

Empty pews have a voice of their own. They cry out in solemn testimony against the people of God who are not in them.

The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 30, NO. 31 ASHLAND, KENTUCKY, SEPTEMBER 9, 1961 WHOLE NUMBER 1203

The Deity Of The Lord Jesus Christ

By GEORGE W. McDANIEL

The waters are troubled. A severe storm agitates the scientific ocean and shakes the ship of many an educational institution. Many have been made seakick and many have the uncomfortable feeling which often precedes nautical nausea. Others, old sea travelers, are undisturbed; they steadily in the boat, confident they will reach her destined port without serious injury or great loss of valuable cargo. Others are glad over the storm; they believe it is conducive to health — eliminates the bile and tones up the constitution.

While this storm is raging a hurricane strikes the ship. Shall we say from another direction? Does it come from the same

direction? An Episcopalian clergyman affirms that Jesus did not have the power of God; his bishop hesitates to subject him to discipline because his statements are "ambiguous"; an editor of the *Southern Churchman* espouses the cause of the first rector and criticizes the bishop addressed him; another clergyman challenges the bishop to state his own views; and a Jewish rabbi endorses the first-mentioned rector and proposes Judaism as a basis of union. That is a swirling hurricane, is it not? It is, in Shairp's fine phrase, "a sea of doubt raging wildly round about."

Whither are we drifting? Let us take our bearings, consult our chart. What Jesus more than man, —The highest type of man? Was

he the unique Son of God? In the Synoptists' others applied to Jesus the term "Son of God."

Luke used the name because Jesus' human nature was the special creative act of God, Luke 1:35.

Even the demons recognized Jesus' deity and dreaded "the Son of God," Matthew 8:29.

Peter made the confession "Thou art the Christ, the Son of the living God"; and Jesus accepted and commended the confession, Matthew 16:16.

Before the Sanhedrin Jesus' affirmative answer to the question as to whether he was the Son of God, so angered the Jews that they instantly charged him with blasphemy. However much (Continued on page 3, column 2)

The Office Of A Bishop

The chief officers in New Testament church were called bishops, or elders, or pastors. "That the appellations 'bishop,' 'presbyter' (or elder) and 'pastor' designate the same office and order of persons, may be shown from Acts 20:28 . . ." (Strong). To the same effect are the words of many others, including those of Conybeare and Howson and passages quoted by Giessler (*Church History*, Vol. 1, p. 90). See Phil. 1:1; I Tim. 3:18; Titus 5:7; I Pet. 5:1,2.

size and scarcity of the churches, and the great expanses of destitution that gave rise to a plurality of elders.

I. QUALIFICATIONS OF THE BISHOPS

These qualifications are given in I Tim. 3-1-7 and Titus 1:5-9. They are:

1. Blamelessness

By this it is not meant that the bishop must be morally perfect. No man in the flesh is. It means that he must be above serious reproach. This requirement is explained and amplified in most of the passages given above, as follows:

"Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:7).

"For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre" (Titus 1:7).

If the public does not have a high regard for the moral integrity of a man, he should never be made a bishop.

2. Proper Conjugal Relations.

He is to be the husband of one wife. Of course this means that he is to be husband of but one at a time. He must not have two living wives. This neither re- (Continued on page 4, column 4)

Jesus Christ--The Priest Of Every Child Of God

By FRANK B. BECK
Boston, Mass.

(Hebrews 7)

Almost with the dawn of human history we are introduced to a priest. Did it ever occur to you who the first priest was?

Go back with me to Genesis 3:7. Adam and Eve have sinned against God, but God is there as Priest with a sacrifice and a covering for the guilty pair.

Gen. 3:21 — "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

Here you have implied the death of an innocent victim (the lamb), could it have been a covering? John 1:29, the shedding of blood and a covering. You will find the same order throughout the Old Testament sacrificial system (see Lev. 16) and it is the principle of the sacrificial death of Jesus Christ in the New Testament. There is sin, a priest or a mediator (I Tim. 2:5-6), an innocent substitute and the sacrificial covering of blood and the sin

covered or put out of sight.

In the New Testament the order does not change. Men are still sinners, but the Son of God is present as a priest. He comes to offer a sacrifice, but the sacrifice is not now a lamb or a heifer or a bullock, but HIMSELF! He is the "Lamb of God which taketh away the sin of the world" (John 1:29). On the altar of Calvary He "gave Himself a ransom for all" (I Tim. 2:6). He is both the offering Priest and the sacrifice. (Heb. 9:26).

The word "priest" is found some 26 times in the Epistle to the Hebrews in the New Testament and most of our discussion will be on that book, for it is that Book which especially sets forth the priestly work of our Redeemer.

There are several important truths we would search out tonight concerning this Priest, such as His Person (Who is He?); His Performance (what does He do?); His Place (where does He now minister?); His Period (how long is He priest?); His Power (what (Continued on page 4, column 3)

We Are Not The Only Paper Having Financial Problems

An Associated Press dispatch under date of August 20th says that many of the nationally circulated magazines are on the brink of financial disaster. Though their circulation is at an all-time high, and though many of them are grossing a tremendous national advertising revenue, they hardly present a picture of success. Many of them have been brought close to financial disaster within the last year.

Several of the big name magazines have already passed into oblivion: *Colliers*, *Woman's Home Companion*, *Capper's Farmer*, *American*, *Country Gentleman*, *Household*, *Coronet*. The majority of those now printed show a loss of 25 per cent to 30 per cent in revenue, and on an average those who have shown a profit only make a profit of 1.8 per cent of their gross. Postage rates, of course, have increased almost 100 per cent since 1950.

Editor's note: We are sorry that all these big time publishers (Continued on page 8, column 3)

Mistakes Of Modernists

A third of a century ago a brilliant orator was lecturing upon the American platform on "The Mistakes of Moses." Thoughtful hearers commented that the lecture was notably more for ridicule than for logic, and it is now evident that the mistakes attributed to Moses were mostly the mistakes of the highly paid speaker.

The Modernists have said enough in recent months for one to express a frank judgment upon them. It would not be considerate to intimate that any of them have courted notoriety, but in utmost charity one may say they have no cause to complain of a lack of newspaper publicity. Much of it fills us with chagrin. We read hasty words from ministers of the gospel whose responsibilities, if not their years, should sober them. Some amateurs in controversy are rushing in with threatening and defiance. They appear as impetuous boys exclaiming: "I dare you! If you do this I'll do that!" All of which gets us nowhere. The judgment which I express is that they are making egregious blunders.

THEY ARE MISTAKEN IN SUPPOSING THAT THE PROFOUND THINKERS MUST BE MODERNISTS.

It ill becomes one to cast a reflection upon the intelligence of those whose opinions differ from his own. (Yet, running through the utterances of the Modernists is the implication that those who do not agree with them are not thinkers.) They do not demonstrate their assumed intellectual superiority; they simply assert, or imply, the inferiority of others.

Conceit is not a trait of the highest Christian intelligence; modesty is. Disdain of another's ability is not a Christian virtue; consideration is. Anyway, the real thinker does not boast or belittle. He knows that wisdom is justified of her children. He goes on his way thinking his thoughts, voicing his views, wishing that nothing but the truth may prevail, and trusting the intelligence of the people to sift the chaff of error from the wheat of truth. (The intelligence of the masses of Christians is higher than the Modernists suppose.) Among the conservatives are men not one whit behind Modernists in the power of concentration, in intellectual honesty. (Wisdom will not die with the Modernists.) (Continued on page 7, column 3)

LESSON ON GOSSIP

"O mummy," cried little Mamma, "I heard such a tale about Edith Howard! I did not think that she could be so naughty. One—"

"My dear," interrupted Mamma, "before you continue, we'll see if your story will pass the sieve."

"What does that mean?" inquired Blanche.

"I will explain it. In the first place, is it true?"

"I suppose so. I got it from Mamma White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her?"

"I did not mean to be unkind, like Edith to speak of me as a tale of her."

"And is it necessary?"

"No, of course, mummy; there is no need for me to mention it."

"Then put a bridle on your tongue. If we can't speak well, we can't speak at all."

—Good Words.

The Baptist Examiner Pulpit

"PRECIOUS PROMISES"

SERMON BY PASTOR JOHN R. GILPIN

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet. 1:4.

I want you to notice particularly the words, "precious promises." It would seem to me that these words would have to be inspired of God in view of the individual who uses them. Simon Peter, before he was saved, was just a rough fisherman, and it just doesn't seem to be the language of a rough fisherman to talk about things being "precious." As you know, I believe all the Bible was inspired, and this is just another proof. I am sure if Simon Peter had been left to himself, to his own mentality and his own human

ability, that he would never have used the expression, "precious promises." This is another reason why I am sure that the Bible is the inspired Word of God.

When I think about the promises, I am reminded of the fact that our preacher brethren have exaggerated considerably concerning the number of promises in the Bible. I have heard preachers say in years gone by that there were better than 30,000 promises in the Bible, and believing that was so, I accepted their word verbatim, and I, too, have used the same expression that there were better than 30,000 promises in the Bible. Then one day I set out to determine for myself, and I found that there were only about 30,000 verses in the Bible. So I think some of our

preacher brethren have "stretched the blanket" just a little in regard to the number of promises that there are in the Book.

However, regardless of how many of the verses of the Bible are promises, and irrespective of how many promises there actually are in the Bible, Peter says, and I agree with him, that they are precious promises; and when I speak of precious promises, I am reminded of the old song which says:

"He has never broken any promise spoken,
And will keep His promise, I know."

SOME GENERAL THOUGHTS

There are some general (Continued on page 5, column 5)

—C. H. S.

Examiner Editorials

By Bob L. Ross

SOUTHERN BAPTIST EDITORS DISSATISFIED WITH DALE MOODY'S "REPLY"

An editorial in the August 17 issue of *The Alabama Baptist* (SBC) says:

Recently the Pastors' Conference of Oklahoma County, Oklahoma, passed a resolution petitioning our seminaries to be careful about the teachings in these schools. This action was brought because Dr. Dale Moody, professor of Theology at the Louisville Seminary, had made some statements at the Pastors' Conference of Oklahoma City which indicated he was departing from Baptist position. It is reported publicly and privately that he "believed it possible for a person once saved to be lost." It was further reported that he stated he was in favor of receiving members into our churches by alien immersion, that he accepted the practice of open communion and that he favors the ecumenical movement.

The resolution declared a teacher could believe as he chooses but that he should not teach in our Baptist Colleges, Universities or Seminaries unless he could subscribe to the Southern Baptist Convention which they serve.

The resolution further declared the false sophisticated attitude being assumed by some teachers in some of our institutions that a mark of scholarship is the ability to create doubt and questions concerning great fundamental truths . . .

Dr. Moody's reply to this resolution is rather vague.

In his answer he seems to believe in two types of faith, one called superficial and temporary and the other saving and permanent. In the matter of apostasy this seems to indicate that those who do fall away did not have saving faith but superficial faith. We question whether they had any faith at all in Christ. He reaffirmed his belief in the ecumenical movement. In his views on open communion he states that the Lord's Supper is for baptized believers only, who are in fellowship in a special service, not tacked to a preaching service. Evidently this could mean members of the Christian Church could take part in the Lord's Supper in a Baptist Church.

Our Comment:

The reply made by Moody was recently printed in *The Baptist Record* (Mississippi) and is one of the biggest pieces of "dodging" since Adam tried to dodge around his sin in Eden. We are glad that the editor of *The Alabama Baptist* can see through Mr. Moody's attempt to white-wash himself.

However, we don't see why this editor is bothering himself with this matter. After all, he contends that he has no right to even criticize heretic Moody unless he is stuffing Mr. Moody's pockets with his tithes and offerings! In the last issue of TBE we quoted the article by this editor in which he contended that no one has the right to criticize Southern Baptist agencies unless he is supporting those agencies. In other words, if this editor did not support Mr. Moody via the Cooperative Program, he wouldn't even have the "right" to say anything about the heretic!

THE BAPTIST RECORD'S REMARKS

The editor of the Mississippi paper was even more emphatic in his opinion of Mr. Moody's reply. We quote it as follows:

We are frank to say that we did not believe Dale Moody's reply was fully satisfactory, especially as it deals with issue number one. We do not know whether those bringing the charges were satisfied or not, but we do not feel that Dr. Moody gave a clear, unequivocal statement as to his position on the doctrine of the "Perseverance and Apostasy." In his article, Dr. Moody said "I doubt that I have made myself clear." We agree with him.

The Louisville professor did make his position clear on the other three charges. As we understand his statement, he does believe that Baptist churches should accept alien immersion, that they should practice open communion, and that they should enter into larger participation in the ecumenical movements. We may have misinterpreted his position in these matters, but this seemed to be the position he was taking. We do not agree with him on any of these, and believe that we have scriptural reasons for our position, nevertheless we now know what his position is.

On the first issue, "Perseverance and Apostasy," it appears to us that Dr. Moody did not take a clear-cut position. His statement in the reply seems to indicate that he believes that "true believers" will never be lost. However, statements he has made in many places have left the impression on some of his hearers that he does not believe in this doctrine. This, was, of course, a partial cause of the Oklahoma resolution.

It is our sincere conviction that Dr. Moody should make his position absolutely clear in this matter. For his own sake, for the sake of the seminary, and for the sake of Southern Baptists, he should state frankly what he believes regarding this doctrine. It is our opinion that the matter of his belief can be settled by a simple answer of "yes" or "no" to the question "Do you believe that one who through faith in Jesus Christ has been born again and regenerated by the Spirit of God, can so sin as finally to be lost?"

Dr. Moody knows what the Baptist position is on this doctrine. It is clearly stated in the confessions of faith. All he needs to do to clear the atmosphere is to state his position in words which the average man in the pew can understand.

Until he does that, there will continue to be questions and doubts concerning his beliefs, and the seminary will continue to be charged with allowing one of its professors to espouse and teach doctrines not acceptable to most Baptists.

Our Comment:

We do not know what will eventually become of Mr. Moody, so far as his relationship to Southern Seminary is concerned. But we venture to say that this episode will not in the least discredit

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him for future positions. We have in time past observed how Southern Baptist heretics get a white-washing and wind up with even better jobs than they previously held.

The Seminary At Louisville Gets More Whitewash

An Associated Press dispatch under date of August 20th from Raleigh, N. C., states their confidence in the Seminaries of the Southern Baptist Convention — particularly the one at Louisville, Kentucky. This dispatch follows:

SEMINARIES RECEIVE VOTE OF CONFIDENCE

RALEIGH, N. C. (AP) — The Raleigh Baptist Pastors' Conference this week declared its confidence in the six Southern Baptist theological seminaries, including the one at Louisville, Ky.

The statement from local ministers came in the wake of an Oklahoma City Baptist Pastors' Conference resolution urging the seminaries to weed out heresy and strengthen doctrinal teaching.

The Raleigh ministers said the Oklahoma pastors "have, in their zeal to defend the faith, undertaken to declare what is and is not Baptist belief, practice and policy with regard to such matters as apostasy, alien immersion, open communion and ecumenical christianity."

EDITOR'S NOTE: It is highly conspicuous that this coat of white wash in behalf of the Seminaries, and particularly for the one at Louisville, Kentucky, comes from a group of pastors from N. C. It might be well to remind our readers that at the Louisville Seminary all student organizations are dominated by North Carolina preachers and have been thus dominated for many years. In fact it is known for a certainty that all student organizations of the Seminary at Louisville are controlled from year to year by Baptist preachers from the "Tar Heel" state.

It is easy enough then to understand that when the Seminary needs a fresh coat of whitewash, these boys would be the ones to apply it.

It is conspicuous that they have taken their stand on the side of heresy and that their defense of Professor Dale Moody and the Seminary is actually in defense of apostasy, alien immersion, and open communion.

In spite of all the resolutions, votes of confidence, and coats of whitewash that these boys attempt in behalf of the "preacher factory" at Louisville, Kentucky, its heresy still smells to high Heaven. We won't say that there is something rotten in Denmark, but rather at the Seminary in Louisville.

May it be remembered that not all the preachers of North Carolina would agree with the Baptist preachers at Raleigh. There are many fine doctrinal preachers within the state who regretably lament the apostasy within Baptist ranks and would die for the faith ere they would condone such apostasy as is now flourishing in the Seminary. May God encourage and strengthen these brethren to stand for the truth.

This action on the part of these Baptist preachers of Raleigh reminds me again of a statement I made years ago: "The boys of the Seminary are like a bunch of hotdogs — all tied together, all the same size, and all filled with the same thing."

SEND TBE TO A FRIEND

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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. Address: P. O. Box 910.

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Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

Billy Graham Heresies

From *The Baptist Message* we quote the following article:

BILLY GRAHAM SEES DESTRUCTION OF WORLD RIDGECREST, N.C. (Special)

"I believe the destruction of the world is eminent unless something happens, and that something must be the intervention of God."

These were the words of Evangelist Billy Graham as he addressed the Ridgecrest Baptist Assembly staff in a closed meeting Aug. 9.

"I believe there is a day of judgment coming," he said. "That's where the Communists believe they are winning. They believe that they are going to usher in 'the golden age.'"

Graham emphasized that judgment day "may be in your lifetime." He pointed out three things in connection with it.

Three Highlights

1. It is going to be a day of revelation — when Christ appears face to face with us.
2. It is going to be a day of condemnation for the faithless.
3. It is going to be a day of salvation for the remaining minority.

Graham told the 400 staffers, "If God put you to washing dishes at Ridgecrest this summer you're working for Him. He gives dignity to the place you serve."

"God isn't going to reward me because I preached before great crowds of people. He's going to ask, 'Has Billy Graham been faithful?'"

Finally, he summed up his message stating that "Mr. Khrushchev isn't going to write the last chapter of history — God is."

Our Comment:

If this is a true report of Mr. Graham's remarks, it certainly reveals his lack of knowledge as to God's word concerning the future. In the first place, the destruction of the world is at least one thousand and seven years hence: the great tribulation and the millennial reign of Christ with His saints upon this earth are yet future. No bomb — whether Russian or American — will destroy this world.

Secondly, when Graham talks about the "intervention of God" he seems to imply that God is not NOW controlling the activities of this world. This is a denial of the sovereignty of God. If Mr. Graham denies this, it is no wonder that he is expecting man to bring destruction to the world. Without faith in a sovereign God we, too, would have such fears.

Thirdly, the idea that "judgment day 'may be in your lifetime'" is certainly erroneous. Revelation 20 reveals that the judgment will follow the thousand-year reign of Christ on the earth.

Fourthly, Mr. Graham's statement relative to his "reward" is most pertinent. He is right at this point and since he has been so unfaithful to the Word of God, compromising and abusing so

many of its truths, we doubt if he will have a single work that will stand the test when tried in the fire (I Cor. 3). His unionism, Arminianism, decisionism, church-of-your-choiceism, baptism-of-your-choiceism, and similar heresies do not speak well for him.

MORE GRAHAM HERESY

In the June 6 issue of *The Columbus (Ohio) Journal*, Billy Graham's column reads as follows:

(Q) If this God of yours, not mine, is all you say He is, He knows that when He created souls that they would be eternally damned. He either knows it all, or He knows nothing at all. If you had the power and intelligence to create, even a worm, would you create it just to destroy it? Why, then, does God create men to destroy them?—J. M.

(A) You have asked an involved theological question, and it deserves an answer. Using your own argument (which, incidentally, is as old as history), if you had the power to create a worm, and you also gave that worm the power to choose whether he would become a glorious butterfly, or be destroyed, would you create it? Just because a few worms refused to mature into what they are intended to be, would you go out of the worm-making business?

There is one barrier to God's wonderful plans for man, and that is the will of man. He can soar to the heights, if he chooses, or he can sink to the depths.

Your problem at heart is "ego" — this is what Christ meant when He talked about "self denial." It is the denial of "ego" and humbly coming to Him by faith to be saved. This is hard for man to do for we are all proud.

Our Comment:

This reveals what Mr. Graham believes about the great strength of the will of man. "He can soar to the heights, if he chooses." In other words, it's all in man's power to do the greatest acts ever performed.

But examine Mr. Graham's (Continued on page 3, column 5)

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"Open House"

By JAMES HOBBS
McDermott, Ohio

John 14:1-6



ELD. JAMES HOBBS

This summer I have been working for a contractor building houses. Recently we completed one and had an "Open House."

My friends, I want to invite you to another "open house." Our church has "open house" every time the doors are open. Everyone is invited to attend our services.

When a contractor has "open house" he usually has some special attractions to show the visitors. Let me point out some of the specials that our church offers.

I

First and foremost we offer God. Read what Isaiah has to say when he speaks of God.

"I am the Lord, and there is none else; there is no God beside me: I girded thee though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah 45:5-7).

Now read also verse 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Yes, our church points out God. We do not teach a man-made version of God — one who can't do anything if man doesn't want Him to do it. Nor do we teach about a dead idol that cannot speak or hear.

II

The next specialty of our church is that we present the word of God — not man's tradition or theories. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy, 3:16, 17).

We also have a specialty that our Lord loved, "Husbands love your wives, even as Christ also loved the church, and gave himself for it."

Yes, my friends, we have a church that is one that has descended through the years from the church that Christ organized while He was here on earth. We do not offer a man-made organization but God's church. Our church dates beyond that of Luther and Wesley and Campbell. Our church dates back to Christ.

IV

Finally, we wish to show you your future home in our "open house" — if you are a child of God.

"In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:2, 3).

V

Now, my friends, a contractor usually gives free gifts at an "open house." Let me tell you of the free gifts offered at our church.

We offer Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

We offer Justification — "Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24).

We also offer eternal life. "But the gift of God's eternal life through Jesus Christ our Lord." (Rom. 6:23).

VI

When a contractor has "open house" he has free drinks for your refreshment. My friends, our church offers that refresh-

ment needed for your thirsty souls. Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst; . . ." (John 4:14) and ". . . if any man thirst, let him come unto me, and drink." (John 7:37).

VII

A contractor knows that you need to know the way in order to find these attractions and gifts, so he gives directions.

Our church knows that Matthew 7:13, 14 says: "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

And we know that Proverbs 16:25 says: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Since we know these things we must be careful to give you the proper directions so that you can partake of the free gifts and hear the word of God. Therefore we give you the way God gives. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the father but by me." (John 14:6).

Won't you come to our "open house"? The free gifts are offered to you.

Deity Of Christ

(Continued from page one)

the critics may whittle down or explain away the reply of Jesus, the Jews who heard him understood him to say he was God, Luke 22:66-71.

There is among certain schools an antipathy to the Johannine theology. Any quotation from John's theology is rejected at once. So, for argument's sake, I will omit, in this connection, any of John's strictly theological statements and confine the quotations to two of his historical testimonies.

"Therefore the Jews sought to kill him, because he not only had broken the Sabbath, but said that God was his Father, making himself equal with God," John 5:18.

"Equal with God." That is not taken from outworn creeds." It is in the inspired creed, the one to which Baptists have always subscribed. What new and larger

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as the testimony of those who heard the Master's words fall from his lips and were eyewitnesses of his work? The Jews utterly rejected the stupendous claims of Jesus, but they were not so stupid as to miss their significance. In their wrath they were too honest to say he did not claim deity.

"The Jews answered him saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." John 10:33.

They knew what blasphemy meant. To their minds Jesus was a blasphemer because he said he was God. No ambiguity there! This should settle the question of whether Jesus claimed to be more than a good man or a prophet. It creates the dilemma: Jesus was either more than a good man and a prophet, or he was neither a good man nor a prophet. As Anselm stated it: "He is either God, or not a good man."

Again, the supernatural personality of Jesus was the cause of his death. Had he been no more than human, the Jews would not have killed him. They slew him because he professed he was God. Now, an important rabbi denies both facts; that the Jews slew Jesus and that Jesus claimed deity. Within two months after the crucifixion of Christ, Peter told the Jews of their crime to their face:

"Ye have taken, and by wicked hands have crucified and slain."

He also in the same address proved the proposition that Jesus was the Messiah:

"God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:23, 36.

Rational people, accepting this record cannot consider Jesus simply a martyr. He was either a criminal and deserved capital punishment under the law, or he was the suffering servant of Isaiah, the Old Testament Messiah, by whose stripes we are healed.

Anent religious persecution: I belong to a denomination which has never shed any blood, except its own, for conscience' sake. In the interest of historical accuracy, and not to keep alive religious antipathies, it must be stated that the Jews were the instigators of persecution between Jews and Christians. Their hate knew no bounds when they had power. Their champion should be careful in laying charges of persecution at the door of Christians. Let him state the whole truth.

It is significant that Jesus always distinguishes his own relation to God from the relation of others to God. He speaks of "my Father" and of "your Father," but never includes himself in the expression, "our Father." You must face that fact in the Gospels. It clearly substantiates his unique sonship. He and those who wrote the record, knew that his sonship differed from that of others.

The exalted place occupied by Jesus in the New Testament is that which he himself took. This is the very thing which gives unity to the book. His subsequent followers have never, in sermon or creed, attributed more to him than he claimed and his inspired apostles believed.

Solomon was wise and great, but "a greater than Solomon was here," Matthew 11:42. Once Jesus demanded of the scribes whose son the Messiah was. They replied: "David's." Jesus then asked why David called him Lord, Mark 11:35-37. Jesus meant that he the Messiah, was the son of God in such a sense that the greatest of the Hebrew Kings called him "Lord." The Pharisees disbelieved but "the common people heard him gladly." Their common sense was impressed by the sincerity of the Master. In the same connection Jesus said: "Beware of the scribes." Today the common people are loyal to the deity of our Lord. They wait upon a ministry where his deity is honored. Alas! we must repeat the warning "Beware of the scribes."

The four evangelists all ascribed

CONVENTION PAPER ADMITS THAT SOME SBC COLLEGES PERMIT DANCING

From The Illinois Baptist, state paper for Southern Baptists in Illinois, we find the following, appearing in the column called, "Across the Editor's Desk":

QUESTIONS ABOUT BAPTISTS

Edgewood, Ill.
August 5, 1961

Brother Moore:

Information has come to me that many of our S. B. Seminaries and colleges allow and permit dancing.

This news was read by one of our members and they insist on trying to damage our Southern Baptist work.

The favour I am asking of you if possible is to enlighten our people by your paper of these false accusations.

We here in our small membership churches don't have the proof or any data to take the affirmative stand against such criticism.

Your Brother in Christ,
Henry Gillmore, Jr.

In all likelihood such critics as you mention would not believe anything they read if it did not coincide with their own notions. No Southern Baptist Seminary has dancing. Period. Not many Southern Baptist Colleges permit it. Colleges belong to the State Conventions — not the Southern Baptist Convention. Two years ago North Carolina state convention banned dancing in all their Baptist schools. —Editor

Our Comment:

Although this editor is writing in defense of Southern Baptist schools, he nevertheless makes a confession that at least some of the Southern Baptist-sponsored institutions permit dancing. And that is all the "critics" have ever contended; no one to our knowledge ever charged that every Southern Baptist school permitted it.

So we now have it "straight from the horse's mouth" that Southern Baptist money, given through the Cooperative Program, goes to support dancing on some Baptist college campuses.

ed to Jesus miraculous powers. He opened the eyes of the blind, unstopped the ears of the deaf, healed the sick, raised the dead. That distinguished Jewish scholar, Edersheim, whose open mind to the truth led him to Christ, has aptly said: "If he be not the Messiah, he has at least thus far done the Messiah's works. If he be not the Messiah, the world has not, and never can have a Messiah." I believe that any Jew who will divest himself of his prejudice and read with truth-seeking purpose "The Life and Times of Jesus" by Edersheim, will be convinced that Jesus was the Christ.

History presents many contrasts. One night, long ago, a scholarly and influential Jew came to Jesus and said, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." That is, he was so impressed by the miracles of Jesus and intimated that Christians unite with Jews on that basis. One lived in the time of Christ and knew; the other lives in a time when he has abandoned all hope of a Messiah, denied the miraculous and wrapped himself in the garment of doubt.

Did Jesus have the power of God? He said so. His own words are, "All power is given unto me in heaven and in earth." Vested with that authority, he gave a command which was foolhardy for anyone but God to give. In that command, he announced a formula which placed the Son and Holy Spirit on equality with the Father. Prior to this, he had said, "I and the Father are one." If they were one, Jesus not only had the power of God, but was God. To that effect is his statement to Philip, "He that hath seen me hath seen the Father."

Not only did Jesus profess to have all power, the apostles affirmed that the power in which they wrought miracles came from

Christ. "Aeneas, Jesus maketh thee whole; arise and make thy bed," Acts 9:33. Peter had previously disclaimed superior power or holiness in himself and ascribed the glory to Jesus, the Prince of Life. "And his name through faith in his name hath made this man strong," Acts 3:16.

Consider Jesus. He comes forward as the supreme and final Revealer of truth, superior to the scribes and even to Moses. He hesitates not before the most intricate moral questions. He is familiar with the scenery of the other world. He came from God, returns to God, knows perfectly the will of God, is "the way, the

(Continued on page 8, column 3)

Graham Heresies

(Continued from page two)

statement carefully and you will soon discover its fallacy. Notice "if he chooses." Can a man flap his arms and fly off like a bird, "if he chooses?" Can a man live (physically) without ever growing old and dying, "if he chooses?" Can a man lift a million pounds of dirt with his own two hands, "if he chooses?"

No doubt, Mr. Graham would deny these things as being within the scope of "if he chooses." However, he does not hesitate to place the greatest miracle of all within the scope of "if he chooses" — namely, the new birth! Man can, says Mr. Graham, be born from above, "if he chooses." Man can raise himself from spiritual death, "if he chooses." Man can dig himself from the depths of human depravity, "if he chooses." Man can come to God of himself (contrary to John 6:44), "if he chooses." Man can translate himself from the power and kingdom of darkness into the kingdom of God's Son, "if he chooses."

So Mr. Graham cracks his head down before the throne of old Dagon Free Will. God's choice is of no power, so far as Graham is concerned; it's all up to man's choice.

Why can't men see that the only reason man ever chooses anything that is right is because God has chosen to work such a choice in the man (Phil. 1:8, 2:13)? When will men stop exalting free-willism and believe the words of the Son of God: "No man CAN come to me, except the Father which hath sent me draw him" (John 6:44)?

"Which were born, not of blood, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, but of God." (John 1:12).

"It is NOT OF HIM THAT WILLETH, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16).

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DOCTRINE OF TITHING

ELDER FRED HALLIMAN
Bulolo, New Guinea

Tithing is based on the Biblical principle:

"THE TITHE IS THE LORD'S"

The above is the most important financial principle ever laid down. It is God's formula for financial success and has worked for centuries. When one, especially a Christian, comes to believe and practice the principle of returning to God one-tenth of everything God gives him in material wealth, he comes to realize very soon that he has discovered the key to the storehouse of God's riches in glory.

But someone usually objects: "But isn't tithing putting one back under the law—just as in the case of keeping the Sabbath?"

The answer is NO! That tithing doesn't place us back under the law, is indicated by two main things: 1. AT LEAST 400 YEARS BEFORE THE WRITTEN LAW WAS GIVEN, ABRAM TITHED TO MELCHIZEDEC. (See Gen. 14:17-20. Then read the New Testament Commentary on it in Heb. 7:1-10. Next read what Jacob promised God hundreds of years before the law was given. Gen. 28:20-22).

TITHING IS INDICATED AS THE NEW TESTAMENT PLAN FOR THE SUPPORT OF THE GOSPEL MINISTRY. (Read I Cor. 9:7-14). The OLD TESTAMENT ministry (priesthood) was supported by tithes. Num. 18:20-22 and I Cor. 9, teach that "EVEN SO" (or, exactly the same way) has the Lord ordained that the New Testament ministry shall be supported. NOTE it is not Optional — God has ordained this same plan.

WHY SHOULD A CHRISTIAN TITHE?

BECAUSE GOD SAYS TO DO IT. (I Cor. 9:7-14; Mal. 3:10). Also in Matt. 23:23, we see the Lord Jesus Christ placing His stamp of approval upon tithing, although He was condemning failure to attend to even more important matters. God commanded it; Jesus commanded it; have you commenced it?

BECAUSE TITHING IS A WITNESS THAT OUR HIGH PRIEST IS ALIVE FOREVERMORE. (Heb. 7:8). If the Orthodox Jews tithed to a human priest who is going to die, how much more ought we to tithe to Him who arose from the dead to be our High Priest forevermore.

BECAUSE TITHING IS THE KEY TO FINANCIAL PROSPERITY. (Mal. 3:10-11. Read also II Chron. 31:9-10; Rev. 3:9-10; II Cor. 9:6). If some one wants to argue that it is different now and God has changed His financial plans, read Mal. 4:6 and let it soak in good. This doesn't mean that God will make every tither a millionaire, but He will certainly keep him from being a pauper or welfare case. Do YOU have seemingly unsurmountable financial problems? The best advice to you is tithe!

BECAUSE GOD HAS BRANDED NON-TITHERS AS "GOD ROBBERS." (Mal. 3:7-10). If God considered failure to tithe



Fred T. Halliman

as thievery back in the days of Israel, do you think He considers it any differently now? (Mal. 3:6): "I'll start tithing when all my debts are paid" someone says. Remember, God is your first creditor; don't steal from Him to pay men.

BECAUSE THAT IS THE ONLY PLAN GOD HAS EVER GIVEN TO FINANCE HIS CHURCHES. The one thing that handicaps churches today is the lack of finances. This would not be true if every member brought His tithes into His church on His day. Why should a church get in the realm of begging? There would be no need of "Drives and pulls" in order to raise money if all the members tithed.

ONLY WHEN OUR TITHES ARE IN GOD'S STOREHOUSE CAN WE GO TO THE THRONE OF GRACE TO ASK HELP IN TIME OF NEED. For a person to pray for financial help when he won't tithe is to make a mockery of God. I had just as soon read John 3:16 and doubt what God says about eternal life and believe that I could fall out of grace as to read Mal 3:10 and doubt that. There is no difference. It is all God's word and we have no reason to doubt any of it being true.

Yet some believe they can manage better than God can, in that they believe they, by withholding the tithe, can get along better than obeying God in tithing. If you were working in a bank and were stealing from the bank every week and you knew that the president of the bank knew what you were doing, could you ask for a raise; and if you did, would you expect to get it? How then can you ask God for help when you rob or steal from Him? (Mal. 3:8-20).



Jesus — Priest

(Continued from page one) does He avail).

1. HIS PERSON: Who He Is.

Several requirements were demanded of priests in the Old Testament which find a greater fulfillment in Christ our Priest.

1. To be a priest, one must be born of the right family. In the Old Testament the "sons of Levi" received "the office of the priesthood" (Heb. 7:5). One must be a son of Levi.

Is Christ of the right family to be our Priest? He is a member of the HUMAN family (sin excepted). Again and again He is called the "Son of Man." He is a member of the family of GOD, for He said: "I am the Son of God" (John 10:36). As a member of the human family He can represent us before the Father and as a member of the Trinity He has access to the Father. Why will men trust in any other priest?

2. The Old Testament priests were to have no physical defects (Lev. 21:16-24). It is to be thought that the physical handicaps mentioned carry with them moral and spiritual meanings, as well. Spiritual priests who were "blind" to God's word, "lame" that they could not walk the way of God's commandments, with a "flat nose"

in which they had no spiritual discernment, "brokenhanded" that they did not really serve God, or a "dwarf" having never grown in grace were shut away from the altar.

Only Christ is free from these spiritual and moral ailments. He, though "tempted in all points as we are," yet suffered it "WITHOUT SIN" (Heb. 4:15).

II. HIS PERFORMANCE: What does He do?

This would take several messages to give a worthy explanation of the work of Christ as Priest. Briefly we would suggest the following as to Christ's priestly work:

He SAVES us by His sacrifice, "By Himself" He "purged our sins" (Heb. 1:3), made "reconciliation" or propitiation for us (2:17). "By His own blood . . . obtained eternal redemption for us" (9:12), "purged" our conscience from dead works to serve the living God" (v. 14) and "put away sin by the sacrifice of Himself" (v. 26).

He SECURES us by His ever living intercession at the Father's right hand (Heb. 7:25).

He SUCCORS us when we are tempted (Heb. 2:18 and 4:15-16).

III. HIS PLACE: Where does He now minister?

"Christ is not entered into the holy place made with hands, which are the figures of the true, but INTO HEAVEN ITSELF, NOW TO APPEAR IN THE PRESENCE OF GOD FOR US" (Heb. 9:24).

While priests have ministered and yet minister upon earthly altars and in the tabernacle and temple, Jesus Christ ministers in the holy places of heaven, and let us not forget the comforting words—"FOR US."

IV. HIS PERIOD: How long is He present?

From Num. 4:3 it would seem that the priests served from the age of 30 to 50 years old. For 20 years, unless death intervened.

"But this Man, because He continueth EVER hath an UNCHANGEABLE priesthood, wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He EVER LIVETH to make intercession for them" (Heb. 7:24-25).

He is "alive forevermore" (Rev. 1:18), a "Priest FOREVER."

V. HIS POWER: What does He avail?

I have already sought to show from sacred writ that Christ our only Priest saves us, secures us and succors us. Let me add one more detail. He is not only our Priest, but He is also a KINGLY priest, for He is a priest "AFTER THE ORDER OF MELCHIZEDEC" (Heb. 7:21) and Melchizedec was a KING-priest, the "king of Salem" as well as "priest of the most high God" (Heb. 7:1). It was prophesied of Jesus Christ that He would build the temple of the Lord (the spiritual temple, the church, Eph. 2:19-22) and that He would "be a PRIEST upon His THRONE" (Zech. 6:12-13).

He Who has all passion as our sacrificial Priest to save us, has all power as our sovereign King to keep us.

If you are without Christ you

THE SINS OF GOD'S PEOPLE ARE

"Covered"—Psalm 32:1.

"Removed as far as the east is from the west"—Psalm 103:12.

"Cast behind God's back"—Isaiah 38:17.

"Blotted out as a thick cloud"—Isaiah 44:22.

"Remembered no more"—Jeremiah 31:34.

"Cast into the depth of the sea"—Micah 7:19.

have no Priest and no sacrifice and no King. Take away the verses in Hebrews that speak of the priesthood of Christ, His sacrifice and His government in grace as king and you have woe-ful warnings like this:

"HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?" (2:3).

" . . . If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of JUDGMENT and FIERY INDIGNATION which shall devour the adversaries" (Heb. 10:26-27).

I cannot go on. I plead with you to commit your soul once for all into the wounded hands of Jesus Christ our ONLY PRIEST. Just now trust Him to wash your sins away and redeem you. Rom. 10:13.



Office Of Bishop

(Continued from page 1)

quires that a preacher be married — though, in most cases, it is best that he should; nor forbids him to marry again if his wife dies. (Let those who think that the requirement that a bishop "be blameless, the husband of one wife," demands that he be a married man, reflect upon the fact, first of all, that such a demand would require the immediate resignation of a pastor whose wife dies. Moreover, let these note, in the second place, that Titus 1:6 adds, "having faithful children, not accused of riot or unruly." If the foregoing requirement means that a bishop must be married, then this one means that it is not enough for a man to be married — he is not to be ordained as a bishop until he has children and they are saved. Let's try to be consistent, brethren.)

3. Vigilance, Sobriety, and Good Behavior.

These are given together in I Tim. 3:2. They are given in the Revised Version as meaning that the bishop is to be temperate, sober-minded, and orderly. And this version leaves out the reference to wine in the next verse. Temperance means self-control in everything. It involves total abstinence from that which is harmful or evil.

4. Hospitality.

Hospitality refers to entertainment of visitors in the home. In New Testament days hospitality was "a service specially necessary . . . when the Christian traveler was exposed to peculiar difficulties and dangers, and a duty, therefore, which was often insisted on" (Harvy. on Titus). Hospitality may not be so urgently necessary today, but it is none the less beautiful and beneficial.

5. Apiness To Teach

This includes both love for teaching and ability in it. This requires knowledge and the ability to impart it.

6. Peacefulness.

The qualifications that follow aptness to teach are given in the better translation as follows: " . . . no brawler, no striker, but gentle, not contentious." The bishop is not to have a disposition that tends to stir up strife. He is not to be by nature violent and combative, but a man of a gentle, forbearing spirit, adverse to quarrelling and dispute. See II Tim. 2:24. Yet he must contend for the faith, and fight evil.

7. Lack of Covetousness.

He must not be a lover of money, for the love of money is the root of all kinds of evil. He

must not put money above faithful discharge of the will of God.

8. Disciplinary Ability.

The test of this is the way in which he controls his own children, and the Scripture says if he cannot control them, he cannot care for the church of God.

9. A Seasoned Christian Experience.

The bishop must not be a novice, that is, one newly come to the faith. He must possess a considerable degree of Christian maturity.

10. Soundness In The Faith.

For the eight foregoing qualifications we have followed the epistle to Timothy, and have not tried to list everything mentioned in both epistles, taking it that in Timothy we have, in a general manner, all that is included in Titus. But the last stipulation in Titus we wish to notice. It reads as follows:

" . . . holding to the faithful word which is according to the teaching, that they may be able both to exhort in the sound doctrine, and to convince the gainsayers" (Titus 1:9).

This means that the bishop is to be one who holds to the Word of God in spite of all temptation to forsake it.

II. THE DUTIES OF THE BISHOP

The duties of the bishop are as follows:

1. To Rule The Church.

I Tim. 5:17; Heb. 13:7, 17. The ruling here, however, is not autocratic ruling (II Pet. 5:3), but only the rule of oversight and leadership. In our consideration of the church we have shown that the church is a democracy, receiving and excluding members, and managing its own affairs. And we have pointed out that "ruling elders," in the modern sense are not authorized by I Tim. 5:17.

2. To Teach.

I Tim. 3:2; II Tim. 4:2; Titus 1:9; Heb. 13:7. This is the principal work of the preacher. Nothing should be allowed to interfere with it. If he fails in this, he has failed in all. Everything else is secondary to the work of teaching.

3. To Shepherd The Flock.

EPH. 4:11. In this passage we have the bishop called a pastor. This means that he is a shepherd. He is to have the same interest in and unselfish devotion to his flock as was the case with the ancient shepherd and his sheep. He is to feed them, shield them from danger, comfort them in distress, and strengthen them (Continued on page 5, column 4)

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ADOPTION

By C. H. SPURGEON

(Second Installment)

First, ADOPTION — THE FACE OF IT.

Adoption is that act of God, whereby men who were by nature the children of wrath, even rebels, and were of the lost and ruined race of Adam, are brought into the pure grace of God, separated out of the evil and dark family of Satan, and brought actually and virtually into the family of God; so that they who bear His name, share the privileges of His grace, and they are to all intents and purposes the actual offspring of God.



Spurgeon, as he looked at the beginning of his ministry.

Adoption is an act of pure grace, and man can never have a right in himself to become adopted. If I should receive the inheritance in my own right—but such as I have no right what to be a child of God, and by no possibility claim so a privilege in and of my adoption is the pure gratuitous effect of divine grace, and not of any works of man. Adoption might be by works of the old covenant; but I do not suppose adoption to be of the old covenant at all. I imagine a man keeping the law perfectly, and being justified if Adam had not fallen; even upon such a supposition, he himself would have had no right to adoption—he would have been only a servant, not a son. Above all controversy, that glorious act whereby God makes us of His family, and brings us to Jesus Christ as our great head, that so we may be His children, is an act of pure

grace. It would have been an act of sovereign grace, if God had adopted some one out of the best families; but in this case he adopted one who was a child of wrath, one who was tried in high treason; we are all the same, and are born into the world as natural heirs of one who rebelled against his Maker, who rebelled against his Lord. Yet this—*notwithstanding the fact of our parentage, born of a man who stole the fruit from his garden—born of a proud man who dared to rebel against God—*notwithstanding all**—God has put us into the family. We can well conceive, that when God considered our vile original nature, he said within himself, "How can I put these among His children?" With what gratitude should we remember that, when we were of the very low estate, grace has put us into the family of the Saviour's family, and we give all thanks to the Father, who overlooked the darkness of the pit whence we were taken, and which passed over the darkness of our fathers, and whence we were hewn, and put us among the chosen of the living God. If a man should adopt any into his family, it would likely be by the grace of some lords—at any rate, he would scarce take a child of some common felon, or a gipsy child, to adopt him into his family; but God, in this adoption, has taken the very worst of men, and has confessed that they are the vilest of creatures, and dreamed he would have them as His children. They say of themselves—

The Attributes Of God

By ARTHUR W. PINK
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A new edition of this very choice work is just off the press. In seventeen stimulating chapters, Mr. Pink deals with the following attributes of God: Solitariness, decrees, knowledge, foreknowledge, supremacy, sovereignty, immutability, holiness, power, faithfulness, goodness, patience, grace, mercy, love and wrath. In the final chapter he considers our contemplation of God as the highest possible engagement of heart and mind.

God. Suppose a judge of the land should have before him some traitor who was about to be condemned to die; suppose that equity and law demanded that the wretch should shed his blood by some terrible punishment; but suppose it were possible for the judge to step from his throne, and to say, "Rebel thou art, but I have found out a way whereby I can forgive thy rebellions: man! thou art pardoned!" There is a flush of joy upon his cheek. "Man! thou art made rich: see, there is wealth!" Another smile passes over the countenance. "Man! thou art made so strong that thou shalt be able to resist all thine enemies." He rejoices again. "Man!" saith the judge at last, "thou art made a prince; thou art adopted into the royal family, and thou shalt one day wear a crown. Thou art now as much the son of God as thou art the son of thine own father."

You can conceive the poor creature fainting with joy at such a thought; that he whose neck was just ready for the halter should have his head now ready for a crown—that he who expected to be clothed in the felon's garb, and taken away to death, is now to be exalted and clothed in robes of honour. So, Christian, think what thou didst deserve—robes of shame and infamy—but thou art to have those of glory. Art thou in God's family now? Well said the poet—

"It doth not yet appear,
How great we must be made."

We do not know the greatness of adoption yet. Yea, I believe that even in eternity we shall scarce be able to measure the infinite depth of the love of God in that one blessing of "adoption by

SEND THE TO OTHERS

Jesus Christ unto himself, according to the good pleasure of his will.

"Still, methinks that they will be holy, righteous, and faithful, and therefore, doubtless, God adopted them on the foresight of that." That is an objection I often have to reply to. Suppose my friends, you and I should take a journey into the country one day, and should meet with a person, and should say to him, "Sir, can you tell me why the sails of yonder windmill go round?" He would of course reply, "It is the wind." But, suppose you were to ask him, "What makes the wind?" and he were to reply, "The sails of the windmill," would you not just think that he was an idiot? In the first place, he told you that the wind caused the revolution of the sails, and then, afterwards, he tells you that the sails make the wind—then an effect can be the parent of that which is its own cause! Now, any man you like to ask, will say, that faith is the gift of God—that good works are God's workmanship. Well, then, what is the cause of good works in a Christian? "Why, grace," they say. Then, how can good works be the cause of good works in a Christian? "Why, grace," they say. Then, how can good works be the cause of grace? By all that is rational, where are your heads? It is too foolish a supposition for any man to reply to without making you laugh, and that I do not choose to do! and therefore, I leave it.

I say again, beloved, if the fruits upon a Christian be caused by the root, how can the fruit, in any degree, be the cause of the root? If the good works of any man be given him of grace, how can they, by any pretence whatever, be argued as the reason why God gives him Grace? The fact is, we are by nature utterly lost and

THE MASTER'S SANDALS

Are you walking in His footsteps,
In the footsteps of my Lord?
Can you wear the Master's sandals,
Walking with His Holy Word,
Preaching daily in the temple
To the rich, the poor, and all?
Are upon your feet His sandals?
Do they fit or are they small?

If you wear the Master's sandals,
Walking daily as you should,
Then the world will persecute you
Though your deeds for Him be good.
They despise the shoes you're wearing
For they first despised Him.
Faint not when the foe is roaring,
In His shoes there's strength to win.

There be few who wear His sandals
In this world of sin and doubt
Where we dwell in contemplation
While temptations lie about.
But when we wear His sandals
'Til fair Heaven we behold,
He'll exchange those way-worn sandals
For a crown of shining gold.

—Eleanor F. Bragg

ruined, and there is not a saint in heaven that would not have been damned, and that did not deserve to be damned in the common doom of sinners. The reason why God hath made a distinction is a secret to himself! he had a right to make that distinction if he pleased, and he has done it. He hath chosen some unto eternal life, to the praise of his glorious grace; he hath left others to be punished for their sins, to the praise of his glorious justice; and in one as in the other, he has acted quite rightly, for he has a right to do as he wills with his own creatures. Seeing they all deserved to be punished, he has a right to punish them all. So too, as he hath reconciled justice with mercy or mated it with judgment, he has a right to forgive and pardon some, and to leave the others to be unwashed, unforgiven, and unsaved—wilfully to follow the error of their ways, to reject Christ, despise his gospel, and ruin their own souls. He that does not agree with that, agreeth not with Scripture. I have not to prove it—I have only to preach it; he that quarrelleth with that, quarrelleth with God—let him fight his quarrel out himself.

(3rd Installment Next Week)

Office Of Bishop

(Continued from page four) when weak.

4. To Administer The Ordinances.

It seems in keeping with the

nature of the bishop's office to consider the administration of the ordinances as a peculiar function of bishop. And, as we have remarked before of baptism, so we may now say of both baptism and the Lord's Supper, that we have no certain indication that any but bishops ever administered them.

(From "A Systematic Study of Bible Doctrine" by Simmons. \$4.00.)

"Precious Promises"

(Continued from page one) thoughts that I have to offer concerning these promises of God. First of all, I would remind you that God always remembers His promises. That isn't true of man, it hasn't always been true of you, and it hasn't been true of me. Sometimes you have forgotten, and you haven't been able to recall; possibly you have been honest in regard to it, and yet you have forgotten some of the promises that you have made. But that isn't so of God, God always remembers His promises. Listen:

"For he remembered his holy promise, and Abraham his servant."—Psa. 105:42.

As I say, sometimes you and I forget our promises. Maybe we make them so lightly or so glibly, that they don't register too well within our mind. But regardless of the reason for it, the fact remains, even though we may be honest about it, sometimes we do (Continued on page 6, column 1)

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"The Rules Were Different"

One of our colporteurs, some years ago, abroad, was selling his Testaments, when the priest of a parish said to him, "Your books say a very great deal about pardon, but I do not see much in them about confession."

The colporteur was about to reply, when a public notary who was present, taking up the Testament, said to the priest, "Ah, my dear sir, what you say is very true, the New Testament does not say much about confession to priests; do you not remember that Jesus Christ saved the dying thief without the help of a priest, and that Stephen, when he was stoned, was not shriven by a confessor, but entered glory without a priest!"

"Ah," said the priest, "but the rules of the church were very different in those days from what they are now."

Full surely they were! We will go back, however, to the primitive times, and as the dying thief said, "Lord, remember me," so

will we turn our eyes to that once crucified Saviour, sitting in the highest heaven, and breathe the self-same prayer, "Lord, remember me;" and as Stephen looked up directly into heaven, and found peace even amidst that stony shower, so on our dying bed, our glance shall be to the Christ in the open heaven; and we shall find rest in our last hours.

Blessed be God, the doctrine of justification by faith is now openly declared that priestcraft cannot hold us captives. The nations no longer need to crouch at the feet of shaveling impostors. Now that there is a fountain open, we can say, "Begone, ye priests, the whole herd of you, to which ever church ye belong; we who have believed are truly priests, every one of us, and ye are more pretenders. We have done with you; a plague and curse to humanity have ye been too long, and the gospel ends your detestable trade." —C. H. S.

"Precious Promises"

(Continued from page 5)

forget the promises that we make. But not so with God. I am glad that I can remind you of this truth, that as God remembered His promise that He made to Abraham, so God remembers every promise that He has ever made to the sons of men.

Not only does God remember His promises, but God is faithful to every one of His promises. Again, this is different to each of us, for sometimes while we do remember them, we don't want to be faithful to them. That isn't true of Almighty God, but rather the Word of God makes it clear that God is faithful to each and every one of His promises. We read:

"Let us hold fast the profession of our faith without wavering; for he is FAITHFUL that promised." —Heb. 10:23.

In other words, the one who made the promise is faithful unto his promise.

It is wonderful to remember that the God we serve is a faithful God. In many ways have I noticed in the Bible His faithfulness, but this is one that stands out above everything else when I remind you that God is faithful to the promises that He has given.

Then I will go further and remind you that God's promises are all going to be performed in due season. Just as there is a season for planting and a season for harvesting, so there is a season for the fulfillment of the promises of Almighty God, and there is not a single promise of God but what in due season shall come to fruition.

We read: "Behold, the days come, said the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." —Jer. 33:14.

God had made some promises to the house of Israel, and He had made some promises to the house of Judah — that is, to the northern and to the southern kingdom of the Jews. Now he says, "The day will come that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." In other words, there was a set season whereby God was going to fulfill His promise, and He was reminding both Israel and Judah that though He may tarry, and though He may seemingly put off the hour of the fulfillment of the promise, that ultimately He is going to fulfill the promise that He has made. I tell you, beloved, there is not a single one of God's promises but what will be fulfilled in due season.

I will remind you of the promise concerning the coming of the Lord Jesus Christ. We read in the book of Genesis about the first promise that was ever given concerning the coming of the Lord Jesus Christ. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." —Gen. 3:15.

Now that is the fountainhead of all prophecy and that is the first promise of the Word of God relative to the Lord Jesus Christ. Beloved, I imagine that every Jewish girl looked forward from that time on with the hope that she might be chosen to be the mother of our Lord. For four thousand years men and women of the Old Testament looked forward to His coming, and I imagine sometimes their faith became dim, and they wondered why God put off the coming of His Son. You know, God had a time for Jesus to come, and God was working toward that end, and when that time came, the Lord Jesus Christ was born. We read:

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

As I say, maybe many of those Jews thought God was slack concerning His promise, but when the time came for the fulfillment of this promise, God saw to it that it was fulfilled. In other words, as I have said, every promise will be fulfilled in due season.

Sometimes it looks like God makes us wait a long time. Sometimes it seems to us that God is making us to exist a long time, when we should have the fulfillment of some promise, but may I remind you, just as the Jews waited for the coming of the Son of God until God's time and Jesus Christ was then born, so all of God's promises will be performed and come to fruition in due season.

I want you to notice not one single promise that God has ever made will fail. Don't you wish it could be said of you, as you look backwards across your life that everything you had ever promised, you lived up to? Don't you wish it could be said of you, that

you had never failed in a single promise you had made? Don't you wish it could be said of you, that there had never been a promise you had made that you had ever broken in any wise at all? I will remind you though that can't be said of you, it can be said of Almighty God, for not one promise that God has ever given has ever failed in any wise at all. We read:

"And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you." —Josh. 23:14.

Now this was taken from among the last words of Joshua as he was counseling the children of Israel after having led them into the land of Canaan. He reminds them that not one thing has failed of all the good things God has promised unto them. In other words, not one promise of God had failed. Not one time had God failed to keep His promise.

Notice again:

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised; there HATH NOT FAILED ONE WORD of all his good promise, which he promised by the hand of Moses his servant." —I Kings 8:56.

This was spoken at the time when Solomon was dedicating the temple he had built. He is saying unto them that of all the promises God had made, God had not failed in any of the promises that He gave through Moses unto the children of Israel.

Beloved, doesn't it help you, and bless your heart to know that you are serving a God who is a promise-keeping God — a God who never allows a single one of His promises to fail or to come short of being fulfilled.

Another general thought that I want you to notice is that we are not to stagger at God's promises. Now sometimes it seems like they are great enough that we would stagger concerning them. Look, if you will, at Abraham. Certainly it would look like Abraham ought to stagger at those promises that were given him. I see that old man as he is sitting out in front of his tent one day with a piece of wood perhaps three feet long in his hand, and he is whittling and hollowing it out in such a way that it rocks backwards and forwards. I say to him, "Now, Abraham, what are you doing?" and he says, "Oh, I am making a cradle." I say, "Are you getting ready for some of your servants? Are they going to have a baby in their home?" Abraham says, "No, no, we're going to have a baby in our home." I say, "Abraham, do you mean that you are going to adopt a baby?" He says, "Oh, no, I am not thinking about that. We are going to have a baby born in our own home." I begin to laugh for I think Abraham is joking, but I see that there is a look of earnestness on Abraham's face. There is an expression about him that shows he means what he says. I say, "Abraham, what are you talking about? You know this is an impossibility. Here you are nearly a hundred years of age, and your wife ninety years old. How in the world could a woman ninety years old give birth to a child? You know you are jesting relative to the matter of the birth of your child." Abraham says, "Well, all I know is God said it, and I believe exactly what God says shall come to pass."

Beloved, if there should have been a man to stagger at the promises of God, it should have been Abraham. If ever there should have been a man who said that it can't be so, it was Abraham. All nature was against the birth of that child. Biologically and physiologically, Sarah could not have a baby, yet that baby was born in God's appointed time. Why? Because God said it, and God worked it out according to His promise. Abraham never doubted for one moment. He never staggered at the promise of God. Listen:

"He STAGGERED NOT at the

promise of God through unbelief; but was strong in faith, giving glory to God." —Rom. 4:20.

In the preceding verse, we read: "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the DEADNESS OF SARAH'S WOMB." —Rom. 4:20.

Considering Sarah, she was a dead woman so far as the birth of a child was concerned, yet God said she was going to have a baby, and that baby was born and Abraham never doubted for one moment's time that that child was going to be born. What shall we say about it? He staggered not at the promise of God.

II

SOME PROMISES.

Now having observed these general thoughts concerning all of God's promises, let's notice a few promises in particular.

First of all, I would like for you to notice that God promises eternal life. We read:

"And this is the promise that he hath promised us, EVEN ETERNAL LIFE." —I John 2:25.

I want to tell you, beloved, it is enough to make us stagger sometimes just to remember that God has saved us, and all Hell can't take us out of His hands after He has saved us. I will grant you that it is enough to make us stagger sometimes just to remember that God has promised eternal life, and nothing in this world can take us away from Almighty God, and yet that is the promise that He has given to us.

The Apostle Paul spoke of the same thing when he said:

"In hope of ETERNAL LIFE, which God, that cannot lie, promised before the world began." —Titus 1:2.

Beloved, I tell you, if you have salvation, you have eternal life. If you are a child of God, you are always going to be a child of God. If you have experienced the new birth, you are never going to be unborn and become a child of the Devil again. If you have been adopted into God's family, the Devil can never take you out of the family of God. Beloved, He promised eternal life, and the God who promised it cannot lie, and we have every reasonable assurance that our salvation is an everlasting salvation.

Now, beloved, I think about some of these Arminians who talk about a fellow being saved today and lost tomorrow. They talk about a fellow being saved and then going to Hell by sins that he may commit thereafter. They talk about a man being saved and then falling from grace. I tell you, beloved, that man doesn't know the Bible; he doesn't know a thing about the promises of Almighty God, because God has promised life, not just as long as we live faithfully, but He has promised to us eternal life. Now I thank God for this promise of everlasting life.

Then I would like for you to notice that He has given to us a promise of peace. Listen:

"Therefore being justified by faith, we HAVE PEACE with God through our Lord Jesus Christ." —Rom. 5:1.

Beloved, this old world doesn't

know much about peace. It never has known much about peace as far as that is concerned. The matter is, all down through the ages this world hasn't known anything about peace. H. G. Wells, the English historian, says that in six thousand years of earth's history, there has only been a few years of peace. This world doesn't know much about peace.

But, beloved, I am telling you though how an individual can know peace, and that peace is found in Jesus Christ, because God has promised it. We read:

"Grace unto you, and peace from God our Father and the Lord Jesus Christ." —II Thess. 1:4.

How do we get peace? By getting grace. Where do we get grace? From God the Father and from the Lord Jesus Christ. Now to get grace and peace. As I have often said, you have to have the grace of God before you can have the peace of God, and God's grace who has received God's grace, it is a blessing to me to know that God has promised peace to those who believe on His Son, Jesus Christ.

I ask you, are you at peace with God? Do you have that peace that passeth understanding? When you are alone by yourself, do you put your hand upon your bosom and say, "I know that Redeemer liveth?" Do you have any doubt that would be the cause if you were to die today? I tell you, beloved, if you are saved, you have an assurance you have a peace, you have a quietude that this world cannot begin to explain or understand. I am ready to admit that there are times when we have our troubles and our difficulties and our problems. I am ready to admit that these are the experiences of everyone of us from day to day, but if you are saved, you get off alone with your God and your Bible, you can know that there is a peace that is flooding your soul that comes from God.

As the old song says: "Sweet peace, the gift of God, love."

How I thank Him and praise Him for the promise we have of peace — inward peace, sweet peace, peace that cannot be taken from us — peace that is ours when removed — peace that is what Jesus Christ. That is what He has promised to us.

He has also promised forgiveness of sins. The one thing that ought to trouble the unsaved man more than anything else is sin. That is what was troubling Adam in Genesis 3. That is what was troubling him when God looked down upon him and said, "Where art thou?" That was the thing that was troubling Adam when he gathered together and made clothes to cover his nakedness. I tell you, beloved, it was the question of sin that was bothering him, and beloved, from that time down to this, every man when he sits down guilty and reverently before God, troubled with that same sin — the forgiveness of his sins.

But, beloved, we have a promise that we can fall back upon. Listen:

"Come now, and let us reason together, saith the Lord; though your sins be as white as snow, they shall be as red like crimson, they shall be as wool." —Isa. 1:18.

How bad a sinner are you? Worldly sinner? Vile, vicious sinner? Thank God for the promise: "Though your sins be as white as snow, they shall be as red like crimson, they shall be as wool." Every once in a while some body will say that he has been a bad sinner. There have been two individuals who told me they had sinned so much they thought God couldn't save them. Beloved, there isn't a qualification in the Bible as to how much sin a man has to be guilty of for God to save him. The promise is: "Though your sins be as white as snow, they shall be as red like crimson, they shall be as wool." That is God's promise as to forgiveness of sin.

(Continued on page 7, column 1.)

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Precious Promises"

Continued from page 6) ... I will be merciful to their iniquities...

God says, "I won't ever remember your sins. I won't ever remember your iniquities. How black are they? How have you been? God says, 'I will forget them.'"

When the Lord Jesus would comfort His disciples just prior to His crucifixion, He said to them: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: it is not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

On the day when His disciples followed Him outside the city of Jerusalem and they saw Him on top of Mt. Olivet as He lifted Himself up little by little until He was lost as a speck in the sky, they must have shielded their eyes from the sun to follow with longing gaze their loving Lord as He disappeared within the skies. As they looked up, the Word of God says that an angel appeared and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

They had seen Him go up into the skies, and the promise was that they would see Him come back as He went away. I tell you, beloved, we have a promise that Jesus Christ is coming back—a promise concerning the second coming.

Then on the night when the Lord's Supper was instituted, that Supper not only had a backward look to His death, burial and resurrection, but that Supper had a forward look, and that forward look was a look relative to His coming back again. We read:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME."—I Cor. 11:26.

Every observance of the Lord's Supper is a promise again of the coming of Jesus Christ.

Now, beloved, these are some of the precious promises given in the Word of God. I could enumerate many, many others, but I do pause to enumerate these: the promise of eternal life, the promise of peace, the promise of forgiveness of sin, the promise of temporal blessings, and the promise of the second coming. Beloved, I say to you, I want you to know that God remembers His promises, God is faithful concerning His promise. His promises will all be performed in due season. Not one of those promises will fail, and we are not to stagger at the promises of God.

III THE UNSAVED'S REACTION TO PROMISES. The unsaved scoff and mock at the promises. The unsaved don't accept the promises. Peter talked about people who made fun of the promises, for he said: "Knowing this first, that there shall come in the last days SCOFFERS, walking after their own lusts. And saying, Where is the promise of his coming: for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—II Pet. 3:3,4.

Peter said that there would be people who would scoff at the second coming—that Jesus Christ was coming back again. Brother, sister, that is the attitude the unsaved man takes toward all the promises. In contrast, the saved will take the same position that

and the result was that God kept His promise.

I want to give you another promise and that is the promise of the second coming of the Lord Jesus Christ. Do you believe He is coming back to this world? Do you believe the Lord Jesus is coming back some of these days? You say, "Yes, Brother Gilpin, I believe He is coming out yonder in the future. He is going to come." I don't know how far in the future it is, but He is coming. I would remind you that we don't know the day nor the hour wherein the Son of man is coming, but thank God, He is coming.

When the Lord Jesus would comfort His disciples just prior to His crucifixion, He said to them:

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

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Peter said that there would be people who would scoff at the second coming—that Jesus Christ was coming back again. Brother, sister, that is the attitude the unsaved man takes toward all the promises. In contrast, the saved will take the same position that

Abraham did. He may say, "I don't understand how it can be possible, but I won't stagger at unbelief. I will just take His Word, and believe that He will fulfil it in His own sweet time."

CONCLUSION

I ask you, to whom does God give His promises? Somebody may say, "He gives them to everybody in a promiscuous, general way. No, He doesn't, beloved. God's promises are only given to whom God calls. Listen:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

Beloved, God's promises are to those whom God is to call. If God has revealed His truth to you through some promise, it is because of the fact that you are one of those whom the Lord shall call. How I praise and thank Him for this truth, and I rejoice for the blessed, precious promises of God, that those promises are for those whom the Lord shall call.

Has He called you? Are you one of those whom He has called? If so, rejoice and thank God because of it.

May God bless you!



Mistakes Of Modernists

(Continued from page one)

(A distinction should be made between the thinker and the scholar.) There be men who are in no sense scholars but who are deep thinkers. They may be laborers in factories, blacksmiths at the forge, farmers remote from universities—men endowed with massive minds, men who have brooded long upon the great questions of origin and destiny, divine sovereignty and free will, nature and revelation. Indeed, the most original mind I ever knew was that of a man who never attended college. He was a devout believer in the supernatural; had the child-like faith which Jesus commended.

ANOTHER MISTAKE OF THE MODERNISTS IS IN SUPPOSING THAT THEY HAVE A MONOPOLY OF THE BEST SCHOLARSHIP.

Their claims of scholarship are bold; their proofs are invalid. Such is their intellectual arrogance that they have denied the scholarship of the Bible-believing pastor who doesn't agree with them; that is, an overwhelming majority of the pastors. It had been my impression that the pastors represented the best in those denominations; in character, piety, common sense, scholarship and general ability. Heretofore, we have thought they were chosen for the office because they possessed those qualifications. Now we are told they are administrators but not scholars. That is the Modernist method of answering the conservatism of the pastors; no proof, simply an unwarranted, and I believe unjust, assertion.

But apart from the pastors whose scholarship is now challenged by rectors of whom we never heard before; what have these rectors with which to impeach the scholarship of Richard Chenevix French, who hurled back the assaults on the miracles and vindicated the supernatural in the Gospels; Alexander Balmain Bruce, professor of Apologetics in Glasgow, who accepted and expounded the miraculous element in the Gospels; Ira M. Price of the University of Chicago; whose ample testimony from the monuments, all corro-

borate the Bible; George P. Fisher of Yale University, whose scholarly work on "The Grounds of Theistic and Christian Belief" stands like a Gibraltar against the pop-gun shots of radicals; Francis Smith, distinguished scientist of the University of Virginia, whose book, "Christ and Science" proves as supernatural a Christ as the most orthodox could claim; J. Gresham Machen of Princeton Theological Seminary, whose lectures would convince any unbiased scholar that the supernatural Jesus of the Gospels was the source of Paul's doctrine of redemption; David Smith, whose large and scholarly volume, "The Days of His Flesh," establishes the fact that the Christ of the conservatives is the Christ of the Scriptures; Sir William Ramsay, whose superb scholarship was devoted to investigating the accuracy of Luke and Paul and who confirmed them in every disputed issue; S. L. Bowman whose monumental volume on "Historical Evidence of the New Testament" perhaps no Modernist has read, and no one can refute; and A. T. Robertson's "Luke the Historian in the Light of Research" which demonstrates that the critics are wrong and Luke is right in the birth-story and every other particular. These are scholars whom the Modernists would be proud to claim. They are unable to disqualify these scholars or to answer them.

AGAIN THE MODERNISTS ARE MISTAKEN IN SUPPOSING THAT THE VIRGIN BIRTH WAS NOT BELIEVED BY CHRISTIANS FROM THE BEGINNING.

One of them declared a while ago that it was a dogma "clamped upon the Church in the Dark Ages." That is surely a reckless statement without any historical support whatever. One to make it might be convicted of living in "dark ages." The virgin birth is in the Apostles' Creed. Adolf Harnack has shown that the Apostles' Creed "can, in its present form, be traced back with certainty to the beginning of the sixth or the end of the fifth century." It existed in a somewhat different form before the beginning of the Dark Ages, the fall of Rome (476). In every form in which it existed it contained the doctrine of the virgin birth. The Council of Nicea antedated the fall of Rome one hundred and fifty-one years. That Council unequivocally affirmed the doctrine of the eternal deity of Christ in these words: "We believe in one Lord Jesus Christ, the only Son of God, begotten of the Father, the only begotten of the essence of the Father, God of God, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made in heaven and on earth; who for us men, and for our salvation, came down and was incarnate, and was made man." This was in the year 325. It is indisputable as to date and contents. How can a man who preaches to an intelligent congregation, which believes in a creed, have the effrontery to locate the origin of that article of their creed in the Dark Ages? And he prates about scholarship! His fellow denominationalists may well blush, and many of them do.

The fact is that this doctrine was held by post-apostolic Christians long before there were any church councils or creeds. Ignatius of Antioch, said about the year 110: "He was truly of the race of David according to the flesh, but the Son of God by Divine will and power, truly born of a virgin." Celsus, a Greek philosopher, wrote a book against Christianity about the year 178. His testimony evidences, by its opposition, what was the settled faith of the early Christians. He ridicules them for believing and teaching the incarnation by means of the virgin birth. He especially refers to Joseph's dream and to the genealogies of Matthew and Luke. Concessions made by an enemy are important in historical investigation. The difference between Celsus and the Modernists is that while they both deny the miraculous conception, Celsus admitted that it

We Covet Your Prayers!

was taught in Matthew and Luke and believed by the Christians in the first century after Christ. The Modernists would say with Celsus: "What need was there to breathe into the womb of a woman?" Let them also concede with Celsus that the earliest Christian faith believed that as a fact, and then frankly admit that they depart from the faith. Let them not try to have others believe they represent the faith and facts of early Christianity. Let them acquire the scholarship and candor of the liberal and somewhat radical Hastings' Dictionary when it says: "Indeed, the wide-spread belief of the early Church in the Virgin Birth can be reasonably accounted for only by the occurrence of the fact itself." Let us say with the same great book: "Supernatural conception appears a really befitting and credible preface to a life which was crowned by resurrection from the dead."

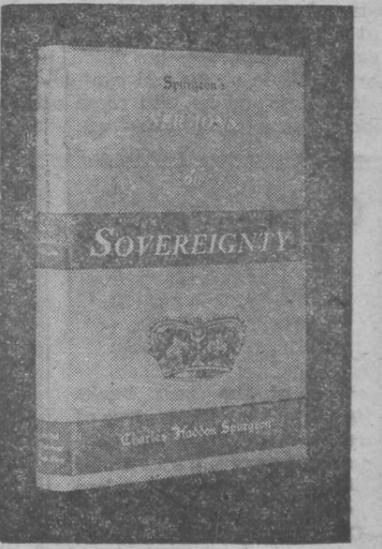
AGAIN, THE MODERNISTS ARE MISTAKEN IN SUPPOSING THAT THEY HAVE DISCOVERED ANY NEW TRUTH.

The only thing new is the historical anacronisms which some of them perpetrate upon the public. Certainly their views of Jesus are not new. Their human Jesus is no discovery of modern research. The French skeptics and the German critics have said what they are saying, and said it better. The Ebionites, before the close of the first century, denied the reality of Christ's divine nature and held him to be merely a man. The Arians, who were condemned at Nicea in Bithynia, denied the eternity of Christ, asserting He was a created being. The Nestorians denied the real union between the divine and the human natures in Christ, making it a moral rather than an organic one; and Nestorius was removed from the Patriarchate of Constantinople for his heretical theory in 431. There was then more discipline for false doctrine than now. In short, the Modernists are rehashing old views about Jesus—views which are incompatible with the Gospels, which have never been acceptable by a majority of Christians, and for which men have been disfellowshipped.

The orthodox view is that of the New Testament, viz.: that in Jesus Christ there are two natures, a human nature and a (Continued on page 8, column 1)

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Mistakes Of Modernists

(Continued from page 7) divine nature, and that you cannot divide the person or confound the natures. This is at once a divine revelation and an inscrutable mystery. The New Testament says as much: "(Without controversy great is the mystery of godliness): God was manifested in the flesh." Mystery is no disproof of reality, no barrier to faith. It is evidence of reality and invitation to faith.

"Strong Son of God, immortal love, Whom we, who have not seen Thy face, By faith, and faith alone, embrace, Believing where we cannot prove.

"Thou seemest human and divine, The highest, holiest manhood thou; Our wills are ours, we know not how; Our wills are ours to make them thine."

STILL ANOTHER MISTAKE OF THE MODERNISTS IS IN SUPPOSING THAT THEIR THEORY IS WORKABLE.

The proof of the pudding is in the eating; some have eaten the Modernist pudding and have been made very sick. The tree is judged by its fruits. If Modernism is what its advocates claim, the results should appear in churches where it is preached. On a recent Sunday I preached at a church in Boston, and the Lord's Supper was observed at the close of the service. More

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than 1,300 people partook of the Supper. This church's pulpit gives forth no uncertain sound. It has always been loyal to the Supernatural Jesus. On the way to the hotel from the church, I passed by King's Chapel, the oldest Unitarian Church in the United States, and one highly endowed. They observe the Episcopal forms and were partaking of the Lord's Supper. A count showed forty persons present. People have doubts enough of their own. On the Lord's Day, in the Lord's House, from the Lord's servant they need faith and they want it. They hunger and thirst for a constructive program, a positive gospel. Negations are wearisome; affirmations are heartening. It is unprofitable employment for a minister to use the time intended for declaring the whole counsel of God in metaphysical vaporings and speculative gymnastics. The people wait for the "word of the Lord."

By the time one is set apart to the regular gospel ministry he should have passed through the transitional period of doubt and have reached a degree of certainty concerning those things wherein he has been instructed and which he is ordained to preach. Should further doubts arise, let him believe his beliefs and doubt his doubts. Let him go among the sorrowing and sinning masses, put his heart against the pulsing heart of humanity, be much in prayer, Bible study and evangelistic effort, and he will come off more than a conqueror—win for

himself the fight of faith and have surplus strength to help others in their battles.

FURTHERMORE THE MODERNISTS ARE MISTAKEN IN SUPPOSING THAT THEY ARE DOING MORE GOOD THAN HARM.

1. They are stirring up a few radical men, who are as extreme on one side as the Modernists are on the other, to give utterances to as foolish, though not as destructive sentiments, as the Modernists. 2. They are raising unnecessary questions in the minds of many who wonder what it is all about; who cannot understand how men ordained to preach the New Testament should devote their time to dissecting it and explaining it away. 3. They are diverting their attention, and that of others, from the practical and pressing problems of Christianity, to criticism and controversy. 4. They are, unintentionally I wish to believe, reflecting upon the character and candor of Jesus who taught us to believe the unseen and inscrutable and said he was too honest to permit us to be deceived: "If it were not so I would have told you." 5. They are sowing discord and disturbing the "peace of Zion" by preaching "another gospel" which is no gospel. Paul's words come to mind: "There be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8f. 6. They are doing irreparable injury to the souls of lost men. A Jesus who was not as truly God as man, is disqualified as the mediator; he cannot by his death on the cross reconcile a holy God and sinful man. A salvation by character is no salvation. It dooms the race to destruction: "For all have sinned and come short of the glory of God." The universal conscience of man testifies that he is a sinner. An observation of universal history testifies that man cannot redeem himself. The Bible and Christian experience testify that man cannot establish his own righteousness but must submit himself to the righteousness of God "which is by faith in Jesus Christ."

"There is but One who ne'er rebelled, But One by passion unimpelled By pleasures unenticed;

"He from himself his semblance sent, Grand object of his own content And saw the God in Christ."

If salvation is by character what becomes of the woman taken in sin, or of the woman of Sychar; of Zaccheus the extortioner, or Saul the blasphemer? What becomes of Cowper's stricken deer that left the herd if there is no One who has himself been hurt by archers to find him and draw the arrow from the panting side and heal and bid to live? What becomes of Burns' "tempest driven" if there is not the sure anchor of "a corresponding fixed in heaven"? What becomes of Shakespeare's "souls that were forfeited once" without "the world's ransom, blessed Mary's son"? Oh, what becomes of any and all of us? Expurgate your literature, excise the four Gospels and tear up the Epistles, if salvation is by character. They teach salvation for every sinner through faith in the redeeming blood and good works as the fruit, not the root, of that faith.

FINALLY, THE MODERNISTS ARE MISTAKEN IN SUPPOSING THAT THEY WILL TRIUMPH.

They announce that you might as well attempt to dam Niagara as to stay the tide of Modernism. Men have made such vain boasts before. They have said that within a hundred years there would be no Bibles; they have emblazoned the motto, "To take the crown of deity from Jesus' brow"; but the circulation of the Bible grows apace and Jesus, in the thought of millions, still wears his crown. The only tri-

umph they can win is in a questionable and temporizing compromise by timid officials who take counsel of their fears instead of contending earnestly for the faith. "Can two walk together, except they be agreed?"

"Either in sullen truce or bitter strife Still dwell together but still dwell apart."

(The great body of men and women in all the denominations are loyal to "the faith which was once delivered unto the saints" and they will remain so.) It was laymen of intelligence and standing who took the initiative and in response to whose petition the Bishops issued their pastoral letter which so provoked the Modernists. The hearts of those in the pews, with exceptions here and there, beat true to the divine Saviour.

Then a majority of the ministers, among them men the peers of Modernists in any arena, feel like Paul: "I am set for the defense of the gospel." They will instruct their congregations, confirm their faith, vindicate their doctrine, and demonstrate that we have not followed cunningly devised fables.

There is a Scripture of solid comfort to troubled minds in these unsettled times: "For we have not any power against the truth, but in behalf of the truth." Fret not yourselves because of assaults upon things sacred. They have withstood assaults more vicious. They have, like the oak, become more deeply and firmly rooted in believing hearts during the storms. (Jesus Christ guaranteed perpetuity to the institution he founded.) Hear his promise: "Upon this rock I will build my church and the gates of hell shall not prevail against it." No weapon formed against that institution prospered. It has an impregnable foundation. It is indestructible and irresistible.

"The church's one foundation Is Jesus Christ her Lord; She is his new creation By water and the word, From heaven he came and sought her To be his holy Bride; With his own blood he bought her, And for her life he died.

"Though with a scornful wonder, Men see her sore oppress, By schisms rent asunder, By heresies distrest; Yet saints their watch are keeping, Their cry goes up 'how long?' And soon the night of weeping Shall be the morn of song.

"Mid toil and tribulation, And tumult of her war, She waits the consummation Of peace for evermore; Till with the vision glorious Her longing eyes are blest, And the great church victorious, Shall be the church at rest."

Not The Only Paper Having Problems

(Continued from page one) are having so much trouble financially, yet this is definitely an encouragement to us, in view of the many problems that we have in bringing THE BAPTIST EXAMINER to you from week to week.

We have the same problems that they have and perhaps a few more. We thank God for our readers, and particularly for those of our readers who contribute regularly toward the support and ongoing of our paper. May God enable us to have many hundreds more of these who send in offerings occasionally to help carry on the work of THE BAPTIST EXAMINER.

Deity Of Christ

(Continued from page 3) truth, and the life." He insisted upon absolute obedi-

ence to himself as the Sovereign of the conscience and the Savior of the soul. He called to men, "Follow me." He declared the "Son of man hath power on earth to forgive sins." He warned men that their eternal destiny would depend upon their attitude to him. He announced penalties and rewards which would be endured or received beyond the grave. No other character in history impinged such vital issues upon his own person.

He lived a life of sinlessness, unselfishness, service, sacrifice, love. You can name no other to match him in this respect, his enemies being the judges. Should God come to-day and dwell among men, we can have no higher conceptions of his conduct than that exhibited by Jesus.

He calmly gave commands and promised powers becoming none but Deity. His disciples obeyed those commands, experienced the fulfillment of those promises and grew shortly to be the strongest force in the world. Their deeds validated the authority of their commander. The growth of his spiritual empire justified his largest prediction.

That the God-Man is a mystery is frankly conceded. This does not discredit the fact. Man is a mystery to himself. He has a physical power — body; a thinking power — mind; a loving power — heart, united in himself; each capable of individual activity, and yet all making one man. He cannot penetrate this mystery, but he acts daily upon the fact. Man's complexity is a perplexity which he accepts. Is it consistent, is it reasonable to reject the fact of Christ's complex person because one has no philosophy for the fact? Be as logical as Browning:

"I say, the acknowledgement of God in Christ Accepted by the reason, solves for thee All questions in the earth and out of it, And has so far advanced thee to be wise.

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