

HE WHO IS ON THE ROAD TO HEAVEN WILL NOT BE CONTENT TO GO THERE ALONE!

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

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).

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WHOLE NO. 238

Spurgeon's Betrayal Complete

announced that the Tabernacle has agreed to join the Baptist Association, and in the Baptist Times a weeks ago was demonstrated the L. B. A. Assembly at Salisbury on March 23rd. Dr. Graham Scroggie, Mr. Olney and the Secretary were welcomed by the president. "Our thanks are due" the B. T. editor, to the Secretary of the L. B. A. on the part of Dr. Graham and his deacons on the part of the Baptist Union. "for the praiseworthy negotiations." When the Baptist Union joined the Baptist Union years ago we only that it remained only the Tabernacle to re-affiliate and the betrayal of Spurgeon would be complete.

Note—What a shame Spurgeon's College and his church have fallen in—
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UNFILLED PURPOSES

By KYLE M. YATES, Pastor
Walnut Street Baptist Church,
Louisville, Kentucky.

Show me your dreams and I will read the riddle of your life. It is not what you get or need or request but what you long for in the inner depths of your heart that reveals the true man. What are your longings, your deepest desires? How high is your aim? How noble is your ideal? What is your purpose in life? What is the value of a great purpose? Even though this purpose is never reached, the very power of it in your life can never be estimated. A big purpose will make a great life. A purposeless life is a poor, useless, barren bit of existence.

In I Chronicles 28:1-6 we are given an insight into a broken heart. David had purposed in his heart to build a temple for God. He said: "I had it in my heart to build an house of rest for the ark of the covenant of my God—but God said unto me, thou shalt not build my house—but Solomon thy son shall

build." All through a long life David had purposed and planned and dreamed of the sanctuary he was to build. He now faced the realization that he would never find the joy of seeing his purpose fulfilled. What was the value of all his dreaming? What is the good of purposes and aims and ideals?

In the first place big purposes help us. David was infinitely bigger for having looked toward the hills. The purpose of his heart called out the best in him. The consciousness that he was constantly striving toward the ideal of a beautiful house for God made him grow. After a boy has accepted Christ as his own personal Saviour, no factor in his life will mean as much as a great purpose. Heredity plays a big part—perhaps a more significant part than any of us can ever realize. Environment makes its contribution toward the building of the man. Each of these forces is extremely valuable in the mysterious process of making a successful man.

The determining factor, however, is the will. A youngster may be poorly equipped as far as heredity goes, and be the victim of a hostile environment, and yet climb to incredible heights because of a high aim, a big purpose and a noble resolve. The reach never exceeds the grasp. There is always a beyond in life. Peak rises above peak, and a summit is but the base of another. God has made his mountains high that men may aspire, struggle and climb. A big purpose will go a long way toward making a big life.

In a distant state two brothers lived on a poor farm. They had no money, no clothes, no education, no hope of anything in life beyond a monotonous existence spent in exacting toil. One of the boys startled his people with the announcement that he was going to be the greatest surgeon in the world. His brother and the neighbors laughed at him. How could a poor, ignorant, ordinary country

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The Baptist Chaplain And Baptism Question

The answer must be governed by the preceding New Testament considerations.

So far as salvation is concerned, there is no hurry about baptism. So far as Christian obedience is concerned, baptism should be prompt where the circumstances at all permit.

From the New Testament viewpoint a man must be baptized into something. The scriptural idea is that under the leading of the Spirit believers are "baptized into one body" (1 Cor. 12:13). The context and other scriptures show that this means the local church. Since baptism is into a church, that church should have a "say-so" concerning it. Simply to immerse one and "let him go" does not come up to the New Testament idea.

The foreign missionary goes out with the approval and authorization of his church. The church, not the denomination,

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An Ethiopian Unintentionally Told Me To Know The Lord

Pushed through the ring of standers into the tent. A man arose and beckoned him to a seat. It developed later that this man thought the lawyer was another preacher. At the end of the sermon the evangelist made an appeal to the audience and the lawyer arose and asked for prayers. "I have not been in a church or at a religious meeting in ten years," he said, "and I have had no use for Christianity, but something grips me tonight and I want you to pray for me." Five minutes later he arose from his seat and went to a front bench and said to the preacher, "I want to publicly accept and acknowledge Jesus Christ." Pastor Powell remarked that the man seemed very intelligent

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AN UNUSUAL STORY

I think just here of something that a noted minister tells as the most interesting story that any one ever related to him. I am not sure that I can give it to you exactly, but I can at least give you the substance of it. This minister was traveling through the foothills of Tennessee, as I recall, when he got in conversation with an old man who lived up on a high hill that overlooked a valley. The old man had been a rank skeptic and unbeliever in his younger days. He said to the minister, "See that valley off down there? When I was in the Civil War our army camped down there, and that valley was a sea of tents." And the old man's eyes took on a faroff look, as if that scene came back very vividly to his mind.

Said he, "An epidemic of measles broke out in the camp down there, and a lot of the boys died. They would just lit-

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Some Of Dan Gilbert's Hot Shots About The Hollywood Madhouse

Official Washington is thoroughly aroused over the communist propaganda which emanates from the movie colony in Hollywood. A whole series of pictures have been produced in recent years, with the sole view in mind of "selling" communism to the American people.

The radical master-minds of movieland recently "out-did" themselves producing a glorification of Bolshevik tyranny, under the title "Mission to Moscow." This prize piece of communist propaganda was too raw for even the "pinks" to swallow. Such noted socialists and "pinkos" as Professor John Dewey of Columbia University joined the chorus of critics who described this bald and brazen effort to falsify history to the benefit of the planners of world-wide Bolshevik despotism.

The picture is not content merely to glorify communism and the Bolshevik big boss, Joseph Stalin. It goes on to belittle and demean England and America. According to the picture makers, Russian is virtually faultless among the nations of the world. While England and America, and all other democracies, faltered and failed, Communist Russia remained steadfast by the cause of humanity and progress.

The promoters of Red Revolution in our land have long considered the motion picture industry as their principal propaganda medium. Many of the leading stars are known to be sympathizers with, and contributors to the Communist Party.

All competent authorities on the subject of crime, immorality and juvenile delinquency are acutely aware that the motion picture business is one of the main corrupters of the morals

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THE FIRST BAPTIST PULPIT

"Jesus Heals The Man Born Blind"

(Read John 9:1-41)

I have always been an admirer of great men—a kind of hero worshiper. I love to contemplate and think of men who do things—especially those who do things for God.

It has always been thus with me concerning John Wesley. He took the gospel to the people when the churches of England were cold and formal. Though living in a stereotyped, frigid environment, he carried the gospel to the masses so that thousands were saved through his ministry and through the subsequent revival which he inaugurated. Hundreds of Wesleyan chapels were built. Please don't misunderstand me, there are many things which Wesley taught with which I do not agree. There are many things which his followers practice

which I think are wrong. There are many of the commands of men taught by his followers today that I think are absolutely anti-Scriptural and heretical. Yet, in spite of all this, souls were saved under the ministry of John Wesley.

As I say, I have always been an admirer of him especially because he took the gospel to the people. One incident illustrates clearly this truth. A man came into an English city from one of these Wesleyan chapels and was shown through a great cathedral. He asked the caretaker of the building, "Do you have many conversions here?" "Many what?" was the reply; to which this country man said, "Why, do you have many conversions here?" To this the caretaker gave a haughty retort, "Man, the very idea of con-

versions here. This isn't a Wesleyan chapel, this is a cathedral."

Well, beloved, there are lots of churches like that today. Many are no longer chapels for conversions, but cathedrals of religion. Whenever I contemplate this, I am reminded of the words of Jesus when He said, "But from the beginning it was not so." (Matt. 19:3).

Wherever Jesus went, He always had conversions. It is thus with this incident recorded in the chapter which we are studying. When Jesus met this blind man, SOMETHING HAPPENED—the man was saved.

I
In the very outset, I WANT US TO NOTICE THE CONDITION OF THIS MAN TO
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The Infalible Guide

C. H. Spurgeon said: "I do not believe that, from one cover to the other, there is any mistake in the Bible of any sort whatever, either upon natural or physical science or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the Word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infalible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide continually, but I am not qualified to do that, and so I am worse off than if I had no guide at all."

Family Altar

Hunter tells of Judge of Ohio, who was after Chief Justice of the U. "He was a skeptic, but after a certain minister he was convinced of the Christianity, and he converted. He went home and hardly gotten there he said, 'We are going to family prayer. Let's go to the drawing room and pray.' He said his wife, 'there are lawyers there, who have to attend court. We don't go there. Let's go to the kitchen and have prayer.' McLean answered, 'It is time I have invited the to my house and I don't to take Him to the If I am a Christian, I have family prayer.' He the lawyers and said,
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SPURGEON'S BETRAYAL
FINALLY COMPLETE

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to the hands of the modernists of England, at last!

The decline and drift unto this final fall has covered many years. Mr. Thomas Spurgeon confessed his burden, foreseeing the goal of tendencies towards the "Downgrade" which his father so nobly challenged. Dr. A. T. Pierson and Mr. Archibald Brown were, like Spurgeon, valiant for the truth, and Dr. Dixon also held the fort. Dr. T. T. Shields was a welcome preacher in those days, and it is certain that had he succeeded to the pastorate, Spurgeon's Biblical preaching and principles and traditions would have been firmly and effectively maintained, and the faithful in our Baptist Denomination would have found from the example and courage of such a leader and commanded strengthening grace to follow and to fight. But being the man of correctitude that he is, he declined consent to the proposed irregularity of his name being placed before the church in competition with another.

During Mr. Tydemann Chilvers' pastorate separation became less marked. There was considerable fraternization, culminating in the joint-action for the Centenary celebrations which Mr. Chilvers declared "an absolute necessity", and the "welcome, with all my heart" which he uttered to the L. B. A. Assembly, for the first time since Spurgeon's separation held in the Tabernacle. A little later came Dr. P. W. Evans, College Principal, member of the B. U. Council, as Vice-President of the Union, uttering plausible words about the presence and speech at the Birmingham B. U. Assembly of the ultra-modernist bishop, Dr. Barnes. Thus the issue seemed inevitable, as surely as the broad road leadeth to destruction, that the College and the Tabernacle abandoning the principles of their stalwart founder would succumb to his foes. How well do Spurgeon's words censure this faithless and disloyal surrender. How many Baptists to-day, we wonder, are acquainted with those "Down-grade" articles. Would that there might be a re-publication and a universal demand to read them. "Having men's persons in admiration because of advantage" truly befits numerous and varied forms of religious compromise.

The affiliation is consummated under Dr. Scroggie's pastoral direction. In a letter to me last August, Dr. Scroggie complained: "Awhile ago you said in your Outlook that I had gone to the Tabernacle to consummate the betrayal of C. H. Spurgeon in leading it back to the Bap-

tist Union. That is a lie and if you don't know that it is you ought to." I had written no such words. Dr. Scroggie has the copies of Our Outlook and, as I have answered personally, he can read what was actually said. I would invite readers interested to turn up those earlier numbers (July, 1933; January, April, July, 1934; January, April, July, October, 1939; January, July, October, 1940; January, 1942) and observe how correct were the comments and expectations expressed. Dr. Scroggie's word, "consummate", describes what has now taken place under his leadership.

Incidentally I must refer to the subject which occasioned the correspondence mentioned. I drew attention in July, 1940, and again in July, 1942, when the conjectured time had expired, to a lecture in which Dr. Scroggie gave some chronology as to the second advent of Christ. A severe rejoinder entitled "Untruth" appeared in Tabernacle Tidings which later was in part withdrawn. I had quoted precisely from The Christian and The Sword and the Trowel. I asked for a copy of the alleged repudiation, but have never received or seen it, if indeed it ever appeared! If there be untruth, it lies with the author of those reports and not with the editor of Our Outlook.

Of course there is considerable disparity between Mr. Spurgeon, who believed in divine election sovereign and unconditional, in total depravity, particular redemption and effectual calling, that faith boasts of a celestial birth and is the gift of God, and rejoiced in the Calvinistic doctrine of our puritan theologians and hymn-writers; and Dr. Scroggie, who says divine election is conditional upon the sinner's believing act which God foreknew, that everyone is redeemed but all are not saved, that God cannot save a man who does not want to be saved, that the clay can resist the Potter, that faith is a human faculty, a natural endowment and universal (so that men are not totally depraved), that the spiritual experience in the hymn of John Newton was pagan, that in the light of Rom. XIV., seventh-day adventists must be received in the Christian assembly.

When the College joined the Union, "in an impressive speech in support, Dr. Scroggie stressed the point that the churches of this country may be subject to an attack from the forces of paganism which will make it necessary for them to stand together if they are to survive". Have similar counsels determined the Tabernacle's capitulation? As Mr. Chilvers' "absolute necessity" for uniting so this advice likewise is carnal and not spiritual, it stands in the wisdom of men and not in the power of God. It was surely fitting as a prelude that The Sword and the Trowel should have ceased publication, for the Sword of the Spirit no longer does battle against the foes of Christ, nor does the Trowel of Truth build up the church on her most holy faith, as Spurgeon engaged the foe and edified the faithful. The report of the re-union says Metropolitan Tabernacle. It is well that Spurgeon's name be not dragged into the dishonour, and since the Tabernacle has followed the College in affiliation, perhaps, the College will follow the Tabernacle by using a designation more appropriate to its present character, that the name, Spurgeon, be not mixed with the mire of modernist compromise.

Dr. Scroggie comments (in his Christian notes of the same date that The Baptist Times re-

ported his leading the Tabernacle back to the L. B. A.). The light of the churches "is a matter of witness and not of life; they may go out, as the fulfillment of Rev 11:5 proves. Has your light gone out?" Well, by this retrogradation, Spurgeon's light at the College and Tabernacle has been put out. Mr. Chilvers' conspicuous compromise shortly before his relinquishment of the pastorate was his reception of the London Baptist Association at the Tabernacle. Now immediately preceding his resignation of the pastorate has come the consummating compromise of Dr. Scroggie—who four years ago as its president urged the College to join up—in the reception of the Tabernacle by the London Baptist Association. Notwithstanding, the inextinguishable Spurgeon shines on, not in his institutions, but in his inestimable printed heritage.

Hear again the decision of the great and incomparable preacher at the time of his "Downgrade" withdrawal: "At any rate, cost what it may, to separate ourselves from those who separate themselves from the Truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts."

(From Our Outlook, London, England, Rev. J. Wilmot, Editor)

UNFILED PURPOSES

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boy do anything so preposterous? Why attempt such an impossible task? Why harbor such a purpose? Why not dig along in the old way, accepting the inevitable without protest? In the heart of that boy a dream grew and burned with increasing beauty. His brother laughed at such fool ideas and continued his ordinary duties.

Today in a magnificent suite of offices in a large city one of the greatest surgeons in all the land gives himself in tireless effort to help suffering humanity. Though still a young man he has taken his place among the truly great surgeons of our generation. The climb from the lower rung as a poor country boy to the heights has not been an accident. The mighty purpose that filled his heart lifted him inch by inch through all the hours of struggle and suffering to his present place as an outstanding success. The difference between the two boys was not in heredity or in environment but in the will to climb. God always honors such a purpose.

David was great not only because he was the son of Jesse and a citizen of the Bethlehem country, but because of this controlling purpose that continually held him to the highest. A boy today may, in the face of difficulties as high as mountains, set his eye on the hills and purpose in his heart to build a beautiful building for God. He may not reach the heights. He may find it necessary, at the close of life, to pass on the torch to another to complete the building but he will be infinitely bigger and nobler because of the big purpose and the high resolve.

In the second place the high aim will help others about us. We are not only made bigger and nobler but some of those about us, catching the spirit, will set their aim high and build a glorious temple, more beautiful than we could have built. Let us look away this morning to the old city of Jerusalem to watch a scene in the palace

grounds. The king is walking with his little two-year-old son near the palace gate. The chubby little fist is in the big hand and his bright eyes are watching his big daddy. Suddenly he speaks: "Daddy, why are you always looking toward that hill over there? Your eyes are always on the hill." The fond father replies: "Son, I am thinking of a beautiful temple for God that I am going to build. That is why I always keep my eyes on the hill." The boy does not say much but even at that youthful age an impression is made on his young mind. Weeks and months pass and the incident gradually fades from his memory but he continues to watch his daddy. The eyes are continually on the hill. He cannot lose sight of the impression that continues to deepen with each passing year. When the old king dies, the faded, tear-stained blueprints are carefully gathered up and the young king, now grown to man's estate, goes out to the hill to build a more glorious building than his father could have built. David did not build, but his eyes, set on the hill, prepared the boy Solomon for the work of his life. The old king's heart was broken because he could not carry out the deepest desire of his heart but he created something that was more valuable than stone and cedar and marble.

The dream of the parent may become the deed of the child. The dream of the teacher may become the deed of the child taught. This should cheer the heart of a mother or father or teacher who has tried hard to reach the high ideal set in early life. It may be that you purposed in your heart to do great things for God. Perhaps you did your best to climb to the heights in fulfillment of your fondest dream but difficulties, handicaps, disappointments and troubles have come in to hinder you so that you now face the end of life with the sad realization that you will never reach the heights. Cruel fate or heartless circumstances has robbed you of the joy of victory.

Somewhere a little mother sits facing the end of her days with such questions as these in her heart and mind. She promised God that she would give her life in active Christian service. She was anxious to give her life in glorious mission work among her neighbors and friends and the unfortunate youngsters of the community. But many things have happened to blight such dreams. The cares and worries of a home with invalids demanding help have kept her bowed under constant toil and sacrifice. Now that she nears the end her heart is crushed with the thought that she has failed. Has she failed? Can it be that the Master will overlook all these hindrances and burdens? Would it cheer her to know God's word to David: "Solomon thy son shall build"? In that home sons and grandsons and daughters will, because they saw her eyes on the hill, go out to build a beautiful house for God. The trophies they win among the peoples of the earth will be her trophies because she dreamed and purposed and planned. May God help that sweet little mother to see and understand this sublime truth.

In the third place we can be cheered by the realization that God, takes the will for the deed. We are all guilty of false and unfair judgments. Not one of us is capable of judging. We cannot know all the circumstances and the hindrances. When we have finished this life we may rest assured that we are to be judged by One who can see and understand all the pur-

poses, the aims, the yearnings of the soul and we may be sure that He knows all the handicaps and burdens that kept us from a full victory. He measures success, not by the heights reached or by the ground gained, but by the purpose of heart and the faithfulness with which we have given our best to reach the worthy goal.

David entered into God's presence for the final judgment without the sort of evidence of success that he could have wished. God was able to pass a just judgment upon him because He had seen that noble purpose and He knew how faithfully he had tried to build.

A young high school lad came to his coach declaring that he was quitting football. He claimed that one of his teammates was making all the touchdowns and getting all the publicity and acclaim. The coach heard him to the end of his long complaint and then said: "Jim, I know all about it. You haven't made any touchdowns while Bob continues to make one after another. When you get the ball you cannot get through the opposing team. It looks bad. I happen to know, though, that you are the only boy on the squad who can open a hole big enough for Bob to make his spectacular runs. You are the only real blocker I have. I need you and I want you to go back in there to become the best blocking back in all the game." The boy reaching for his discarded gear, said, "You can count on me. I'll be the best blocking back in the land." Perhaps a father, a mother, a sister or brother who listens in today has spent many miserable hours as a blocking halfback in this old world where the maker of touchdowns is the hero. Will he help to know that the divine Judge knows every extenuating circumstance and understands every handicap and every burden? He will be the one who passes judgment in the final hour.

Dr. Truett tells the story of a little girl who planned to be a missionary. From her early school days she told of her plans to gather Chinese children about her and teach them the story of a Saviour's love. Through high school and college she continued to purpose and dream and make ready for a glorious life of missionary activity among the millions of China. Just before she was to leave America the news came of the death of her only sister in the mountains near Asheville. Five motherless babies were in desperate need. How should she meet such a call of duty? After a terrific struggle she put her things away and made the journey into the hills to bury her life in the care of five little mountain youngsters who called her "mother." She had never seen China. No Chinese child has ever heard her voice. Has her life been a failure? Have her noble purposes gone for naught? The thrilling announcement comes that three of the five children who have been mothered by this little woman are now serving as missionaries among the Chinese. Surely the eternal Judge who takes the will for the deed knows and understands and will place upon that sweet little head a crown of victory.

Ed. Note—When I was in the Seminary, Kyle Yates made more impression on my life than any teacher there. This impression for spirituality and Scriptural honesty has lasted through the years. God's blessings on him. May God grant him a long useful ministry to inspire other lads to Jesus!

"JESUS HEALS THE MAN BORN BLIND"

(Continued from Page One)

WHOM JESUS MINISTERED. In studying his condition, we thus see objectively the condition of every sinner.

First of all, **HE WAS BLIND.** As such, he is an apt illustration and a perfect picture of every unsaved man, since every sinner is blind spiritually and is unable to see his Saviour. Jesus declared this truth to Nicodemus, for He said: "Except a man be born again, he cannot SEE the kingdom of God." (Jn. 3:3).

It is significant that the gospels record more cases of blindness healed than that of any other affliction. There was one deaf and dumb person healed, one sick of the palsy, one sick of a fever. There are two instances of lepers being healed; there were three dead ones raised; but there were five blind persons healed in Jesus' ministry. How this emphasizes the fact that **MAN IS IN THE DARK SPIRITUALLY.**

When Paul wrote to the church at Ephesus, he declared this truth when he said: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the **BLINDNESS** of their heart." (Eph. 4:18).

I saw a blind man a few days ago in a neighboring town almost killed by an automobile. He was walking with a cane—just feeling his way along. Not only were all the beauties of life denied him, but he actually could not see the danger that surrounded him. Consequently, he walked directly in front of a stream of traffic contrary to all traffic rules. Only through the providence of God and quick action on the part of the driver was his life saved. As I journeyed, I thought how like unto every sinner, for each unsaved man is spiritually blind to the things of God. If the devil has succeeded no place else, he has surely succeeded in blinding the unsaved to things of God. Listen: "In whom the god of this world hath **BLINDED** the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4).

Then you can notice also in studying the condition of this man that **HE WAS BLIND FROM BIRTH.** It wasn't that the blindness had come upon him later in life, but rather, John takes pains to tell us in the very first verse of this chapter that this man "was blind from his birth." Certainly this pictures every person who is unsaved, for every sinner is likewise spiritually blind from the hour of birth.

Even in the first book which was ever written in this Bible—this truth is presented. Listen to Job: "Who can bring a clean thing out of an unclean? not one." (Job 14:4). Job realized that all mankind was sinful and therefore he logically concluded that all the offspring and progeny of mankind was sinful too. This is likewise the conclusion of the Psalmist David for he said: "The wicked are **ESTRANGED FROM THE WOMB;** they go astray as soon as they be born, speaking lies." (Psa. 58:3). This sweet singer of Israel not only declares that each of us are born spiritually blind, he actually declares that from the hour of conception this is our spiritual estate. Hear him: "Behold, I WAS SHAPEN IN INIQUITY, and in sin did my mother conceive me." (Psa. 51:5).

As we notice the condition of this blind man, **WE SEE THAT**

HE WAS A BEGGAR. After he had been healed, his neighbors said, "Is not this he that sat and begged?" (Jn. 9:8). Again the analogy holds true, for every sinner is a spiritual beggar. None of us have anything of our own; we are entirely dependent upon the charity of God.

Certainly all of us are just beggars living upon God's generosity. We breathe God's air, we drink God's water, we eat God's food, we enjoy God's sunshine. In every respect we are just beggars dependent upon the benevolence of God.

Furthermore, **THIS BLIND BEGGAR WAS BEYOND THE REACH OF MAN.** His parents could do nothing for him. His neighbors could not help him, and his friends were powerless to aid him. To be sure, they might give him a few pennies, but no one could aid him as far as his physical eyesight was concerned. He was absolutely beyond the reach of man.

Certainly every sinner is in need of help other than that which man can give. The preacher can't help the sinner, neither can the church help him, neither can his friends aid him. Though his friends and parents and loved ones might believe for him, yet in this instance they are helpless. Though the preacher and the church might gladly assist him spiritually, they too are helpless. The only help which any sinner can have is from God. Listen: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor the will of man, **BUT OF GOD.**" (Jn. 1:12, 13).

I insist, beloved, that this man was beyond the reach of man and that every sinner needs the help which comes from above. Jesus Himself said: "No man can come to me, except the Father which hath sent me draw him." (Jn. 6:44).

In noticing this man's condition, we **SEE THAT HE WAS ACTUALLY OUTSIDE THE TEMPLE.** In this respect, he is like every sinner, for the lost man is alienated from God. I do not say that he is going to be alienated at death, nor at the judgment, nor in eternity; rather, I declare that he is already alienated from God. Paul graphically describes our position by nature when he wrote to the church at Ephesus: "That at that time ye were **WITHOUT CHRIST,** being **ALIENS** from the commonwealth of Israel, and **STRANGERS** from the covenants of promise, having **NO HOPE,** and **WITHOUT GOD** in the world. But now, in Christ Jesus, ye who sometimes were **FAR OFF,** are made nigh by the blood of Christ." (Eph. 2:12, 13). Later in this same book, he declared the unsaved is actually alienated from God. Listen: "Having the understanding darkened, **BEING ALIENATED** from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. 4:18).

I do not mean to leave the impression that man is a little bit bad and that he needs a little help. Rather, I declare that he is **TOTALLY BAD** and **NEEDS "ALL OUT" help** from God. He can do nothing for himself for he is alienated from God. I recognize the fact that a great deal of modern preaching is to the contrary, for many ministers and missionaries declare that man is not very bad—he is just a little out of fellowship, and that what he needs is to be brought into the proper environment and that the spark of divinity within him will soon burn brightly for God's glory.

This, beloved, in the light of God's Word, is an absolute falsehood. This poor man to whom Jesus ministered was outside the temple just as every sinner is alienated from God and must be completely born anew before he can begin to please God. Listen to the words of Jesus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **BORN AGAIN,** he cannot see the kingdom of God. Except a man be **BORN OF WATER AND OF THE SPIRIT,** he cannot enter into the kingdom of God. Marvel not that I said unto thee, **YE MUST BE BORN AGAIN.**" (Jn. 3:3, 5, 7).

Finally, this **MAN'S ACTUAL CONDITION IS FOUND IN THAT HE MADE NO CRY FOR MERCY.** Though Jesus passed by, this man made no out-cry. He said nothing that might even attract the attention of the Son of God.

Well, this is the condition of every unsaved man before divine grace begins to work within his heart. No man would ever cry out to God for help unless the Holy Spirit had already begun to work within him. Many times I have heard some zealous but mistaught and misinstructed radio preacher tell his audience that what the unsaved needed to do was to "seek the Lord." Listen, beloved, God isn't lost; you don't need to seek Him. You are the one that is lost and unless God sought you, you would never turn to Him. As this poor man made no cry for mercy, so each sinner in his blinded spiritual condition goes on the road to hell unmindful of the grace and mercy of God.

There is no teaching in all the Bible that is more clearly taught than that **GOD MUST SEEK US** before we ever think of seeking Him. Listen: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 Jn. 4:10).

Thus, beloved, the condition of this poor unfortunate appears before us. He was blind; he was blind from birth; he was a beggar; he was beyond the reach of man; he was outside the temple; and finally, he made no cry for mercy. Surely there is no picture given in God's Word which illustrates the spiritual status of the unsaved better than this. Subjectively when we read this Scripture, we see the man with whom Jesus dealt; yet, objectively, we see each of Adam's fallen descendants thereby.

II

Having noticed the condition of this blind man, **MAY WE NOW SEE THE REACTION OF ALL THOSE WHO WERE PRESENT.**

THE REACTION OF JESUS' DISCIPLES IS QUITE TYPICAL OF JESUS' DISCIPLES TODAY. Listen: "And the disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (Jn. 9:2). They did nothing for the man. In fact, they did not even offer to do anything for him—they merely philosophized as to his problem of suffering. As you doubtless know, the Jews held **THREE THEORIES** as to sickness. First of all, they thought that perhaps **THE CHILD MIGHT HAVE SINNED WHEN WITHIN THE WOMB** and sickness followed as a result thereof. Their second theory was that **THE PARENTS HAD SINNED** and the child's sickness thus resulted. Then there was a third

theory—**THE REINCARNATION THEORY** which is the old heathen philosophy that the soul returns again and again to this earth. According to this theory, if one lived sinfully, then he would be punished in his next sojourn in this world; and if he lived righteously, he would be blessed of God when he next came to possess an earthly body.

Well, with these three theories before them, the disciples argued and wondered and pondered the cause of this man's blindness. You will notice they did nothing in his behalf.

Certainly they are typical of the majority of church members today. Lots of God's people are doing the same thing, and as a result, they are letting the lost go right on to hell doing nothing to prevent their eternal destruction. The old song truly expresses this apathy and indifference on the part of the average church, when it says:

"While the world rushes on in its folly and sin
And millions go down in despair
To reign where demons are shrieking within,
If men go to hell, who cares?"

While the people of earth are forgetting the Lord
And church pews are empty and bare;
There comes to my heart these pitiful words,
If men go to hell, who cares?"

Who cares, who cares, O Lord, who cares?
While the world rushes on in sin to despair;
If men go to hell, who cares?"

THEN THERE WAS THE REACTION OF THIS POOR BEGGAR'S NEIGHBORS. Listen: "The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he." (Jn. 9:8, 9).

When this man was healed by Jesus, he could not conceal what had happened. Immediately his neighbors proved unfriendly. It isn't long after one's conversion before he will begin to have his faith, loyalty, and courage tested. His neighbors were compelled to indirectly acknowledge that his experience was a real thing. Hence, it was not long until this quickened soul discovered that he was living in a world that was most unfriendly toward him.

THEN THERE'S THE ATTITUDE OF THE PHARISEES. If you will but read verses 13-34, you will be not only amazed, but astounded at the prejudice which the Pharisees manifested toward Jesus. Throughout His ministry thus far, their **PREJUDICE** had been growing and they were looking and seeking for an opportunity to disgrace Him. The healing of this blind man gave them that for which they sought.

How amazingly interesting is the blind religious prejudice that is seen in the world today.

John Newton was one day talking to an unsaved scholar. The latter said, "I have collected every word of the Hebrew Scripture 17 times and it is very strange that the doctrine of atonement which you hold should not have been found by me." To this Newton replied, "Why that's not strange at all. I once tried to light my candle with the extinguisher on it." Newton realized that it was purely prejudice on the part of this scholar.

During the reign of Abdallah III, there was a great drought at Bagdad. The Mohammedans called on the faithful to

pray, then they called upon the Jews, and finally asked the Christians to do likewise. Immediately after the Christians prayed, torrents of rain began to fall. This made the Mohammedans very angry. They said "Our god was so highly pleased with our prayers that he withheld the rain; but the prayers of these infidel Christians were such an abomination that he granted a rain rather than listen to their loathsome prayers." Surely these are but the posterity and progeny of the Pharisees of whom we read within this chapter, for these verses give to us the greatest commentary upon the religious prejudice of the human family.

THEN THERE WAS THE REACTION OF THIS MAN'S FAMILY. Listen: "His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself." (Jn. 9:20, 21). Even his family, for fear of persecution, failed him in the hour of his greatest need.

Yet, this is nothing new, for many times a Christian's greatest foes are they of his own house. Did not Jesus Himself say: "A prophet is not without honour, save in his own country, and in his own house." (Matt. 13:57).

While the reaction of the disciples, the Pharisees, the beggar's neighbors, and his family are strikingly true to life, **THE REACTION OF JESUS IS EVEN MORE STRIKINGLY EXACT.** Jesus sent him to wash in the pool of Siloam, and as a result thereof, he was saved.

Marvelous as this is that Jesus saved him, this does not give us all of Jesus' reaction to him. Instead, the **MASTER GRADUALLY ILLUMINATED HIM.** Notice how he gradually came to understand Jesus. In verse 11, he referred to Jesus as a man. In verse 17, he called Him a prophet. In verse 25, he said, "Whether he be a sinner or no, I know not; one thing I know, that, whereas, I was blind, now I see." Finally, notice his triumphant faith in verse 30: "Why herein is a marvellous thing, that ye know not from whence he is, and yet, he hath opened mine eyes."

Yet even this is not all the reaction of Jesus, for Jesus not only saved him and gradually illuminated him, **BUT HE HELD ON TO HIM.** Near the end of the chapter, Jesus sought him out—encouraging and holding to him. Listen: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?" (Jn. 9:35). How marvelous is this! No sooner was he excommunicated by the Sanhedrin than the Saviour sought him out and held on to him. Yet, this is just like Jesus.—He saves us, He illuminates us, and He keeps us day by day.

III

MAY WE BRIEFLY NOTICE THIS BLIND MAN'S REACTION. AFTER HE WAS SAVED. IMMEDIATELY HE CONFESSED JESUS PUBLICLY. When his neighbors asked about his eyes being opened, he said: "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight." (Jn. 9:11).

Every man who is saved ought to publicly confess Jesus as Saviour and Lord. Cf. Luke 12:8; Rom. 10:9, 10.

Not only did this blind beggar confess Christ after he was

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SOME OF DAN GILBERT'S HOT SHOTS ABOUT THE HOLLYWOOD MADHOUSE

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of youth. The silver screen, from the beginning, has glorified immorality and vice, while scoffing at religion and decency.

Many of the leading stars of the screen have led lives of immorality and debauchery which would do discredit to a self-respecting swine. From Fatty Arbuckle, who was involved in the capital scandal of 2 decades ago, to Charley Chaplin, who is again in the courts as a result of a charge brought against him by the alleged mother of an unborn illegitimate child, many of the leading lights of the film world have been involved in drinking and divorce scandals, again and again.

The boys and girls of the nation have been led to make idols of these immoral wretches.

Hollywood has been built according to the satanic specifications of greed and lust. These are motivating forces which make the wheels go 'round.

The "Hollywood way of life" is the enemy of the Christian American way of life. The "Hollywood influence" is corrupting and corroding here at home, what our armed forces are seeking to preserve and protect upon the battlefield.

Hollywood is a madhouse.

There is an intimate relationship between sin and insanity. Excess of sin leads almost inevitably to insanity. An insane person usually has no conception of virtue, of decency, of morality.

Greed and lust have made of the Hollywood movie colony the world's most fantastic asylum. The pagans of ancient Greece and Rome lacked the Satan-inspired imagination and zeal in depravity to carry the lust for sexuality and the greed for gold to the dizzy heights of excess and extravagance attained in Hollywood.

Millions of Americans are made a little dizzy, too, as they sit on the sidelines and watch the satanic spectacle of riotous and sinful revelry which Hollywood presents. Some four hundred "Hollywood gossip columnists" and radio commentators keep the American public informed day by day, of the extravagances, excesses, and "libidinal acrobatics" of the stars of movieland.

One day's reading of the syndicated "gossip columnists" revealed the following information.

George Raft went into a large barber shop to get a haircut. While the operation was being performed, he ordered up twenty-one champagne cocktails for the barbers and beauty operators.

Norma Shearer purchased \$1,000 worth of handkerchiefs for Christmas presents.

Paulette Goddard trimmed a Christmas tree with spare bits of ermine.

Louis Hayward took space on the Atlantic Clipper to have some rare Irish roses shipped from Dublin to Hollywood.

Myrna Loy wrapped one of her ermine coats around a peach tree in her garden one night when frost was feared.

Victor McLaglen keeps a private zoo.

The comedian, Ken Murray, described Hollywood as a money-mad pleasure-mad place where "you spend more than you make, on things you don't need, to impress people you don't like."

Thus we learn:

One actress had diamonds set in her teeth.

Another provided a private carriage and personal valet for her pet monkey.

Another strutted a dog about, laden with more than a half million dollars in jewels.

A famous actor gave a \$600,000 necklace to his daughter on her fifteenth birthday.

A movie mogul spent \$75,000 for a pair of opera glasses, while his wife received a dressing table worth \$65,000.

A complete theatrical company was taken from New York to Chicago to entertain the friends of a movie magnate, and a complete orchestra was engaged to serenade a new-born infant.

At one Hollywood function, cigarettes wrapped in hundred dollar bills were freely distributed among the guests.

Life in Hollywood is evaluated in terms of the free spending of money and the free indulgence in sexuality.

Communism gives free reign to sexual excess. It abolishes marriage and the home. It re-establishes human life upon the animal level. "Barnyard morality" is substituted for decency. Communism makes dictators of the little inside ring of reds who manipulate the revolution.

In Russia today, no one is permitted to operate an automobile except the red bureaucrats. The big shot Bolshevik leaders live in luxury, while the people starve in slavery.

The American people admire the courage with which the Russian people have resisted Nazi terrorism. But they also admire the courage with which the Russian people resisted Bolshevik terrorism. Twenty-two million of our fellow-believers were slaughtered by the Red rulers. They died, rather than compromise their faith and Christian convictions.

Patriotic Americans stand shoulder to shoulder with patriotic Russians in resisting Hitlerism. But patriotic Americans have not changed their attitude toward communism. We still recognize communism as the enemy of our Christian faith and our American Constitutional system of government.

The movie stars of Hollywood enjoy being glamorized and dramatized as kings and queens of the silver screen. No doubt, they like also to visualize themselves as the prime movers and promoters of communist revolution, which will make petty dictators of them and will enforce upon the entire nation the kind of promiscuous immorality which prevails like a plague in Hollywood.

Hollywood has declared war on Christian civilization, as surely as has Nazi Germany!

Are we as Christian Americans going to fight, or surrender?

Many of our pacifist-minded leaders thought that war with Nazism could be averted. But, in time, they were obliged to recognize that there is not room in the same world for the institutions of Nazism and the institutions of democracy.

Is there room in America for the movie theatres and the churches, both—any more than there is room for Nazism and Americanism, both?

Lincoln said that our country could not endure half slave and half-free.

Can our nation endure on the basis of three-quarters of our people in the movie houses on Sunday and only one-quarter in the churches?

The government has ordered the suspension of many forms of so-called "amusements" during this emergency. Championship boxing matches have been called off. The annual conventions of many of the great religious denominations have been cancelled.

Most industries have been converted to war purposes. The

automobile factories are making things for the war effort rather than pleasure cars.

The movie industry, along with the liquor industry, should be suspended for the duration.

The motion picture studios and equipment should be converted to war purposes. The making of films should be made a military monopoly. Valuable materials go into the making of films which are needed in war production.

"JESUS HEALS THE MAN BORN BLIND"

(Continued from Page Three)

saved and healed, HE TESTIFIED FOR HIM ALSO. Listen: "He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas, I was blind, now I see." (Jn. 9:25).

Here was a man who knew he was saved. There used to be a political party in Kentucky which favored rather largely in politics known as the "Know Nothing Party." Lots of church members belong to that same spiritual group. But not this man, he knew that he had had an experience with the Lord. This should be the experience of every Christian. I do not preach a "guess-so", nor "hope-so", nor "maybe-so" religion; instead, I preach a "know-so" salvation. Every man ought to know whether or not he is right with God.

Finally, in noting this man's reaction, WE SEE THAT HE ACTUALLY SUFFERED PERSECUTION FOR THE CAUSE OF CHRIST. Ultimately he was cast out of the synagogue by the Sanhedrin. We read, "And they cast him out." (Jn. 9:34). His lot was nothing new, for all through the ages persecution has fallen upon the faithful servants of Christ. Yet, even though he was cast out by the Sanhedrin, the Lord Jesus was still with him. What a marvelous truth is this to know that though everyone else may be against you, if you are right with God, Jesus isn't; He still stands by you!

In closing, may I remind you that this blind beggar is a representative character. He stands for each of God's elect. He was sought out by Christ and was saved. May it please God that in His divine mercy He may come to the rescue of many who are today blinded spiritually to the things of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.)

AN UNUSUAL STORY

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erally burn up with fever and some of them were in awful misery before they died." Then the old man went on to tell how he was a sort of orderly in the army hospital which consisted of a long tent. The hospital tent was full of patients—most of them down with hard cases of measles, and deaths taking place every little while. As he passed through the tent, down the rows of cots, a young fellow whose face was livid with fever motioned with his hand for him to come over where he was. When he had reached his cot the young man said, "I am awfully sick—I know I am not going to be here very long—and I've been thinking, I'm lost. I'm not ready to die. Orderly, can you tell me how to be saved. I've never been to any church, and my folks are all irreligious, but I know I need to get right with God. Can you tell me how to be saved?" The orderly said, "No I can't. I've never taken any stock in religion." "Well,

won't you please get the chaplain for me—I need to know how to die." "No", said the orderly, "I'm not going out looking for the chaplain—there isn't anything to this business of religion anyhow," and he went on out of the tent. A little later he came back through and that soldier again motioned to him and said, "Please get the chaplain for me—I'm getting worse all the time." Again the orderly refused and the sick man said, "If you won't get the chaplain, won't you please get the doctor for me?" "Yes, I'll get the doctor if you want him."

The doctor was brought and he did some things to make the sick boy more comfortable, but the orderly knew that it was only temporary relief, that he would soon be gone. It was some time before he came back through the tent, and he expected the man to be dead, but to his surprise he was still alive and this time in a feeble way he motioned to him and said, "Orderly, I beg of you, won't you please get the chaplain for me? It keeps coming to me that I am lost, and I want to be ready for eternity, for I know I am fast going." The orderly started to refuse again, then he said, "I've never paid religion any mind, but I know this—if there is such a place as heaven, my mother sure went there. And I remember her talking to me before she died and telling me about a man that came to Jesus one night wanting to know just what you say you want to know—how to be saved. And I remember what my mother said that Jesus told him." Then he quoted John 3:16. "I don't know whether there is anything to it or not—for you see I never took any interest in it—but my mother said that if a person would believe in Him as Jesus said, that He would save them. Soldier boy, I don't know, whether there is anything to it or not, but you can try it if you want to and see if it works."

That dying boy lay there thinking of what he had just heard, and he seized onto John 3:16 like a drowning man to a straw. He repeated the words, "For God so loved the world that he . . .". Then he said, "That whosoever believeth on him should not perish, but have everlasting life." "Why that whoever must include me!" "Yes, and I'll believe on Him." The old man who sat there on that Tennessee hill and told the preacher that story—that old man who had been that orderly, said, "All at once it seemed that the light broke upon the face of that soldier. He half raised himself on his cot and he cried out to me. 'Orderly, IT DOES WORK—it DOES WORK, I'M SAVED, ORDERLY, I'M SAVED!' And he died with those words on his lips.—Roy Mason.

HOW AN ETHIOPIAN UNINTENTIONALLY CAME TO KNOW THE LORD

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and learned from him that he had attended church in the early part of his life but that he had lost his faith in the church and its founder because of church members with whom he was associated.

"I have been associated in business for many years," said the lawyer, "with church officers and members and have had some association with ministers, but every last one of them seemed to be mingling with the world as much as I was, and I could not see that they were any better than I was. I lost all interest I ever had in the church or in Christ because of them.

"They danced, and I did; they played cards, and I did; they

drank and so did I; most of them drove hard bargains, and I did too. I could not see where any of them had anything on me. Something gripped me to-night and made me come in here and listen, and then made me feel that I wanted to know God, and I have found Him and will live a Christian the rest of my life."

The man indicated that he desired to join a Harlem church and before this is read, doubtless will have made the connection, with the rest of his family.—Witness.

THE BAPTIST CHAPLAIN AND BAPTISM QUESTION

(Continued from Page One)

gives the authorization to baptize. When there is a church near enough on his field of labor, he can have "an arm of the church" with him in the baptism of converts. Or "where two or three" believers "are gathered together" (and he himself can be one of them), he can in an initiatory way form a church with the agreement and understanding that the baptism of the convert or converts will complete the initial organization. Or upon authorization he can baptize converts into a church nearest his field of labor. Or his home church having authorized him, he could baptize converts into it. There is more than one way in which the principle of church authorization for baptism can be followed.

As we see it, the Baptist chaplain should follow the same principle. Following this principle need not be made unnecessarily complicated or long delayed. "Where there is a will there is a way." But if at a given time it is impossible to baptize according to the New Testament idea, then God does not expect nor require baptism at that time. Responsibility arises when possibility exists.—Baptist and Reflector.

Ed. Note—Amen, my brother! A chaplain without church authority has no more right to baptize than a Catholic priest or a Pseudo-Baptist preacher. In fact, the W. P. A. or the Red Cross has just as much right to baptize as any of these man-made organizations, — falsely called churches. The only organization in this world with authority to baptize is a Missionary Baptist church. Selah!

FAMILY ALTAR

(Continued from Page One)

"Friends, I am convinced of the truths of Christianity. I have found that Jesus died on the cross for me. I have given myself to Him and now I propose to invite Him to my house. You may do as you like, stay or go, but I am now to make my first prayer in my house." They all said they would like to stay. From that day forward Judge McLean lived a consistent Christian life.—Associated Reformed Presbyterian.

—Christian Victory.

Here is a quotation from one of the Mormon sacred books, which they say is "just as good" as the Bible: "And if they will not repent and believe in His name, and be baptized in His name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel hath spoken it." (2 Nephi 9:24).—Ex.

Campbellites say the same thing. Methodists don't put in the baptism but they put in the "enduring to the end."

Let "Deserved" be written on the door of hell, but on the door of heaven and life "The free gift."—Baxter.