

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

"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).

VOL. 11, NO. 44

RUSSELL, KENTUCKY, SATURDAY, DECEMBER 19, 1942

WHOLE NO. 253

Making God's Word Practical

Matthew—Chapters—15-21

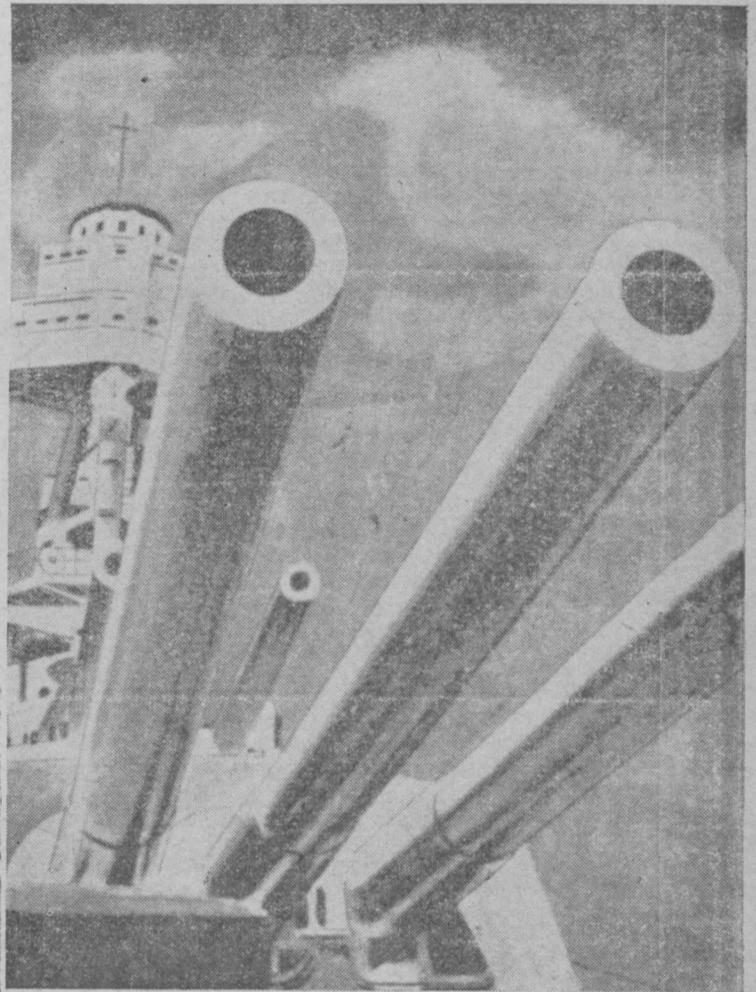
1. Mr. P was always in the "Amen" corner on Sunday, but he received high rent from his business buildings by letting them out to liquor men. Was he consistent in his religion?
2. Mrs. Q visited a church which claimed to have no creed. Did the New Testament church have a creed? What was required in the way of belief?
3. "I can't afford to come to church on Sunday," said Mrs. S. "It is the best day for business that we have." Was she wise in giving up the church?
4. Mr. T had the idea that adults in the church deserved the best of everything, and that anything was good enough for the children. Did he get this idea from Jesus.
5. Mrs. U felt that she had been wronged by a neighbor, and she let hatred rankle in her heart. What was Jesus' advice?
6. Mr. V was interested in the church as long as he had an office, but was not willing to be just a common committee chairman. Rate Mr. V's idea of greatness according to a certain verse.

ANSWERS

- 1.—(15:8); 2.—(16:16); 3.—(16:26); 4.—(18:3-6);
5.—(18:15-17); 6.—(20:26,27).

How Long, Oh Lord, How Long?

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."—Isa. 2:4.



TWO LOUISVILLE CHURCHES IN DECIDED CONTRAST

West Side Accepts Alien Immersion

The West Side Baptist Church of Louisville, Kentucky, pastor Gordan C. Whiteley, printed the following announcement in their church bulletin of September 6, 1942:

A FORWARD STEP was taken at West Side on last Wednesday night, when the church adopted the recommendation to accept any and all persons as full-fledged members when they come from other denominations in which they have been immersed, their names to be entered upon our Roll only after a statement of immersion has been received from the Church or churches from which they come.

While this might appear to

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The Unpardonable Sin

By C. D. Cole

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31, 32).

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

But he that shall blaspheme

against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

Because they said, He hath an unclean spirit." (Mk. 3:28-30).

"And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke 12:10)

We believe that the above Scriptures are all that can certainly be applied to the question of the unpardonable sin. We do not believe that Heb. 6:4-8 and 10:26-31 have anything to say on the subject. They do indeed sound a solemn warning to unbelievers, but in our humble judgment do not define

the unpardonable sin. As to I Jno. 5:16 we are not so sure. Dr. Broadus thought it alludes to the unpardonable sin; however, it throws no light on what the unpardonable sin is.

The unpardonable sin is a much abused and misunderstood subject. Nor does the writer claim full light on the subject. It has, we fear, been used to frighten the unregenerate into joining the church, thereby, making them twofold more the children of wrath. Wrong views of the matter have led some into insanity.

A Necessary Distinction

We must distinguish between AN UNPARDONED sin and THE

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Franklin St. Opposes Alien Immersion

Very much in contrast with the announcement of the West Side Baptist Church was the action of the Franklin Street Baptist Church whose church records read as follows:

"The Franklin Street Baptist Church, believing thoroughly that Baptism is an ordinance to be administered only by the authority of a local Baptist Church, we do on this date, October 7th, 1942, go on record as declining to accept for membership any person or persons who may present themselves upon a letter from any church that officially declares as their policy the practice of alien immersion, neither will letters of dismission be granted by the

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THE FIRST BAPTIST PULPIT

"The Second Commandment"

"Thou shalt not make unto any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." (Ex. 20:4-6).

There are a multitude of differences in humanity. There are differences of color—brown, red, black, white and yellow. There are differences of sizes, ranging from those who resemble a stuffed knitting needle, to those who remind us of the song, "There's a Wideness in God's Mercy." There are differences of likes and dislikes. One is poetic, and another is prosaic. To one, everything is music, while to another, music is only a noise.

There are differences of wealth,

with the beggar at the bottom of the list and his wealthy benefactor at the top, and the balance of the social strata of life inclining toward one or the other of these extremes. There are differences of environment—both moral and immoral. There are differences of heredity—some having a Godly heritage, while others have come from a most ungodly stock. There are marked differences between the people of North America and the people of South America,

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INFANT DEDICATION

Churches which do not baptize babies many times substitute for the baptismal service in which the parents bring their children and they are formally dedicated to God. The following service seems very appropriate for that purpose:

Your desire that your child might have the better things of life, the things that last for eternity, has led you to dedicate this child to God. God has given you a trust in the form of a child. It is a joyful responsibility you have assumed. Be

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THE LAST INVITATION

By John R. Rice

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17.

The world says, "Keep Out!" but God says to every poor sinner, "Come!" Many a door to private office or gate to private estate has the sign, "Private—No Admission," but praise God, the Lord Jesus Christ opens wide the doors of Heaven and of the

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The Baptist Examiner

John R. Gilpin—Editor

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE Per Year in Advance .50 (Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

FRANKLIN ST. OPPOSES ALIEN IMMERSION

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Franklin Street Baptist Church to any such church.

For four years Franklin Street Baptist Church has been pastored by Brother I. Ferd Graves, unknown to the editor other than by general reputation, which incidentally, is most Scripturally pleasing. Just as Pastor Whiteley agrees with the heresy of his flock, so Pastor Graves is in hearty agreement with the New Testament teaching espoused by the church of which he is over-seer.

Certainly in times of sifting and spiritual stress and strain through which we are passing, it is encouraging and heartening to find a church and pastor taking the stand which has been taken by Brother Graves and the Franklin Street Baptist Church. Both pastor and church remind us of those whom Paul visited of whom it was said that they "Searched the Scriptures daily whether those things were so." (Acts 17:11).

May the action of this church and pastor stimulate other churches and pastors in a like response, and may God bless Brother Graves and his church in the stand they have taken, and may they be emboldened to stand always for the entirety of God's Book.

WEST SIDE ACCEPTS ALIEN IMMERSION

(Continued From Page One)

the West Side Baptist Church as a forward step, we are firmly convinced that it is not a Scriptural step.

West Side Baptist Church for a number of years was a mission of the Fourth Avenue Baptist Church. During this period they used seminary students as pastors, none of them staying long. C. W. Chadwick, Howard Hudson, O. B. Newson, John Darnell, Robert Cook, Charles Hupp, Ira B. McClung, and John Ivey have served as pastors. All of them have been seminary students.

It is, therefore, no wonder that the West Side Baptist Church has taken the doctrinal stand which they have. It would indeed be surprising that a church pastored by students of the seminary would do otherwise.

However, there is another corollary to this incident which is interesting. The mother church of West Side is the Fourth Avenue Baptist Church. It was this church who accepted Henry Noble Sherwood into its membership and thus into the membership of Kentucky Baptists and ultimately into the presidency of Georgetown College.

Who then is to be blamed for the action of this Louisville

church? To be sure the responsibility falls today upon the church itself. Yet, the action of that church is the culmination of the teachings of the nine pastors whom they have had, plus the compromising attitude of the seminary on the question of baptism, and this in addition to the heretical stand of the Fourth Avenue Baptist Church on the matter of baptism.

Very definitely does this chain of circumstances remind us of Paul's description of the last days: "Having a form of godliness but denying the power thereof; from such turn away." (2 Tim. 3:5).

THE UNPARDONABLE SIN

(Continued From Page One)

UNPARDONABLE sin. There are many UNPARDONED sins, but only one UNPARDONABLE sin. All the sins of the finally impenitent and unbelieving are unpardoned, but there is one sin for which there is no pardon. Murder may be an unpardoned sin, but it is not unpardonable. Every sin is a damning sin if not repented for and forgiven. Our Lord distinguished between the one sin that "hath never forgiveness", and all other sins that shall be forgiven on the terms of repentance and faith.

What the Unpardonable Sin Is Not

1. It is not ANY sin against men. Many are the sins men commit against one another, such as murder, theft, false witness, malice and envy. But none of these is the sin that will not be forgiven. Many have committed these sins and through repentance and faith have been forgiven.

2. It is not ANY sin against Jesus Christ. Many are the sins against the Son of man, such as denial of His deity and virgin birth, denial of His blood atonement, ignoring His claims of Lordship; in a word, rejecting Him as the Lord Jesus Christ. These are terrible sins, but many who have been guilty of them have repented and found forgiveness. Many an atheist has been converted and forgiven. Of course all who live and die in unbelief are unforgiven — all their sins are pardoned — but this does not mean that they had committed the sin for which there is no pardon.

3. It is not ANY sin against the decalogue or ten commandments. There is no sin mentioned in the ten commandments for which there is no provision of pardon. Christ died to redeem us from the curse of the law, therefore there must be forgiveness from every part of the curse.

4. It is not ANY sin against God the Father. "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men."

5. It is not EVERY sin against the Holy Ghost. There are sins committed directly against the H. S. He is grieved, resisted, quenched, and ignored. Believers grieve, quench, and ignore the Spirit. Unbelievers resist the Spirit in the objective ministry of His word. They resist Him by rejecting His word and by opposing and persecuting the preachers of His word. See Acts 7:51,52. Unbelievers resist the outward ministry of the Spirit in the preaching of the word until their resistance is overcome by the subjective work of the Spirit in the effectual call. Dr. Broadus says that resisting the Spirit and blasphemy against the Spirit "are quite different things."

What the Unpardonable Sin Is

1. It is BLASPHEMY against the Holy Spirit. To blaspheme is to speak injuriously against a person. Blasphemy is an insult-

ing or slanderous remark about some one. Every blasphemy is not unpardonable; it is only the blasphemy against the Holy Spirit that is unpardonable. The Jews charged Christ with blasphemy because He forgave sin (Matt. 9:3.) and because He claimed to be the Son of God. (Jno. 10:36). The Jews at At-tioc spake against Paul and his doctrine, "contradicting and blaspheming" (Acts 13:45). Saul, before his conversion, compelled saints to blaspheme (Acts 26:11). Paul tells the Jews that they have caused the name of God to be blasphemed among the Gentiles (Rom. 2:24). And Paul himself was formerly a blasphemer (1 Tim. 1:13). But none of these was blasphemy against the Holy Spirit.

2. The Scriptures with which we began this article give us a clear and unmistakable instance of blasphemy against the Holy Spirit, and therefore an example of the unpardonable sin. The Pharisees blasphemed against the Holy Spirit, "Because they said, He hath an unclean spirit". (Mk. 3:30). Matthew tells us that they attributed the miraculous work of the Spirit in Christ to Beelzebub, the prince of demons. Of course they blasphemed our Lord too in saying that He had an unclean spirit, but that was not what made their blasphemy unpardonable. They recognized the Holy Spirit in Him, and slandered Him by calling Him an unclean spirit.

Conditions Under Which the Spirit Is Blasphemed

1. There must be an unmistakable work of the Spirit. Dr. Broadus thought the sin was committed only in connection with public miracles. He did not believe the sin is committed in our day. He says: "There is here no allusion to the peculiar gracious office and work of the Spirit in calling, renewing, and sanctifying the soul; it is the Spirit of God as giving power to work miracles."

2. There must be knowledge that it is work of the Spirit. Paul had blasphemed Jesus of Nazareth, and yet was forgiven, because he "did it ignorantly in unbelief" (1 Tim. 1:13). Paul did not believe that Jesus spoke and worked by the Spirit of God. He was ignorant of the Spirit working in Him. He sincerely believed Jesus to be an impostor and possessed of an evil spirit. But the Pharisees knew better; they knew the miracles had been performed by the Holy Spirit, and blasphemed Him by calling Him Beelzebub, an unclean spirit. It was not a case of mistaken identity with them as it was with Paul. Thos. Goodwyn, one of the Puritans, says that two things are necessary in committing the unpardonable sin: "Light in the mind and malice in the heart."

Why Blasphemy Against the Spirit Is Unpardonable

1. It is not because the sin is too great for the blood of Christ to atone for. This would limit the intrinsic value of His blood. We believe the death of Christ is SUFFICIENT for the salvation of every accountable being, including the devil and his angels if it had been designed for them.

2. It is not because the sin is too great for the grace of God. There is no guilt too great for grace. This is obvious when we consider some of the cases which God has pardoned. Take the case of Manasseh, the wicked son of the godly Hezekiah, whose wicked career is recorded in 2 Chron. 33:2-7, 9, 10. Surely if any man could sin away the day of grace, Manasseh had done so. Surely if the intrinsic evil of any offence makes them unpardonable, those committed by this man must have been such.

"I Should Like to Know"....

1. Can a pastor Scripturally baptize any one who has not first been approved for baptism by the church?

No.

2. If a pastor made an error in baptizing a candidate without church authority, can this error be Scripturally corrected by the pastor simply making a statement about it?

I think not. The Scriptural way, as I see it, would be for the candidate to come before the church and be received as a candidate for baptism and then be baptized by the pastor. We have known some cases like that, who did not rectify it, and were never satisfied with their baptism. Here is a Scripture that fits the case, I think, Rom. 14:23: "He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The principle there laid down applies to baptism or any other act of faith. The principle laid down by Paul was this, namely, that if a man has doubts about anything he does, it is not of faith and anything that is not of faith is sin. All alien immersion is sin on that account as well as for other reasons.

3. If you were a new convert, would such a baptism be satisfactory to you in after years?

No, and what is more to the point, I do not think it is satisfactory to the Lord Jesus.

4. What is the Scriptural thing to do?

Go before the church and ask for baptism that has no question mark about it.

5. Can a candidate for church membership be Scripturally approved, if the clerk while getting their names, questions the candidates and reports to the pastor they had been questioned and the church votes approval?

Supposedly any member can ask any further questions, if he so desires. That may not be the best way, but that way there has been a confession of faith to the church and the church has passed upon it.

6. What was the man of Matt. 25:18 who received one

talent, and what was his punishment?

A Hardshell, Anti-missionary church member, who like the church at Sardis, had a name to live and was dead. He went to Hell.

7. Is there anything in Matt. 25 that teaches a person must contribute in a life time to the Lord's cause an amount that would equal his accumulated wealth?

No. Many ought to give that much; many ought to give more. Many ought to give 30 fold or 60 fold or 100 fold according to the time God spares them. No man ought to accumulate wealth, but on the contrary ought, like they did in Acts 2 and 4, sell what they have and give to Christ and His gospel. But the amount given has nothing to do with his salvation. Giving ought to be from love and not to buy a home in heaven.

8. Does Matt. 25 teach that a person must be a church member to be saved?

No. On the contrary, Acts 2:47 teaches that men must be saved before they can be New Testament church members.

9. Does Matt. 25 teach that a person must be a soul-winner in order to be saved?

No. Many saved people will go to heaven saved so as by fire because they have never won a soul to Christ.

10. Does Matt. 25 teach that a person must contribute financially to the spread of the gospel in order to be saved?

No. A man may give all his goods to missions and then die and go to hell, if he is contributing his money for missions in order to be saved.

I have no idea who asked that question, but he writes like a Hardshell Campbellite. Any man who asks if a man has to render any act of obedience in order to be saved, does not know the a b c's of God's way of salvation. The Bible says: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed unto him for righteousness." "Not of works lest any man should boast."

BOOK REVIEW

PRAYER—ASKING AND RECEIVING. By John R. Rice. 328 pages. Cloth binding. Price, \$1.25.

This is another unusually good book by an exceedingly good preacher, and the author of "Bossey Wives, Bobbed Hair and Women Preachers." Practically all the contents of this book appeared in Brother Rice's weekly paper. Brother Rice in this book really shows that God still works miracles and answers prayers as He has through all the past. The book will help one to learn how to pray and grow in grace.

The chapter titles are:

- 1. A Prayer-Hearing God.
2. Why Pray?
3. Prayer Is Asking.
4. The Answer to Prayer Is Receiving.
5. Praying for Daily Bread.
6. Asking Bread for Sinners.
7. Praying for Healing.
8. Praying for Healing, cont'd.
9. Praying for Anything and Everything You Want.
10. Praying in the Will of God.
11. Definite Praying.
12. "Have Faith in God"
13. Just Pray!
14. Praying through.
15. Why Fast and Pray.
16. Big Prayers to an Almighty God.
17. Does God Work Miracles Today?
18. Miracles Today, cont'd.
19. Hindrances to Prayer.
20. Hindrances to Prayer, cont'd.

Surely if there are crimes too much for the mercy of God to save from, it must have been those of which this Satan-controlled king was guilty. And yet the happy sequel is the story of his conversion. Consider the case of Saul of Tarsus, denominated the chief of sinners, who, by the grace of God became the greatest exponent of the faith he once opposed. "Where sin abounded grace did much more abound."

3. The unpardonableness of sin must be attributed to the sovereign will of God. And He has sovereignly (I do not say arbitrarily) decided that there is one sin He will not forgive. He could if it pleases Him. There is one kind of sin for which there is no provision or pardon. There is one sin for which Christ made no atonement; for which the Holy Spirit will not convict, and from which He will not convert; and for which God will not pardon.

The Holy Spirit is thus highly honored in the Divine economy. His personality may be denied, and He may be contemptuously referred to in the neuter gender as "it", but He is in truth a person of high esteem in the Godhead.

"To God the Spirit's name Immortal worship give, Whose new-creating power Makes the dead sinner live: His work completes the great design, And fills the soul with joy divine."

THE SECOND COMMANDMENT

(Continued From Page One)

between the folk of these continents. There are even marked differences between the people of Europe and Asia and South America — between the folk who in the eastern and western spheres. However, in spite of these differences, there is one likeness — similarity; you will find an instinct to worship a human power. Some god in some form of deity is worshipped and extolled, irrespective of the differences found in nature. March said: "If you can go to the world you may see without walls, without rulers, without money, without games; but there never yet seen, nor shall be by man, a single city without temples and gods, or without oracles, prophecies, and sacrifices, used to obtain blessings and benefits, or to avert calamities; nay, I am of the opinion that a city sooner be built without ground beneath it, than a nation without wealth could be constituted together destitute of being the God, or being constituted could be preserved."

THE FIRST COMMANDMENT

WE STUDIED LAST EVENING. CONSIDER THE WORSHIPPING OF GODS. THE SECOND WE ARE STUDYING TONIGHT, CONDEMNING THE MAKING OF AN IMAGE SYMBOL EVEN TO THE GOD. While the first commands the worship of false gods, the second condemns false forms in worship of the true God. The Devil's attempt is to get one to worship a false god. When he fails, he then tries to get one to worship the true God. Hence, our Lord gave to us the Second Commandment.

I

INQUIRE FIRST OF WHO IT IS THAT VIOLATE THIS COMMANDMENT. To begin with, the idolator violates it. An example of this is found in the 32nd chapter of Exodus. He had gone up on the mountain to receive the law of God when he had been there a great number of days, and when he came down, his people became discouraged, and he asked Aaron to make an idol which should be their god. Giving him golden ear-rings, he fashioned these a golden calf concerning it, "These gods, O Israel, which have come up out of the land of Egypt." (Ex. 32:4). You see, these people were at first worshipping God, but in a wrong manner — through an idol. Hence, our Lord gave to us the Second Commandment.

A good picture of idolatry is found in the first chapter of Romans. In spite of the fact that the power and the deity of the world is without excuse to the various idols that have been erected. Listen, God, they glorified Him as neither were thankful, nor became vain in their imaginations, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to beasts, and creeping

things." (Rom. 1:21-23). This shows us how far idolatry will lead a man from God. When they changed from worshipping the uncorruptible God and began worshipping Him in the image of man, it wasn't but a step to make the change to worship of birds and fourfooted beasts and then creeping things. Note the descent: God, man, birds, beasts, and creeping things. Thus they were getting farther and farther from God all the time.

EVEN TODAY THERE ARE THOSE WHO ARE WORSHIPPING GOD THROUGH IDOLS. That is, they are attempting to worship the true God, but in a false manner. In so doing, they are getting farther and farther from God. When Mohammed conquered India, he captured Gujaret. In this heathen temple there was an idol 15 feet in height. These heathen priests begged Mohammed that this idol be spared. Mohammed refused to heed their prayers, and ordered his men with axes to destroy it. When it was broken open, it was found to contain all the gems and the treasures of this heathen temple, — in fact, the wealth of the land. If I speak to an idolator tonight, may God give you the grace this evening to shatter all your idols and let the treasures of Heaven rain about your hearts.

Just as the idolator violates this commandment, SO DOES THE IMAGE WORSHIPPER. The Apostles had hardly been in their graves before folk here and there began erecting images to them. In the days of his Protectorate, Cromwell visited a shrine in England and saw there images of the twelve Apostles made of solid silver. His orders were, "Melt them down; put them in coin; and let them go about doing good as their namesakes did." How that one could bow before any image is a mystery to me, especially in the light of this text which says, "Thou shalt not make unto thee any graven image." It is just as wrong today for anyone to worship before an image of Christ or one of the Apostles or an image of any great Christian character of the past, as it was for Aaron and the people of Israel to worship the golden calf of old. They were worshipping God through the calf which was condemned by Moses and God. Today, the man who worships God through any image, has the sentence of God's condemnation resting upon him, for God has said, "Thou shalt not make unto thee any graven image."

There are others violating this commandment of God through THE WORSHIPPING OF BONES — that is, BONES OF THE APOSTLES AND THE SAINTS OF GOD OF OLD. I am satisfied that the bones of the apostles have been sold and resold literally thousands of times. A friend of mine was traveling through Europe, and in one town saw a street-vendor, selling bones of the saints. Pausing, he saw a small skull supposedly belonging to Peter. On another corner in the same city, he saw another bone salesman who likewise had a skull of Peter for sale. In this case it was a large one. Pushing his way through the crowd, he asked the salesman how it was that two skulls of Peter — one large one and one small one were being sold in the same town. This faker, not willing to be outdone, said, "The little one was Peter's skull when he was a boy, this was his skull when he became grown."

What a tragedy! There are multiplied thousands today who swear by the bones of those who have loved the Lord in days gone by. They say that through these bones they are worshipping the true God. Yet beloved,

our text warns against worshipping the true God in a false manner. Instead of worshipping some symbol or image, we are to worship God Himself.

If the idolator and the image worshipper and the bone worshipper are violating the Second Commandment, then IN LIKE MEASURE THE MAN WHO WORSHIPS BEFORE A PICTURE IS LIKEWISE A VIOLATOR OF THIS COMMANDMENT. We have no true picture to show us how the Apostles or the Lord Jesus Christ appeared in the flesh. Some present Christ clean-shaven and others with a flowing beard. Some present Him with His hair closely cropped while other artists show Him with the long hair of a Nazarene. Some present Him as a sickly, thin, emaciated personality; and occasionally, we have seen pictures of Him as a robust, stalwart man. The same is true of all the Apostles. Whenever a man paints a picture of any of these, it is only his own imagination as to how Christ or the Apostles appeared. So beloved, if you have a picture in your home of one of the Apostles or the Lord Jesus Christ, whether you worship it or not, just remember that you have no guarantee as to the accuracy of the picture, but instead you have only man's imagination upon which to rely for your information as to the appearance of this particular person.

There are those who actually worship the pictures of Jesus and the Apostles. There are hundreds who use pictures of Jesus and the Apostles in their teachings. There are multiplied thousands of Protestant and Baptist churches who use pictures of Christ and the Apostles in order to teach their Sunday School classes about God. They would justify it by saying, "We are not worshipping the picture; we are worshipping the true God, but we are using the picture in order to worship the true God. Will you listen beloved to the text again: "Thou shalt not make unto thee any graven image or ANY LIKENESS THAT IS IN HEAVEN ABOVE." A picture is a likeness; if you are using it for worship purposes either directly or indirectly, then you are violating the second commandment.

Personally, if I were a Sunday School teacher, I would never use a picture of Jesus. Listen to His own words: "God is a Spirit; and they that worship him must worship him in spirit and in truth." (Jn. 4:24). You will notice beloved by this text, that He is a Spirit and if He is to be worshipped, it must be in spirit and in truth. That is, we must worship Him through the truth of the Bible as the Holy Spirit impresses this upon us. This leaves no room for pictures.

THIS COMMANDMENT IS ALSO VIOLATED BY THE INDIVIDUALS WHO WORSHIP THE CROSS. May I remind you in a most solemn way tonight, that it isn't the cross that saves, but it is the Christ who died on the cross. There is even a question in my mind as to whether we should sing "The Old Rugged Cross." It is an evident fact that the "Old Rugged Cross" never saved anyone, but rather, the Christ who died on the "Old Rugged Cross."

During the past few years it seems to be quite a fad among the religious and irreligious folk — among godly and even godless persons — to wear a small yellow gold cross attached to a chain about the neck. A few months ago I was being waited on in a store by a young woman who had a small yellow gold cross attached to a chain about her neck. I always try to follow the leading of the Lord, so when the Spirit commanded me to speak

to her as she wrapped up my purchase, I said, "Are you a Catholic?" She replied in the negative. I then asked her what was the meaning of the cross. She said she was merely wearing it as an ornament or a piece of jewelry. This gave me an opportunity to tell her about the Christ who one day died upon the cross. We may try to make it appear beautiful today, and we may wear it as a piece of jewelry about our neck, but beloved, the cross was a hideous object of torture in Jesus' day and it was where my Saviour died for my sins. May I admonish you as I did this young woman in the store, that the place for the cross is not as an ornament about your neck, but that its meaning may be hidden in your heart and especially in your own life. The man who worships a cross is violating this, the Second Commandment.

Then there are those violating this commandment in a still different form. God declares that the only way we are to approach Him is through Jesus. "For there is one God, and one mediator between God and man, the man Christ Jesus." (I Tim. 2:5). Yet in spite of this Scripture there are multiplied THOUSANDS WHO ATTEMPT TO WORSHIP HIM THROUGH THEIR PRIESTS, RABBIS, OR PREACHERS. God is not to be worshipped through any intermediary. The only one that is to come between the soul of man and God Himself, is the Lord Jesus Christ. Thus beloved, even though one might be attempting to worship the true God, he should be exceedingly careful to see to it that he does not worship the true God in a false way. There is to be nothing nor anyone between him and God save only Jesus, the Christ of Calvary.

II

Our text GIVES US A DEFINITE WARNING AS TO PUNISHMENT, for it says: "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Ex. 20:5). It tells us briefly and plainly that the false worship of parents may curse their children unto the fourth generation. Even though we may worship the true God, yet in a false manner, we will curse our great grandchildren by so doing. Shakespeare would teach us the same lesson, for he has Mark Anthony to say: "The evil that men do lives after them; The good is oft interred with their bones."

The Jukes family is a good illustration as to how parents may curse their unborn progeny. 310 of this notorious family spent their days in a poorhouse. 140 through vice, wrecked their lives both physically and morally. Sixty were professional thieves; fifty became prostitutes. Only twenty of them learned a trade, and ten of these learned this trade in prison. This family cost the state \$1,250,000. Half of them died in infancy or their record perhaps would have been blacker.

III

If the VIOLATION OF THIS TEXT GIVES A WARNING OF PUNISHMENT, THEN IN LIKE MANNER, IT GIVES A PROMISE OF BLESSING. "And shewing mercy unto thousands of them that love me, and keep my commandments." (Ex. 20:6). If we worship the true God in the proper manner — that is, in spirit and in truth, and keep His commandments, God promises to show mercy upon our descendants. Look at the descendants

of Jonathan Edwards — mighty man of God. 285 were college graduates; 65 were college professors; 13 were college presidents; 100 became lawyers; 30 of whom won distinction as judges. None of the original family of 11 children died in childhood and four of them lived to be 70 years of age. One member of the family alone gave a quarter of a million dollars to education.

I tell you beloved, it is equally true that we curse or bless our unborn progeny by the way in which we live and worship God today, for this text presents a warning of punishment and a promise of blessing to each individual depending upon whether our worship of the true God be in truth or in falsity.

IV

This THEN PRESENTS A SOLEMN RESPONSIBILITY SO FAR AS WE ARE CONCERNED. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6). "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8). I realize that this text was primarily spoken relative to taking care of loved ones from a physical point of view. But many think that when they have cared for those of their own house by feeding and clothing them and looking after their mental equipment, that they have done their duty; but not so. The responsibility still rests upon us and we will either curse or bless unborn generations by the way in which we discharge this responsibility. "But if any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." (I Tim. 5:8). Many a so-called Christian proves himself to be an infidel by the way in which he discharges this obligation.

In the Pentateuch, in this connection, Moses gives us a great text: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." (Deut. 22:8). This referred to the oriental custom of building houses — namely with flat roofs. The inhabitants often walked upon these roofs. They used them as we do porches, especially in the evening. It is easy to see that a danger might exist, that one may fall off if there were no guard nor bannister about it. Important as it was to the Jews, this text is vastly more important to us today in its spiritual application. It is our business to put a spiritual guard rail or a spiritual bannister, about our family. It isn't enough that we teach them that there is one true God, we are to teach them to worship this true God in a true manner — that is, in spirit and in truth. If we thus honor or dishonor God in the way in which we discharge this responsibility that rests upon us, we will either curse or bless those that shall come after us.

Do I speak to some parent tonight who may be shirking this responsibility? Do I speak to some boy or some girl tonight who may be tempted to sin, and may be on the very verge of entering into some sin whereby their unborn posterity shall be cursed. I may be speaking to someone who believes in the true God of the universe, yet who is worshipping Him in the wrong manner. May God grant to each of these the grace tonight to worship the true God in a true way, as laid down within the Scriptures.

(Continued On Page Four)

"THE SECOND COMMANDMENT"

(Continued From Page Three)

I once knew a lad who asked his mother to go to church. She was a church member and he wasn't. When he asked her to go to a revival with him, the excuse for the first night was that she had to go to a bridge club; and on the second night there was a ball to be held; and on the third night there was some other social engagement. A year later this boy's body was picked up outside a beer parlor riddled with bullets. It was too late then. Although that mother may lament and mourn to her grave, the fact remains she failed in her witnessing for the true God.

Out in Missouri, a boy 21 years of age lay dying with the fever. His father, a Baptist deacon, tried to talk to him, but the lad turned his face to the wall and said, "It is too late. I have lived in a Baptist deacon's home for 21 years; it is too late now; I'm going to Hell." That father knew the true God and was a saved man, yet he had worshipped this true God in a false way, having lived for the things of this world, and having put material interests first, he had failed in his responsibility.

A mother came into the office of this church many months ago to tell me the old story of her daughter falling from a position of virtue to vice. In the course of the conversation, I learned that this had happened at a dance which the mother had permitted her daughter to attend. Then kindly but positively, I said to the woman before me: "But sister, you sewed the ruffles on your daughter's dancing frock. It is too late now. You say you are saved and that you love the true God, but you have worshipped Him falsely."

I talked to a man back in the hills one day who had just lost his only son. He told me how that his son's breathing became more and more difficult, and how that his son kept asking to be lifted up higher and higher in order that he might breathe more normally. When the father laid him back on the bed, he was dead. Then through his tears, the father comforted himself by saying to me, "But years ago, I lifted him up to Jesus." He knew the true God and he worshipped Him truly, and he had presented a true revelation of God to that child.

In the city of Cincinnati several years ago, a minister felt impressed one night that he should extend his invitation. Hence, they sang an extra verse to the song, and as they did so, a young man came forward making a profession of faith. It was learned that he was a scape-goat from home—a nerdo-well who had wandered away from his home in Brooklyn, N. Y. The preacher wired the father to tell of his son's conversion. Nine days passed before a reply was received. When a letter was finally received from Brooklyn, it told how that the father had died apparently the same hour that the son had been saved. The mother in writing the letter told how that all day long the father kept praying, "Oh God, save my boy. Oh God, save my boy." And then she concluded the letter by saying, "My boy, you are a Christian tonight because your father would not take no for an answer." Here was a father who knew the true God and who worshipped Him in the true manner and who discharged his responsibility as he should.

Do I speak to someone tonight who would like to worship the true God, and who would like to

worship Him in spirit and in truth? May I remind you, that the first step in the proper worship of God is to accept Jesus Christ as your Saviour. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6).

HOW I LEARNED THE "SECRET."

(By Farnum St. John)

I was converted at the age of nine, and united with the Belden Avenue Baptist church, Chicago, when I was ten. A few years later I began to drift away from God, and while I never fell into conspicuous sin, I was totally ignorant of the overcoming life. This condition continued for many years. Meanwhile, I was "active" in church and Sunday School work, to which, by God's grace, I had been early anchored by God-fearing parents. I enjoyed a good sermon, but prayer and Bible study were somewhat distasteful to me, while "victory" was well-nigh sneered at.

During the summer of 1904, I became angry at my employer and threw up a good position and attempted to start in business in opposition to him. A copy of "The Three-Fold Secret of the Holy Spirit" was given me that summer by a fellow church member, but it was too sober and holy a book for my taste, and on our vacation trip I read "Mrs. Wiggs of the Cabbage Patch" to my wife's distress, for she longed to have me read the other book. Soon after our return to Denver the business venture failed, borrowed money was quickly spent, and things looked rather bad for the family. My wife's trusting, prayerful spirit during those dark days instead of soothing me only irritated me, and I fought against God and His dealings with me. I succeeded in getting employment, which tidied matters over until a looked-for government position materialized, although the securing of this work did not bring the peace for which my heart craved.

On Sunday afternoon, October 9, 1904, I went to Pueblo on government business. I read the Sunday newspapers and the time-table, but longed for something more substantial. My wife had put a Bible in my bag, but I was glad that its print was so small that it would not do to read on the train. I opened the bag, however, hoping to find something with which to while away the time, and there discovered the despised "Three-Fold Secret." Gingerly and unwillingly I drew it forth and only because the type was comfortable I began to read it. At last God had hold of me, although I knew it not.

Surprised at my interest, I soon found the book describing my spiritual state with almost deadly accuracy, and I quickly became gloriously miserable! Suddenly a verse of Scripture stared out of the book at me: "What! know ye not that your body is the temple of the Holy Ghost?" I had indeed memorized much of the Bible, but First Corinthians 6:19 was the first of the "living Word" that had ever gripped my soul.

Thus I learned the first part of the great secret—that the Holy Spirit was then and had been ever since my conversion my unseen, unknown Companion. How He must have been grieved by many things in my life during those dull, cold, sinful years! Now I had never doubted my early conversion; I had always firmly believed in the Lord Jesus Christ, that He had died for my sins, and that He was in heaven with God the Father. But now I learned that

He had, by His Spirit, been with me all the time.

I read on, and discovered the second part of the secret, namely, that if I would enjoy His fulness and power and fellowship, I must yield myself wholly to Him. What pangs of mingled desire and unwillingness I then endured as I realized that my sins and ambitions and self-will must be renounced. Mile after mile the train sped through the gathering darkness, while there at my side stood the Presence, gently speaking and pleading with me to present myself to Him. At last I began to yield; one sin after another was frankly confessed and renounced, and with each confession and renunciation there came to my soul a measure of light and blessing. But the book went on to tell me that my ambitions must also be given up. Again I hesitated, for I reasoned, those ambitions were all legitimate and proper. But I yielded again and began to lay them aside, one after another, until I came to the final one, the cherished one, and then I halted while the train rolled along mile after mile and while I kept the Blessed One waiting. How patiently, how lovingly, He dealt with me! Surely "irresistible grace" was at work that evening. No longer able to withstand His tender insistence, and casting the last fond ambition from me, I tremblingly yielded myself, soul and spirit and body, to Him. What then ensued cannot be told in words. He who had been waiting all those years for my surrender, quickly, blessedly suffused my entire being with Himself. Oh, perfect love! Oh joy, beyond compare! Oh, peace that passeth understanding!

I need not go on and give the details of the transformation in my life and plans—of the call to the gospel ministry—of souls saved—of victory! How the Bible became a new and wonderful Book to me! How those long forgotten passages of Scripture lying dormant in my mind began to come to me with all their latent powers! How sins that had mastered me again and again now fell away before the Master who was with me all the time! There have been many mistakes and failures during these thirteen years, but from that moment to this He has been consciously recognized as Guest, and Host, and Guide, and Companion, and Saviour, and Lord!

I am learning the third part of the great secret—abiding in Him. Only lately has come the experience of my completely leaving to Him the matter of daily, hourly victory. I am learning to keep myself out of the way and to give Him the right of way in my life.—Tract.

THE LAST INVITATION

(Continued From Page One)

Father's house of many mansions and says to whosoever will, "Come, take the water of life freely." Many a lovely estate has signs on the beautifully kept lawn which say, "Keep Off the Grass." Many a boy has looked sadly through the fence at an entrancing woodland where there are flowers to pick, trees to climb and water where one might catch minnows or go swimming, if only the sign did not say, "Posted—Trespassers Will Be Prosecuted." As we started to drive up a mountain to see a famous old castle in New Jersey, overlooking the sea, an officer stopped us and pointed to a sign, "Restricted Area, Do Not Enter." And all over the earth multitudes of the poor go through life reading signs that say, "Keep Out." But blessed be God, the poorest, the most ignorant, the most sinful are in-

vited to Heaven where children will play, unmolested, on streets of solid gold, where saints may refresh themselves and visit on the heavenly lawns, in the shade of the evergreen trees which bear twelve manner of fruits, and whose leaves are for the healing of the nations. All who will are invited to play on the sands by the river of life, whose waters are as clear as crystal. Without restriction, the poorest may hear the concerts of the angels, and the lowest of earth may walk unabashed and be gladly welcomed into the presence of the King Himself! The world says, "Keep Out!" But God says, "Come!"

INFANT DEDICATION

(Continued From Page One)

cause of this responsibility you have come to ask God to help you in this task."—Church Management.

We believe that the dedication of infants is a serious mistake. We believe in dedication, but no person has a right to dedicate ANOTHER PERSON to God. We may dedicate property of our OWN lives but we have no right or power to dedicate other people's lives. We have no more right to dedicate a child than we have to repent for it, or believe for it. Every person is individually responsible to God for himself. A child is a person; at the proper time he must be saved for himself and if he is ever dedicated he will have to dedicate himself. Let parents dedicate themselves to properly rear their children; but the salvation of a soul and the dedication of a life is an inalienable right which no parent, preacher or priest can assume.—Baptist and Reflector.

VICARIOUS ATONEMENT

If I owe Smith ten dollars, and God forgives me, that does not pay Smith.—R. G. Ingersoll.

This was Ingersoll's sneer at forgiveness of sin. His statement is right; his inference is wrong. If I owe Smith \$10 and one of my brothers pays it for me, Smith is paid in full as truly as if I paid the \$10 myself and the debt is paid and I am free, so far as my debt to Smith is concerned. That is what is meant by vicarious atonement i. e., I was a bankrupt sinner and Jesus died for my sins and settled in full the account against me.

"The old account was settled long ago."

The settlement was in full for all my sins, past, present and future, for they were all future when Christ died. This settlement in full by one payment (Heb. 10:12-18) availed for me when I believed on Christ or received Him as my Surety. Acts 13:39. A justified sinner is one against whom all accounts are settled. When the account is settled his sins are remitted—sent off of him and borne away by his substitute, Jesus our sinner-bearer. That is the truth typified in the scape-goat. (Lev. 16.) "Eisaphesin," the Greek words translated "for remission" in Acts 2:38 are the two words used for "scape-goat" in the Sept. version of Lev. 16. H. T. Anderson, one of the leading Campbellite scholars of his day, in "The Apostolic Times" in 1870, published two long articles, giving his reasons for rejecting "baptism for remission of sins." He there translates Acts 2:38 thus, "be baptized in the name of Jesus our scape-goat," and appealed to Peter's use of the Sept. as the best explanation of Peter's words.

It is significant that Paul says in Heb. 10:12-18, not only that Jesus makes only one payment in settling all our sin-debt, past,

present and future; but that when our sins have been remitted there is no more offering for sin or no future payments for us. If His first and only payment was not settled in full for our future sins, there are more payments and we go into God's presence with them unsettled. Jesus doesn't save us the partial payments plan. But Paul clinches his argument about the one payment of Jesus settling in full for all our sins by showing in Rom. 4:6-8, that when our sins have once been remitted or forgiven (same word in Greek), we need no more payments or offerings, because no more sin is ever imputed to us. The word translated "impute" there is translated "put to my account" in Philemon 18. Paul really says in Rom. 4:7 then that no future sins are ever put to the account of the man once-forgiven. That is one reason for Christ's intercession for us at God's right hand. Recognizing this same principle of justice in dealing with the forgiven sinner, for whom Jesus "paid it all," John says in John 1:9 that God is "faithful and just to forgive us our sins, i. e. of justified redeemed sinners, when we confess them. But why do we need forgiveness at all, if no sin is ever put to our account? Because sin is no less grievous to God in His child than in a rebel. While sin cannot cause us to lose our justified standing with God or our sonship, sin does cause us to lose joy and fellowship—hence we need to confess our sins daily as soon as we are conscious of them, that fellowship may be restored with our Heavenly Father. If we confess He forgives; if we don't He chastises; for He will permit nothing to stay between us and Him. Heb. 12:1-11.

—News And Truths

THE FUTURE OF THE BAPTIST EXAMINER

We are nearing the end of our fourth year of continuous weekly publication of this paper. The first week of February we begin our fifth year.

To God be all the praise for His goodness thus far. When we launched it, many said that it could not be done. Dire prophecies were offered by both friend and foe. All agreed that it could never be financed at fifty cents per year published weekly. Yet each reckoned without God. All bills are paid and THE BAPTIST EXAMINER "owes no man anything."

Just as soon as is humanly possible, we plan to purchase our own equipment. We might enlarge the paper. We might make it a monthly instead of a weekly. We expect to engage the services of a number of orthodox brethren who will contribute to its columns from time to time.

Brother Cole's article of this issue hints at an enlargement.

Pray for us and support us as we attempt to enlarge and publish this paper until Jesus comes.

GETTING BACK TO GOD

Baptists are halting and lagging in kingdom aggressiveness not because they have no religion, not because they have lost their faith, not because they have no money, but because they allowed the modern world spirit to possess them; they are not wholly committed to the service of God.

There is but one cure: Baptists must rebuild by prayer and consecration the spiritual blood count of the denomination. They must recapture the spirit of sacrifice if they would do big things for Christ. They must secure denominational solidarity, confidence and co-operation.