inevitably find a way to destroy the Godless that free men may live.



COULD AND HAS

I heard a good word concerning a praying woman. One who

heard her at a mothers' prayer-meeting said, with a sneer, "Why, that woman could pray all night!"

"Yes," said one who knew her, "she not only could do it, but she has done it, and that is why the church prospers."

Oh, for more of those whose importunities bring down showers of blessings!—C.H.S.

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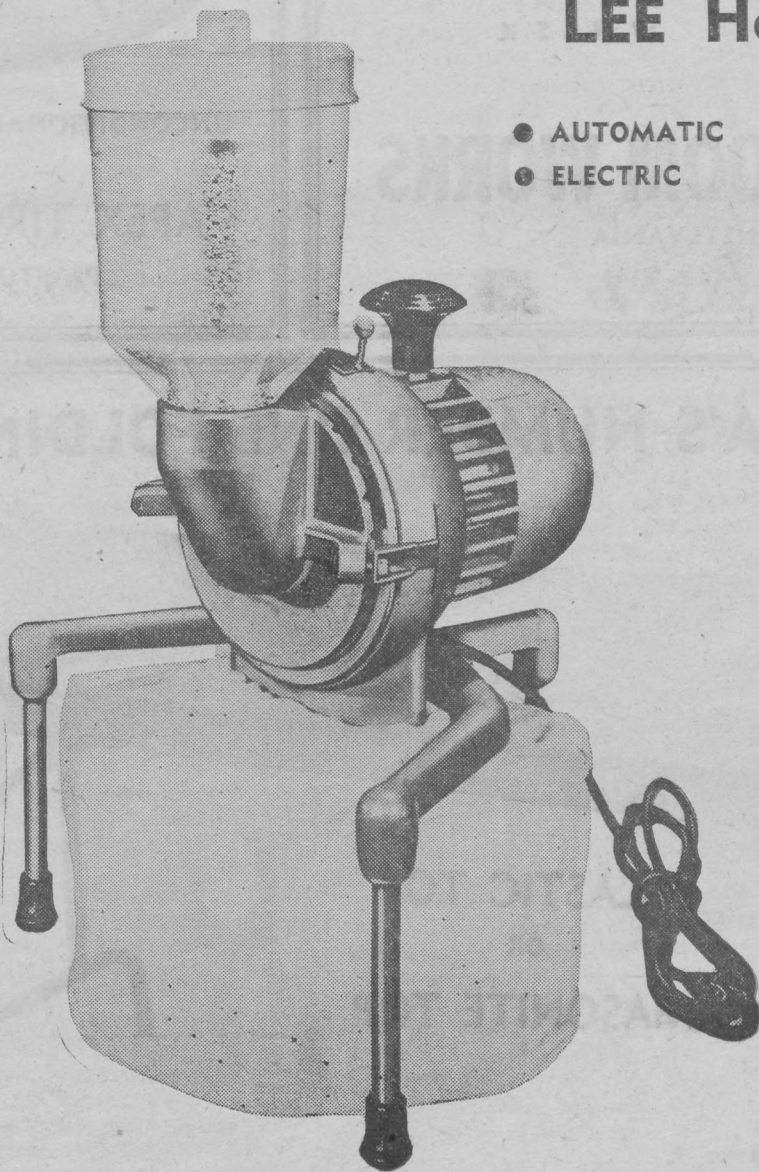
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direction in the supreme concerns of the soul. As well baptize an adult in the unconsciousness of sleep or anesthesia or delirium as an infant in its moral and religious unconsciousness. Infant

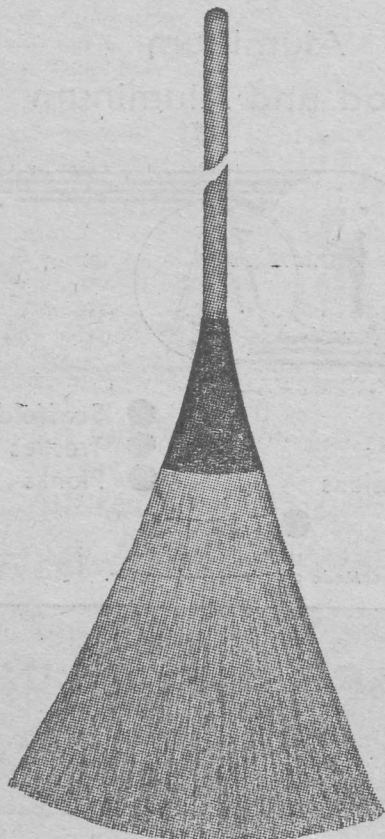
baptism is the first and fundamental violation of religious freedom and draws all other violations in its train.—McGlothlin.

a trained eye can detect at times and only a spiritual heart can deal with spiritual counterfeit. Unless we walk with God, we shall often be handling imitation with joy, when our hearts should be pained. This is a key to much mistaken delusion in apparent results today. In the light we shall see light.

COUNTERFEITS

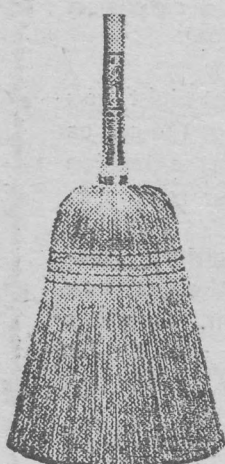
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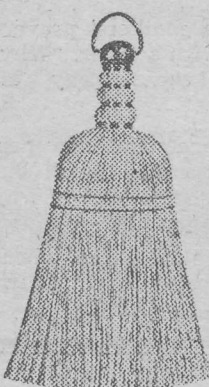


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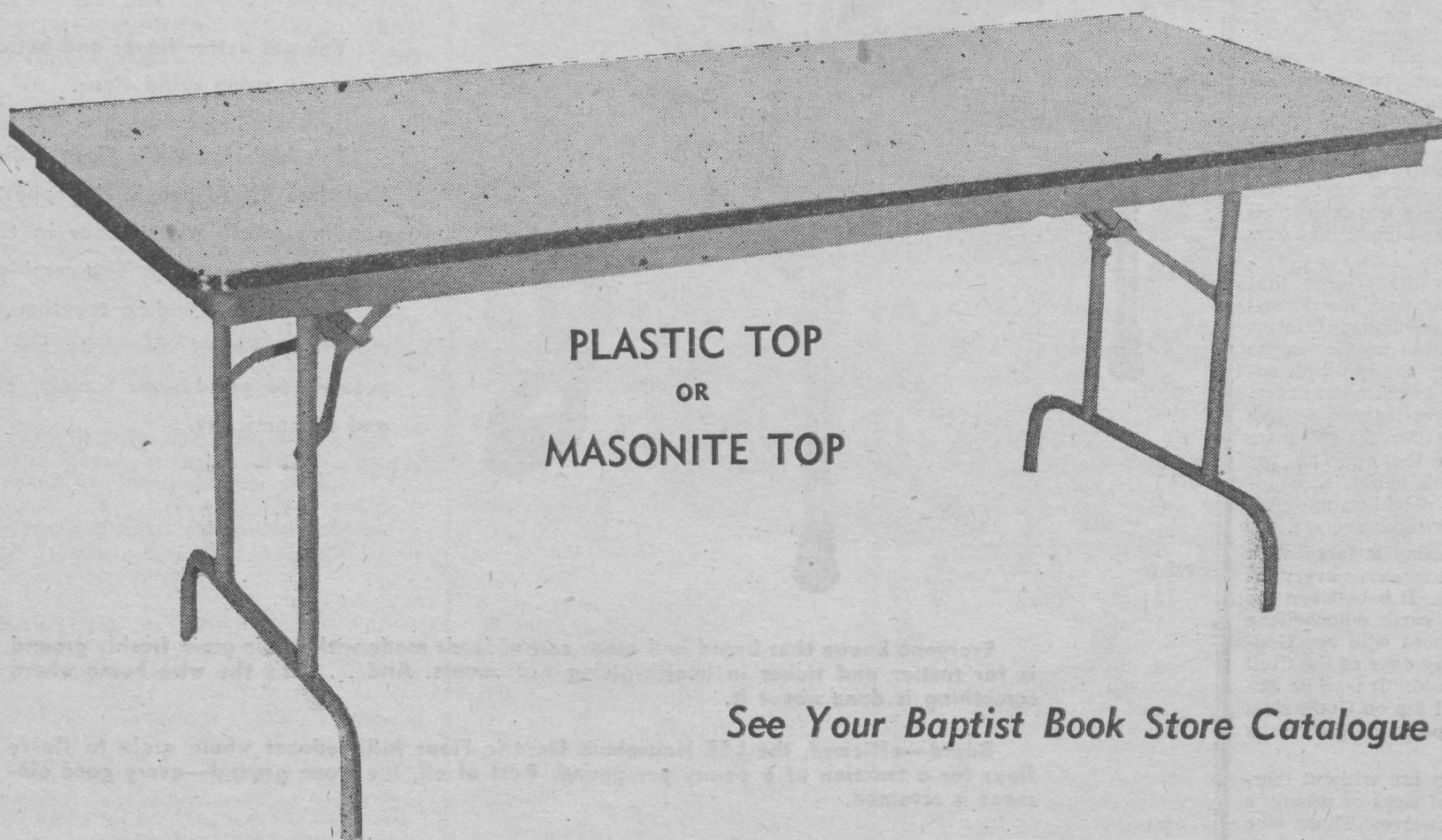


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"Too Busy Winning Souls"

This is a statement often made by those who want an excuse for not doing certain things which God has commanded. For instance, sometime ago a reader wrote us a rather nasty letter, criticizing us for printing certain Bible truths in TBE. He said that he was "too busy winning souls" to give any time to such things and thought others should "go and do likewise." However, this man was not too busy winning souls to sit down and write us a critical and abusive letter! Too bad he did not spend THAT time in winning souls.

We are wondering if those who give this as a reason for not doing certain things have any time to read the Bible. If they do, and will read it, they will find that Paul and the other apostles had time for EVERYTHING God commanded, not just the commandment relative to winning souls. The apostles not only won souls but had time to baptize the converts, and organize them into churches. They also had time to be sent out from the church in doing mission work instead of going out on their own. They had time to rebuke heretics and expose heresy, partake of the Lord's Supper, and do a host of other things.

Of course, there is always the possibility that those of our day, who are so busy winning souls, are better than the apostles, but we doubt it very seriously.

Predestination

(Continued from page three)

to the quality of it, so that the distinction between an action itself and its denomination of good or evil is very obvious and natural.

In and by the elect, therefore, God not only produces works and actions through His almighty power, but likewise, through the salutary influences of His Spirit, first makes their persons good, and then their actions so too; but, in and by the reprobate, He produces actions by His power alone, which actions, as neither issuing from faith nor being wrought with a view to the Divine glory, nor done in the manner prescribed by the Divine word are on these accounts, properly denominated evil. Hence we see that God does not, immediately and *per se*, infuse iniquity into the wicked; but, as Luther expresses it, powerfully excites them to action, and withholds those gracious influences of His Spirit, without which every action is necessarily evil.

That God either directly or remotely excites bad men as well as good ones to action cannot be denied by any but Atheists, or by those who carry their notions of free-will and human independence so high as to exclude the deity from all actual operation in and among His creatures, which is little short of Atheism. Every work performed, whether good or evil, is done in strength immediately from God Himself, "in and by the power derived immediately from Him" (Acts 17:2). As, at first, without Him was not anything made which was made, so, now, without Him is not anything done which is done. We have no power or faculty, whether corporal or intellectual, but what we received from God, subsisting by Him, and is exercised in subservency to His will and appointment. It is He who created, preserves, actuates and directs all things.

But it by no means follows, from these premises, that God is therefore the cause of sin, for sin is nothing but illegality, want of conformity to the Divine law

(1 John 3:4), a mere privation of rectitude; consequently, as being itself a thing purely negative, it can have no positive or efficient cause, but only a negative and deficient one, as several learned men have observed.

Every action, as such, is undoubtedly good, it being an actual exertion of those operative powers given us by God for that very end; God therefore may be the Author of all actions (as He undoubtedly is), and yet not be the Author of evil. An action is constituted evil three ways — by proceeding from a wrong principle, by being directed to a wrong end, and by being done in a wrong manner. Now, though God, as we have said, is the efficient cause of our actions as actions, yet, if these actions commence sinful, that sinfulness arises from ourselves. Suppose a boy, who knows not how to write, has his hand guided by his master and nevertheless makes false letters, quite unlike the copy set him, though his preceptor, who guides his hand, is the cause of his writing at all, yet his own ignorance and unskillfulness are the cause of his writing so badly. Just so, God is the supreme Author of our action, abstractly taken, but our own vitiosity is the cause of our acting amiss.

I shall conclude this article with two or three observations, and—

(1) I would infer that, if we would maintain the doctrine of God's omnipotence, we must insist upon that of His universal agency; the latter cannot be denied without giving up the former. Disprove that He is almighty, and then we will grant that His influence and operations are limited and circumscribed. Luther (De Serv. Arb. c. 160.) says, "God would not be a respectable Being if He were not almighty, and the doer of all things that are done, or if anything could come to pass in which He had no hand." God has, at least, a physical influence on whatsoever is done by His creatures, whether trivial or important, good or evil. Judas as truly lived, moved and had his being from God as Peter, and Satan himself as much as Gabriel, for to say that sin exempts the sinner from the Divine government and jurisdiction is abridging the power of God with a witness, nay, is rasing it from its very foundations.

(2) This doctrine of God's omnipotence has a native tendency to awaken in our hearts that reverence for and fear of the Divine Majesty, which none can either receive or retain, but those who believe Him to be infinitely powerful, and to work all things after the counsel of His own will. This godly fear is a sovereign antidote against sin, for, if I really believe that God, by His unintermitted operation upon my soul, produces actions in me, which, being simply good, receive their malignancy from the corruption of my nature (and even those works that stand opposed to sins are, more or less, infected with

this moral leprosy), and if I consider that, should I yield myself a slave to actual iniquity, God can, and justly might, as He has frequently done by others, give me up to a reprobate mind and punish one sin by leaving me to the commission of another, surely such reflections as these must fill me with awful apprehensions of the Divine purity, power and greatness, and make me watch continually as well against the inward risings as the outward appearance of evil.

(3) This doctrine is also useful, at it tends to inspire us with true humility of soul, and to lay us, as impotent dust and ashes, at the feet of sovereign Omnipotence. It teaches us, what too many are fatally ignorant of, the blessed lesson of self-despair, i.e., that, in a state of unregeneracy, our wisdom is folly, our strength weakness and our righteousness nothing worth; that therefore we can do nothing, either to the glory of God or the spiritual benefit of ourselves and others, but through the ability which He giveth; that in Him our strength lieth, and from Him all our help must come.

Supposing we believe that whatsoever is done below or above, God doeth it Himself; that all things depend both as to their being and operation upon His omnipotent arm and mighty support; that we cannot even sin, much less do any good thing, if He withdraw His aid; and that all men are in His hand, as clay in the hand of the potter — I say, did we really believe all these points and see them in the light of the Divine Spirit, how can it be reasonably supposed that we could wax insolent against this great God, behave contemptuously and superciliously in the world, or boast of anything we have or do?

Luther (De Serv. Arb. c. 161) informs us that "he used frequently to be much offended at this doctrine, because it drove him to self-despair, but that he afterwards found that this sort of despair was salutary and profitable, and near akin to "Divine grace."

(4) We are hereby taught not only humility before God, but likewise dependence on Him and resignation to Him. For if we are thoroughly persuaded that of ourselves and in our own strength we cannot either do good or evil, but that, being originally created by God, we are incessantly supported, moved, influenced and directed by Him (this way or that, as He pleases, the natural inference from hence will be that with simple faith we cast ourselves entirely as on the

bosom of His providence; commit all our care and solicitude to His hand; praying, without hesitation or reserve, that His will may be done in us, on us, and by us; and that, in all His dealing with us, He may consult His own glory alone. This holy passiveness is the very apex of Christianity. All the desires of our great Redeemer Himself were reducible to these two: that the will of God might be done, and that the glory of God might be displayed. These were the highest and supreme marks at which He aimed throughout the whole course of His spotless life and inconceivably tremendous sufferings. Happy, thrice happy that man who hath thus far attained the mind that was in Christ.

(5) The comfortable belief of this doctrine has a tendency to excite and keep alive within us that fortitude which is so ornamental to, and necessary for us while we abide in this wilderness. For if I believe, with the apostle, that "all things are of God" (2 Cor. 5:18), I shall be less liable to perturbation when afflicted, and learn more easily to possess my soul in patience. This was Job's support; he was not overcome with rage and despair when he received news that the Sabeans had carried off his cattle and slain his servants, and that the remainder of both were consumed with fire; that the Chaldeans had robbed him of his camels, and that his seven sons were crushed to death by the falling of the house where they were sitting; he resolved all these misfortunes into the agency of God, His power and sovereignty, and even thanked Him for doing what He would with His own (Job 1:21). If another should slander me in word, or injure me in deed, I shall not be prone to anger, when, with David, I consider that the Lord hath bidden him (II Sam. 16:10).

(6) This should stir us up to fervent and incessant prayer. For, does God work powerfully and benignly in the hearts of His elect? and is He the sole cause of every action they do, which is truly and spiritually good? Then it should be our prayer that He would work in us likewise both to will and to do of His good pleasure, and if, on self-examination, we find reason to trust that some good thing is wrought in us, it should put us upon thankfulness unfeigned, and cause us to glory, not in ourselves, but in Him.

On the other hand, does God manifest His displeasure against the wicked by blinding, hardening and giving them up to perpetrate iniquity with greediness? which judicial acts of God are both a punishment for their sin and also eventual additions to it, we should be the more incited to deprecate these tremendous evils, and to beseech the King of Heaven that He would not thus "lead us into temptation." So much concerning the omnipotence of God.

(Continued next week)

"The Fifth Commandment"

(Continued from page one)

needs emphasis) that there is not one that needs emphasis placed upon it more than this one which says, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

I

PARENTAL HONOR HAS HAD A PLACE IN EVERY MORAL CODE OF THE PAST.

Before I come to discuss this text from the Bible, may I remind you that there has not been a moral code of the past but what has placed parental honor in a paramount position within that code. For example, if you will go back to Egypt even before the days of Abraham, you will find the writers of Egypt referring to parental authority and parental honor. I will give you just a sim-

Plans To Attend Our Bible Conference If He Has To Hitch-Hike



ELDER GERALD PRICE

Brother Price, who is pastor of the Temple Baptist Church of Bristol, Tennessee, writes that he expects to attend our Bible Conference even if he has to hitch-hike.

I sincerely hope that he does not have to hitch-hike, but that his church will give him a special offering and thus enable him to attend the Conference. It would be well if every church has a special offering in order to take care of his expenses in journeying to and from this Bible Conference. The information and inspiration which the pastor will receive therefrom will be so great a blessing that it will be truly money well spent on the part of the church.

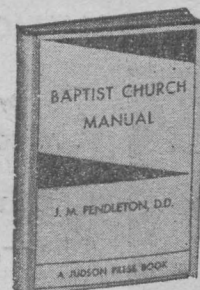
However, Brother Price and all pastors will be welcome whether they hitch-hike or drive their own Cadillac.

ple quotation from Ptahhatep, an Egyptian author who lived even before the days of Abraham, which means that he lived a long time ago. In other words, he lived about forty centuries ago. This man says: "The duty of filial piety is strictly inculcated." He goes on in his writings to insist that children need to honor father and mother. I give you only this one statement, which is a part of a long statement that has been translated out of the Egyptian language of the past, showing that forty centuries ago even those Egyptians placed filial piety or parental honor as a part of the moral code of the land.

Then I am sure you recognize the fact that the history of China is the history of one of the oldest nations in the world. May I re-

(Continued on page 6, column 1)

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ELD. SCOTT RICHARDSON

I am glad you and your church feel impressed to have this Bible Conference, fifth, sixth, seventh of September. We have believed for sometime that a program such as this would do much for preachers and churches that stand for the whole truth. I am expecting a few days of spiritual warmth by the fireside of God's love. In these dark days of indifference, God's children need new courage to face their duties, so we of the Katy Baptist Church are looking forward to this conference, knowing we shall receive fellowship and words of cheer that will help as we continue on in this unfriendly world, praising Him "who hath called us out of darkness into His marvelous light."

Lord willing, the Katy Baptist Church will be represented at this conference.

By His Grace,
SCOTT RICHARDSON.

"The Fifth Commandment"

(Continued from page 5)

mind you that their philosopher, Confucius, based his moral system wholly upon the principle of parental authority.

You know today the Chinese have lots of fancies and follies, and to be sure, you and I often think of the Chinese opium racket as a terrible thing. I am sure that you think of some of the moral standards of China as being exceedingly low, and yet, beloved friends, may I remind you that there is not a nation in all the world where there is more parental authority, and more parental honor, and where there is more filial piety on the part of children than there is in the country of China. In spite of the fact that China may do things that are wrong morally, and in spite of the fact that China practices the use

of opium in a wholesale fashion and manner — in spite of this fact, the Chinese have a system of religion and law that is based upon the honor of one's parents.

Then I would remind you also of Rome. The Romans gave to the world the second great code of laws. It is often said that Hammurabi gave to the world the first great code of laws, and the Romans have the honor of producing the second great code of laws for the world. If you will go back and read Roman law, you will find that parental authority was regarded as the main foundation of the Roman law.

Now I have taken time to cite to you these three ancient nations — the nation of Egypt twenty centuries before the birth of Christ, the nation of China even in the days of Confucius, and the nation of Rome, in order to show you that these ancient nations based their laws primarily upon parental authority and filial piety.

II

PARENTAL HONOR IS TAUGHT ALL THROUGH THE BIBLE.

If you will study this Decalogue, from which I have taken my text, you will find in it ten laws. The first four of these laws have to do with God and the last six of them have to do with man. If you will notice, the first of these last six is the one which I have read for my text, which tells us that we are to honor father and mother. In other words, this stands at the head of our duties toward man, and thus it speaks to us of the importance of this law of honoring father and mother.

Not only is this taught in the Old Testament in the book of Exodus, but you will find that it is taught all the way through the Word of God. For example, we read:

"But if any widow have children or nephews, let them learn first to show piety at home, and to REQUITE THEIR PARENTS: for that is good and acceptable before God." — I Tim. 5:4.

Here the Apostle Paul is talking about how widows are to be supported and placed upon the charity roll for the church to support them. That is, if a widow is desolate and has no one upon whom she can depend, the church is to support and to look after her from a material point of view. The Word of God furthermore tells us that if she has any children or any nephews (and the word nephew is the word for descendant rather than the word nephew as we use it), then those children or those descendants will consider it an impious act on their part if they fail to take care of this widow. In other words, it is an act of piety for them to do so, and it is an act of impiety for them to fail to honor this widow to whom they are related. I think that that in itself should show very, very definitely that children are taught in the New Testament that they are to honor their father and their mother.

If you will turn to the experience of the Lord Jesus Christ, you will find that the Son of God, who was God in the flesh, practiced the very law that He gave to us in the book of Exodus, and also the law that He wrote through Paul to Timothy. We read:

"And he went down with them, and came to Nazareth, and WAS SUBJECT UNTO THEM: but his mother kept all these sayings in her heart." — Luke 2:51.

This was at the time when Jesus and His parents went up to Jerusalem, and the Son of God was lost at the Passover from his parents for three days' time. When they found Him, His mother said, "Thy father and I have sought thee sorrowing," referring to Joseph as His foster father. Jesus said, "How is it that ye sought me? wist ye not that I must be about my Father's business?" The Word of God tells us that as soon as He offered this explanation to them He immediately went with them to Nazareth and was subject unto them. In other words, here was the Lord of Glory, the one who had cre-

ated the world, the one who had created Joseph his foster father, the one who had created His own mother Mary, here He is as the Son of God, the eternal God in the flesh, becoming subject unto those who are His foster father and His mother, showing us that even God in the flesh would set us an example of honoring one's parents.

Listen again:

"My son, keep THY FATHER'S COMMANDMENT, and forsake not the LAW OF THY MOTHER: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." — Prov. 6:20-22.

Here is a proverb relative to the obedience of children to their parents in which the children are plainly taught that they are to keep the father's commandment and they are not to forsake the law of their mother. Rather they are to think about this law; they are to bind it upon their heart; they are even to tie the law of God as an ornament about their neck, so that when they were asleep, the law would be with them, or when they were awake the law would be with them, and any place that they would go the law would thus go with them.

Notice also in the book of Jeremiah we have a remarkable example of obedience and honor to parents:

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: Because ye have OBEYED THE COMMANDMENT OF JONADAB YOUR FATHER, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever." — Jer. 35:18, 19.

I want to give you the story back of this Scripture. If you will go back to the day when Jehu drove furiously, killing the leaders of Israel and Judah because of their idolatry and the fact that they had gone after the sins of Ahab and were serving idols — if you will go back to that time you will recall that after Jehu had slaughtered all of the descendants of Ahab in both the northern and the southern kingdoms of Israel, in his chariot he came upon a man by the name of Jehonadab. The Word of God tells us as he lighted upon him that he said, "Is thine heart right in this matter of idolatry? If it is, give me your hand," and Jehonadab said, "My heart is right. I am with you in this matter," and he put out his hand to shake hands with Jehu. Jehu said, "If your heart is right in this matter of standing with me against idolatry, come up into the chariot with me and we will ride through the city together and show our zeal for the Lord unto the people." The Word of God tells us how that Jehonadab did so.

Now along about that same time Jehonadab gave to his de-

God's Sovereignty

By ELISHA COLES

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This is an old volume lately re-issued. It was highly commended by Thomas Goodwin, John Owen, William Romaine, C. H. Spurgeon and many others. We disagree with some of the author's views, particularly with his idea as to the church, but on the whole we heartily commend this book as a helpful and enlightening volume.

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Editorial Note: This thoughtful act is most deeply appreciated. Things like this reveal that people are really interested in the work we are trying to do. And incidentally, a thousand more renewals like this will not hurt us any at all.

scendants a strange and strong admonition. The Word of God tells us how that Jehonadab said to his descendants, "You shall not drink wine. You shall not own a house. You shall never dwell in a house. You shall never plant a vineyard. You shall never plant a crop. You shall dwell in tents from one generation to another, and never at one time have a fixed place of abode, but always consider yourself a pilgrim people before the Lord, and above all things, you shall never drink wine at any time."

Now you would expect that if a man were to give such a commandment to his children, the children themselves might obey that commandment. Probably they might not, but if the children were to be obedient to that commandment, you would think that that was the only group that would be obedient to it. But not so. Not only was it true that Jehonadab gave that commandment and the children were obedient to it, but the great-grandchildren unto ten generations were obedient to the commandment that Jehonadab gave.

The Word of God tells us that Jeremiah even put them to a test. He put wine before them and said, "Drink," but they said, "No; our grandfather Jehonadab said not to do it." Jeremiah said to the people of God, "What a marvelous example of obedience! My God told you not to observe idolatry and yet you have gone after idolatry. My God told you how to live and you haven't done what my God told you to do. Yet here is a man who told his children not to drink wine and unto the tenth generation they still honor the commandment of that father Jehonadab." Then he turned to these Rechabites, the descendants of Jehonadab, and said, "Because you have obeyed the commandment of your father and have kept all of his precepts, then there shall never fail you in all the years to come a man to stand before me." Do you suppose God has kept His Word? Do you suppose that because that crowd of people were obedient unto the commandment of their great grandfather that God has kept His Word?

I was impressed a few years ago in reading a book, "Hours with the Bible," written by a man named Geike. It was written along about the latter part of the nineteenth century. In this book Mr. Geike said in his travels in the Holy Land near the Red Sea, that he came across a tribe of these Rechabites who still claimed their descent from the original Jehonadab. Generation after generation they had come down until they were still in existence, and he said that in 1862 he personally visited this tribe of Rechabites who were living and flourishing along the shores of the Dead Sea.

I want to tell you, beloved, God keeps His promise. Here was a group of people who kept the commandment of their father and the result was that in 1862 a tribe of them was still flourishing in the land of Palestine.

I tell you, beloved, this Word of God is marvelous in its instructions. It is full of examples and full of instructions relative to parental honor that is told all the way through the Word of God.

We read: "Children, OBEY YOUR PARENTS in all things: for this is well-pleasing unto the Lord." — Col. 3:20.

Now if you were to read that verse by itself you might think

that a parent had an unlimited authority over a child. You might think that a parent could tell a child to do anything, and even unto thereunto. But, beloved, you have to interpret Scripture in the light of Scripture. Listen:

"Children, obey your parents: THE LORD: for this is right. Honor thy father and mother: which is the first commandment with promise; That it may well with thee, and thou mayest live long on the earth AND FATHERS, PROVOKE NOT YOUR CHILDREN TO WRATH: bring them up in the nurture and admonition of the Lord" — Eph. 6:1-4.

It doesn't say that children are to obey their parents promiscuously. It doesn't say that children are to obey their parents without limitation. Rather it says that children are to obey their parents in the Lord.

To give you an illustration, ask you, suppose a parent were to tell his child to steal — should a child be obedient unto his parent? I think not, beloved. I think that obedience to God comes before obedience to parents. I think that obedience to God comes before obedience to any earthly human being, for the Word of God says, "Children, obey your parents: the Lord: for this is right." When ever a parent tells a child to

(Continued on page 7, column 1)

COMMENTARIES

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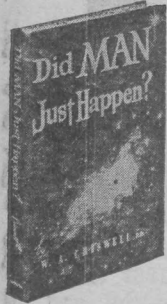
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"The Fifth Commandment"

(Continued from page 7)

duck's nest. He surely was out of his place, for all the rest of the brothers were so unlike Joseph. We read:

"These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report." — Gen. 37:2.

Notice, Joseph honored his father, and when he saw his brothers do wrong, he came and told his father. Oh, somebody says: "Tattletale. He didn't care about his brothers. He wanted to ingratiate himself to his father and get into his father's good graces. He cared more for himself than he did for his brothers." No,

no, beloved, he was living in the light of this commandment which said, "Honor thy father and mother," and he honored his father more than he honored his brothers.

I say, beloved, Joseph was surely a swan in a nest of ducks, and he had a hard time. We read:

"The archers have sorely GRIEVED him, and SHOT AT HIM, and HATED HIM." — Gen. 49:23.

Notice, Joseph had a hard time, but he still honored his father.

Furthermore, when his old father came down to Egypt to live there, Joseph didn't ignore him. Instead, the Word of God says when he brought his father to Egypt that he brought him into the presence of Pharaoh. The Word of God says that when he came into the presence of Pharaoh that Joseph presented him and set him before Pharaoh, and Jacob blessed Pharaoh. You can read in Genesis 47 how Joseph honored his father in the land of Egypt to the extent that he brought his father into the very presence of the highest ruler of all the world and presented his old father and said, "This is my father."

I imagine that a lot of folk would look upon that old man and think that he was too old to act properly and that he was liable to do something or say something in the court of Egypt that would not be right, and a lot of people would take the attitude, "Well, I had better not present him to the court of Pharaoh." But not so with Joseph. He had honored his father as a child. He honors his father now when he's grown and when Jacob his father is old. Did it pay?

A little later Joseph stands in the presence of his father and his father gives a prophetic picture of each of the twelve tribes. But be-

fore he gives that prophetic picture of each of the twelve tribes, he gave a private audience unto Joseph and his two sons, Manasseh and Ephraim. When Joseph came with Manasseh and Ephraim into the presence of Jacob, the old father looked upon Jacob's two sons and said, "I will just give thee two portions. You have honored me all of your life. The rest of the boys I will just give one, but I am going to give you twice the inheritance that I am going to give your brothers. We read:

"Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." — Gen. 48:22.

I tell you, beloved, every child needs the message that I have preached, and every parent needs the message that I have preached, equally as well, that you as a parent might honor God and teach your children the things of the Lord, and that your children in turn might honor you—living in the light of the things that you yourself have taught them.

But, beloved, I want to tell you something else that is even more important, and that is that you honor God even more than you honor your father and mother. The only way that you can honor God is to honor Him through His Son, Jesus Christ, for Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Might it please God to help you to come to Jesus Christ, and be saved, and take your stand for Him, and let your life count for Him, and thus honor God, and at the same time, second only to God, honor father and mother in the light of the truth of this text that I have read to you.

May God bless you!

"He Preserveth . . ."

(Continued from page one)

election of believers unto eternal life (Acts 13:48) and unto salvation (2 Thessalonians 2:13); the thorn of regeneration (Titus 3:5-6); the thorn of justification (Romans 5:1); the thorn of sanctification (1 Thessalonians 5:23); the thorn of redemption (Ephesians 1:7); the thorn of Christ's keeping power of the saved (Jude 24); and there are many other doctrinal thorns.

III. WE MUST ALSO EXAMINE THE PATH. "He . . . preserveth the way of his saints."

This way does not necessarily refer to the Christian way the Christian walks, for Christ is that Way (John 14:6). Christ needs no preservation of another. But this is the well trodden way of common life with its drudgeries and discouragements and delights and dazzle.

The extent is manifest in that Jehovah preserveth the way, the whole way of His saints, and not just the beginning of it, nor part of it, but all of it. Christ will bring His elect believer all the way to God (1 Peter 3:18). God is not like the little boy who grips his brand new little toy soldier in his hand as if never to give him up. Never! At night he will gently pat the little soldier on the head and maybe address some tender remarks to the same before going to bed. At morning he must have that little soldier with the red jackets and black hat. But the days go by. And now the little toy soldier lies in awkward

fashion behind a large box, forgotten in dust, in the hall closet.

God is not like that. "He which hath begun a good work in you will perform it until the day of Jesus Christ (Philippians 1:6). "I will never leave thee," He promises, "nor forsake thee" (Hebrews 13:5). And in this case it means never.

The experiences of the way of every day life are included. To the believer in Jesus Christ, God is always with Him, keeping Him. And if the believer begins to wander and tries to get out of the way, do not forget the thorny hedge! Not only do the thorns stick into Satan and enemies outside, but they will lodge in you, O believer, if you attempt to go another way! Ask Lot, ask Peter, ask Jonah. O those thorns of conviction (ask David about them, and his Fifty-first Psalm) and contrition and confession!

IV. WHO ARE THESE PEOPLE WHO ARE THUS PRESERVED BY GOD? His saints. "He preserveth the way of his saints."

Who are these saints? Are they some "saints" canonized by a certain church so many years after their death? No! They are the saints of God now while living in this world.

Let me tell you about their characteristics. They are like Jesus Christ! Do you know anybody like that? The word (charis) means kind and pious. An old tramp's notebook was once found. In it he had made notations as to how he was treated at one house and then another. Under one place he had scribbled the name of the lady of the house, and added: "Religious—but kind." Most religious folks are not kind. God's saints are. This does not mean that they are kind at the expense of piety! Nor does it mean the opposite. They are "His saints." Kind and pious. God is "kind" even to the unthankful and selfish (Luke 6:35). And of course God is "holy" (1 Peter 1:16). They are the saints. God preserveth them.

I must also say a word about their creation as saints, and then I am through. How do they, how can we, become such saints? Do you know who the saints were in the New Testament? They were believers in and followers of Jesus Christ (see 1 Corinthians 1:2). They were not made out of plaster, but out of pure grace—the grace of God bringing salvation in and through Jesus Christ (Titus 2:11-12). O that you and I might ever be one of them! O Christ, make us so now and ever. Amen.

Beware

(Continued from page four)

one. One way is putting the Sunday School ahead of the church. There are certain Baptists who, when they make reports, tell how many they had in Sunday School, rather than how many they have in church. The cry among them is to "build a great Sunday School." That is substituting the Sunday School for Christ's church, of which He is the Head. Satan likes this, no doubt, and encourages such work. We are for Bible study, yes; but the average modern Sunday School is displacing the church in too many places. It should be cast asunder.

(9) Then there is the "Fundamentalist" group of "great soul-winners" such as humble Mr. Rice, non-evasive Mr. Jones, etc. who whittle on the Word about as badly as the Modernists. They talk about many things of the Bible as being "minor details" and "non-essentials." They talk about the Bible's authority, but won't have any of the Bible except what suits their likes. Then they applaud themselves as "great soul-winners" and "stalwart defenders of the faith." The truth is, they are unfaithful whittlers. The only difference between their practice and that of Modernists is that they do not whittle quite as much away from the Book.

We could go on with this article, but we are sure the reader

has read enough to arouse his attention to the principle which have endeavored to point out. Look out for those who are substituting man-made doctrinal programs and the like for Christ and His Word.—Editorial.

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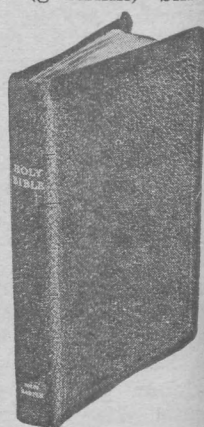
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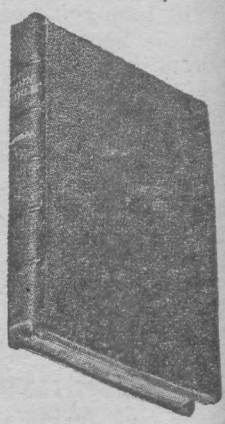
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