

Devoted to Evangelism, Missions and Bible Doctrines.

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." (Isa. 8:20).

WHOLE NO. 408

RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 23, 1946

VOLUME 15, NO. 4

Another Puzzling Question

Does the Bible Teach Open or Close Communion?

ROY MASON
Tampa, Florida

The particular reason as to why we deal with this question, is a request that has come, and it is our wish to make this course just as practical and as helpful as possible. More people raise the bugaboo of "close communion" as they pronounce it, than anything else about the Baptists that is deemed objectional.

Which does the Bible teach—Open—or Close Communion? Beyond Question or Doubt—Close Communion!

Let us explain that the word "communion" is not the best term to use. The better expression is, "Restricted Observance of the Lord's Supper."

Baptists are often termed "narrow" in this matter of the Lord's Supper, but the truth is, they are not as "narrow" in their observ-

ance as most other denominations. PROOF: The Catholics withdraw the wine from the members and all others, and the PRIEST drinks it all! The METHODISTS at some of their conference meetings restrict the observance to the ministry, and leave the laity out entirely. And incidentally, some who profess liberal and "broad views" on this question, Campbellites for instance, believe that unimmersed are lost and on their way to hell. In other words, while "communing" with them, they consign them doctrinally to perdition.

AN EVIDENT TRUTH: Since the Supper is the Lord's, he certainly has the sole right to invite the guests and to impose the restrictions. It is arrogant presumption for us—any of us, to broaden His invitation. (Would you want someone to invite to your table, those whom you had not invited?)

WHO ARE INVITED?

(Continued On Page Four)

How Do You Act When All By Yourself?

David M. Newell, editor of Field and Stream, says in the current number of that magazine:

Now, if deep down in your heart you are dishonest, you can get around nearly any law—particularly a game law. For game laws perforce leave a man pretty much on his own. Generally there isn't a game warden present.

So when you go afield, buddy, it's up to you. Maybe your dog will point a covey of quail, and as you walk up you will see the birds huddled there on the ground. Perhaps you could kill eight or ten or a dozen at one shot. Who'd know the difference? You're all by yourself.

Maybe you're fishing a stream where the salmon lie rank on rank in the cool depths at the head of the pool. A big wet fly (Continued on Page Four)

Faith

I cannot see through all the days
That are to be,
My Heavenly Father holds my hand,
And He can see;
So should the road be rough ahead
By firmer clasp His child is led.

I cannot know what storms may break
Around my life,
But Jesus knows and He will keep
His child in strife;
So though the billows rage and roar,
My bark shall reach the heavenly shore.

I cannot comprehend the stars
That shine on high,
The firmament that stretches far
Beyond my eye,
But He who made the planets bright,
Will guide with love His child aright.

—The Preacher's Magazine.

Why Immersion Is Baptism And Was Never Intended For Infants

The Lord Jesus instituted two ordinances for the observance of His people, Baptism and the Supper. The Lord's Supper shows forth Christ's death for us, and Baptism our death with Him. Baptism is a type of death and resurrection. It is also an act on the part of the Christian by which, having died and risen with Christ, he acknowledges the claims of Jesus as Lord. "We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans 6:3, 4, R.V.; Col. 2:12). As the believer goes under the waters of baptism he declares, "I am buried with Him by baptism into death"; and as he rises from the typical grave he can add, "Like as Christ was raised from the dead through the glory of the Father, even so I ought to walk in newness of life." In baptism the Christian confesses his identification with the Lord Jesus in His death, burial, and resurrection. Baptism is neither a means of salvation nor the door of entrance into the Church. It is a profession of faith on the part of the believer; and in submitting to the ordinance he virtually says, "I have died with Christ, I have been buried with Christ, and I am risen

with Christ." Christian baptism was instituted for believers only. (See Matthew 28:19, 20 and Mark 16:16). In apostolic times whenever a person believed, he was baptized. (See Acts 2:41; 8:12; 10:48; 16:15-33; 18:8; 19:5). There is not a single example in Scripture of infant baptism, nor the semblance of a command to baptize infants.

In a catechism on Protestantism, inspired by Rome, the following directions are given: "When a Protestant offers you a pious book praising the Bible to the skies, and attacking at the same time the truths of our faith and Christian practice, under the pretext that they do not find them in the Bible, ask him where he finds in the Bible, that it is right to baptize little infants, which they do just the same as ourselves." The scriptural mode of baptism is by immersion. "Baptism" ("baptismos") is a Greek word with two letters omitted. Why was the word not translated? Because at the time the

(Continued On Page Two)

Is The Pastor The "Boss" Of Church?

Emphatically we say that he is not. In addressing the elder (pastors) among the dispersed Christians, the Holy Spirit thru Peter, says, "Neither as being lords over God's heritage." (I Peter 5:3). More literally this might read, "Not as exercising lordship over your allotment." (The King James' translators supplied the word "God's" here, apparently without any reason.) Nothing is clearer in the New Testament than that the New Testament church was a body in which every individual member had the right, and used it, to express himself in all matters of church action. See such passages as Acts 1:23-26, Acts 13:1-4, Acts 15:22, etc. Certainly any church, being a self governing body, under the headship of Jesus Christ, has the right of recall on

(Continued on Page Four)

Mused Uncle Mose

"Meth'dis pahson talkin' 'bout he got a lot uv no 'count chu'ch membahs. Shucks, we got some we'd swap an' nevah look."

In Spite Of Fire And Sword God's Blessed Book Continues To Live

Robert G. Lee

Philosophers have tried to drown it in the muddy waters of their philosophy and ignorance. The archaeologist with his crowbar, the geologist with his hammer, the physicist with his battery—all these have fought against the Book. Some scientists and astronomers lifted up haughty mouths, "darkening counsel with words without wisdom" against the Book. The dissecting knives of theological anatomists have cut at its milk veins. Inexorable censors have sat, like Jehoiakim before the fireplace in his summer house, Bible on knee, penknife in hand, calmly mutilating the only reliable franchise of our Christian hopes. Snipers, some behind pulpit stands, some behind college chairs, are accustomed to aim ill-grounded propositions against the Scriptures.

The open and avowed leaders of infidelity are gone. Bradlaugh of England and Ingersoll of America were the last of the Old

Guard. Now open warfare has given way to subtle strategy. The troops of Ulysses are no longer hurled against the walls of Troy. It is the enemy in the belly of the wooden horse for whom we must watch today. The Trojan horse, in some places, has been wheeled within the walls of the churches themselves. A body of militant critics, many of them wearing the sacred garb of theological professors and ministers of the Gospel, have been attempting to draw the bolts of citadel.

Diocletian tried to exterminate the Book in the third century. Celsus tried to undermine the message. The astute Porphyry hurled his venomous shafts. Hume, with rare subtlety, wielded cogent weapons. He said, "Methinks I see the twilight of Christianity!" He mistook the sunrise for the sunset. He mistook the time of day. What he thought was twilight deepening into midnight was sunshine growing into a dazzling noonday. Voltaire flung his arrows tipped with fire at the Book. Tom Paine tried to drown it in infidel ink. Ingersoll flung quiver full after quiver full of arrows of scorn and jeers and sneers at it.

But the Book lives on. He that sitteth in the heavens shall laugh at those who think they can destroy His ord and its triumphs. (Continued On Page Four)

-- The First Baptist Pulpit --

"INSUFFICIENT RELIGION"

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isa. 28:20.

Possibly the one character within the Word of God who illustrates the meaning of our text more than any other individual, is Phineas, the son of Eli, the priest. You will read the story of Phineas' life in the first four chapters of I Samuel.

When Phineas' father, Eli, reached the shady side of life, he

istry as priests of God. There isn't an indication that he had any authority for his act from God, but that rather Eli thus acted in his own self will. Whether this be true or not, Phineas was an absolute failure in the priesthood.

The Scriptures tell us of his dishonesty, his immorality, and his Christless spirit finally being climaxed with his death at the hands of the Philistines.

In the preliminary encounter of the Philistines and Israel, some four thousand Jews were slain.

Thinking that they might be able to stay the tide of battle, they brought the ark of the covenant from the house of God in Shiloh into battle. When the ark was brought into the battle, all Israel rallied about it and shouted so that the Philistines feared. In their superstition, they imagined that the ark was God Himself, and thinking that Israel's God had come into their camp, the Philistines quaked and feared. However, rallying behind the battle cry of their leaders, the

(Continued On Page Two)

CHURCH DEACONS

While we are thinking along this particular line, it will not be amiss to raise still another question. Do deacons have the right to run the affairs of the church? Certainly not. Deacons are servants, not directors. The very word "deacon" means "servant." They are the men selected by the church and assigned to look after definite matters. A deacon has no more right to initiate any movement

(Continued On Page Two) at

NO ROOF

A young man who had taken service with a well-to-do farmer, after a few weeks gave up his position. A friend asked him why he had left such a good place. Was the work too hard, or the hours too long? "No." Were the wages too low? "No." "Why then did you leave?" "I left," said the man, "because the house had no roof." That was the Scottish expression for a house and home without prayer.

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.....50c

(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 every State and many foreign countries.

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

BREVITY THE SOUL OF WIT

But who will even make an effort to cultivate brevity? Brevity makes the public speaker acceptable and guarantees the contributor to a newspaper the place that he seeks in its pages.

The little Georgia Negro won the prize in school by writing the following lines, few and short:

A mule lay in the barnyard lazy and slick,
A boy with a pin on the end of a stick
Slips in behind him as still as a mouse,
Crape on the door of the little boy's house.

—The Christian Advocate.

CHRISTIAN BAPTISM

(Continued from page one)

translation was made, sprinkling had been adopted. The Greek verb "Baptizo" signifies to "immerse," "submerge," "sink," "dip." (See any Standard Greek Lexicon.) In the Greek Church baptism is performed by immersion. One would naturally suppose that Greeks should be well acquainted with their own language.

We give the testimony of some representative men in the various denominations which practice infant sprinkling, etc. CALVIN, the Reformer, says: "The word 'baptize' signifies to immerse, and the rite of immersion was observed by the ancient Church." JOHN WESLEY, in expounding Romans 6:4 ("Buried with Him by baptism"), says: "The allusion is to the ancient manner of baptism by immersion." DR. STANLEY, Dean of Westminster, in his article on Baptism, which appears in the Nineteenth Century (October, 1879), declares that "for the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize,' that those who were baptized were plunged, submerged, immersed into the water. Baptism by sprinkling was rejected by the whole ancient Church (except in the rare exception of death-beds or extreme necessity) as no baptism at all."

DR. TULLOCH, Principal of St. Andrews University, in Good Words for February, 1871, says: "Adult baptism and baptism by immersion were the rules in the early Church: every scholar knows this."

DR. WHITBY (Church of England): "Immersion was religiously observed by all the Christians for 13 centuries and was approved

by the Church of England." DR. WALL: "Immersion is so plain and clear by an infinite number of passages that one cannot but pity the weak endeavour of such as would maintain the negative of it."

MARTIN LUTHER: "I could wish that such as are to be baptized, should be completely immersed in water according to the meaning of the word and the significance of the ordinance."

BISHOP HANDLEY MOULE: "True, Scripture indicates a usage of immersion in the apostolic missions, very plainly."

"Households were baptized, and there must have been babies in them." Such is one of the props on which infant sprinkling rests! Three households are mentioned as having been baptized, viz., the household of Lydia (Acts 16), the Philippian jailor (Acts 16), and Stephanas (1 Cor. 1:16). To establish infant baptism it is necessary to prove that there were infants in the households, and that such were baptized. Of Stephanas' household it is said they were the "first fruits" of the preaching in Achaia, and that "they addicted themselves to the ministry of the saints" (1 Cor. 16:15). Could infants "addict themselves to the ministry of the saints"? Does the Word not inform us that the jailor "rejoiced greatly with all his house"? (Acts 16:34, R.V.) Lydia's household is frequently adduced to support infant baptism. But before this can be established, it is necessary to show (1) that Lydia was, or had been, married; (2) that she had children, and that some of them were infants; (3) that she had brought them to Philippi; (4) that such infants were actually baptized. "There might have been babies in the household," it is said. In order to prove infant baptism to be a scriptural doctrine, there must be stronger evidence than that derived from mere supposition. "There couldn't have been infants in the jailor's household," said one, "for wasn't the youngest eighteen years of age?" "Where do you find that?" said another, sharply. "Where you find there were infants: I guessed it." The Word of God gives no room for such "guessing." "Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). This is God's order still—hearing, believing, and then baptism.

"Baptism has taken the place of circumcision," it is affirmed. No passage of Scripture says so. On the contrary we find that numbers were baptized in addition to being circumcised (Acts 15:1, 2). If baptism takes the place of circumcision, only male infants should be baptized (Gen. 17:12). If baptism is substituted for circumcision, domestic servants of Christians should be baptized, whether believers or not (Exod. 12:44). But if baptism has really taken the place of circumcision, the analogy is in favour of believers' baptism. If a literal infant under the law corresponds to a literal infant under grace, then only babes in Christ should be baptized. As natural life and birth were prerequisites for circumcision, so

(Continued On Page Four)

DO DEACONS HAVE THE RIGHT TO RUN CHURCH?

(Continued From Page One)
in a church than any other member. All this modern practice of having a "Board of Deacons" to meet and talk over the church's business, decide what should be done, and then "recommend" it to the church, it is not New Tes-

tament, and therefore, not Baptist. No church is truly a Baptist church if it has such a board of deacons. It has become Presbyterian in its church government, that is, they have a "rule of the elders." The Presbyterians have a "Board of Elders," who act almost exactly like many Baptist Board of Deacons, in initiating church plans and business, and "recommending" it to the church body for sanction. But, rarely does anyone dare object, and if so, more rarely can the objection be sustained. A New Testament church, a real Baptist church, is one where "One is your Master, even Christ, and all ye are brethren." (Matt. 23:8).

INSUFFICIENT RELIGION

(Continued From Page One)

Philistines fought against Israel and defeated them, killing thirty thousand of Israel's footmen that day. Phineas and his brother, Hophni were likewise slain, and the ark of God was captured by the Philistines. Then a messenger rushed home to tell the news of the battle to Eli, and when the old man heard of the loss of his sons and particularly of the loss of the ark, he immediately fell over backwards to die with a broken neck. When the wife of Phineas learned that her husband, her brother-in-law, and her father-in-law were dead, and that the ark of God was taken, she prematurely gave birth to a child which she named "Ichabod" which means "the glory is departed."

Now from this Scripture story which tells us of the life, the experience and the death of Phineas, I want us to observe how he illustrates the truth of our text.

THERE IS NO VIRTUE IN NAMING A CHILD FOR SOME GREAT CHARACTER. It is true that Phineas had a great name sake. There is no individual in all the Bible who stands out more conspicuously for gallant service in the name of our Lord than does the man for whom Phineas was named. He lived in the days when Balaam the prophet attempted to prophesy against the Israelites as they marched through the wilderness toward the land of Canaan. While Balaam failed in his prophecy, he succeeded in teaching the Midianitish women to seduce and destroy the men of Israel. This became so notoriously and flagrantly open that one man of Israel even took a Midianitish woman to his tent in the sight of Moses and in the sight of all Israel. It was then that Phineas, a grandson of Aaron, drove a javelin through the body of both the man and the woman. We read:

"And when Phineas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly."—Numbers 25:7, 8.

I once knew a man who was named for George Washington. Undoubtedly I believe he was one of the most unpatriotic men I have ever known. I remember also a very immoral and dishonest man who was named for Spurgeon.

I say, beloved, that there is no virtue in naming a child for some great character. Phineas surely was nothing like his name sake. He was so dishonest that when receiving the priest's portion of the offering, instead of waiting



Shucks! It Was Easy!

This is the philosophy of a lot of people who receive THE BAPTIST EXAMINER. They seemingly think that it is an easy matter for us to buy printing machinery, print THE BAPTIST EXAMINER and send it through the mail for the magnificent sum of only 50 cents per year. But not so, beloved. Back of every issue of this paper is a tremendous amount of sweat, blood, and work. For seven years this paper has been going through the mail weekly. The editor has counted it a joy to contribute of his time and service, and many times has gone down in his own pockets to pay its debts. It has truly been a labor of love from the beginning. This, beloved, we are glad to do. Yet, it does seem that in this day of good wages that many of our friends might make substantial contributions from week to week to aid us in our weekly expenses and in the purchase of new machinery which we need so badly.

If it pleases the Lord to so direct you, may you send us your contribution at once.

until the flesh of the sacrifice was cooked, he would even thrust the flesh hook into the green carcas of the meat when it was first placed upon the altar to take his portion, which, of course, meant that he was able to take the entire sacrifice. Evidently he did this repeatedly and against the advice of the elders of Israel. Listen:

"Now the sons of Eli were sons of Belial; they knew not the Lord. And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it to me now: and if not, I will take it by force. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."—1 Samuel 2:12-17.

In addition to the dishonesty of Phineas, he was likewise immoral, and in reality, had only a mere form of religion.

II

ACTUALLY, THOUGH PH

EAS WAS IN PRIESTHOOD HE HAD ONLY A MERE FORM OF RELIGION. Probably he thought very little about God under ordinary circumstances; but, of course, in time of trouble he remembered the Lord. It was then that he thought of and remembered the ark. The ark of the covenant was a box about the size of the ordinary communion table, covered over with a lid of gold and upon which stood two golden cherubim. This ark was symbolic of God's presence. To the Jews it was the earthly representation of God. This ark stood in the most holy place within their tabernacle. Great miracles had been accomplished and performed in connection with this ark. When the children of Israel wished to cross the Jordan River when the Jordan was at flood tide, as soon as the priests that bore the ark stepped into the waters of the river, those waters divided asunder so that the Israelites passed over dry shod. Yet, as soon as the priests carrying the ark emerged from the water, the river resumed its normal downward course.

When the children of Israel came against the city of Jericho, they marched around it once each day for six days and then on the seventh day they marched around it seven times according to God's directions. When they completed their last march about the city carrying the ark of God, the walls of that city fell down flat upon the ground.

When the children of Israel set out to defeat the Midianites, the ark, along with the balance

(Continued on page three)

FEBRUARY 23, 1946

Attention! G. I. Joe!

Under the G. I. Bill of Rights any returned veteran is entitled to go to school at government expense. This includes not only schools of arts and sciences but trade schools as well. THE BAPTIST EXAMINER printing shop has been government certified as such a training school. This means that we are now looking for some returned soldier who wishes to learn the printing trade. In view of what such a one can receive from the government in connection with the salary which we will pay any G. I. Veteran can start to work at approximately \$150.00 per month with an increase of salary every six months. In addition to this the government will furnish whatever small tools and books of instruction are necessary.

Here is a real opportunity for some young man who wants to serve the Lord, learn christian journalism, and have a living wage at the same time.

Naturally we would rather have some lad who has had some experience in printing, yet this is incidental. If you are interested yourself or if you know of some returned soldier who might be interested in a good life profession, then please contact us as early as possible.

INSUFFICIENT RELIGION

(Continued from page two)

of the holy instruments were carried into battle, and it was through the presence of these holy instruments the battle was won.

"And Moses sent them to the war, a thousand of every tribe, and Phineas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males."—Numbers 31:6, 7.

Thus it was that Phineas, while he thought but little of God ordinarily—he did remember the ark and the holy associations connected with it—he remembered it so much that when in trouble he sent for the ark to be brought to battle.

Well, beloved, there are many today who have only a mere form of religion. Thus was true in Paul's day, for he declared that the Jews possessed a mere form of religious observances. Paul wrote concerning their exterior religion which was absolutely Christless, by saying:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:1-4.

We have the prophecy in God's Word that even down to the end of time we can expect a great number of professors who are not possessors. We are to expect those who have churchianity and not Christianity. In fact, those who have a formal religion rather than a real spiritual experience with the Lord, shall greatly outnumber those who know Him in the pardon and remission of their sins. Concerning the last days, God has already said:

"Having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3:5.

Today the Catholics refuse to eat meat on Friday. They cross their forehead with water; they observe Lent whereby they deny themselves some few pleasures of life for forty days thinking that

they can get enough religion in that period of time to permit them to live like the Devil the balance of the year. Anyone knows that Lent, holy water, and meatless Fridays are but a mere form from which the spirit has been completely extracted.

Then there are many Protestants of like nature who also observe Lent; especially do many Protestants participate in what is ordinarily called Good Friday services. Even this is a misnomer, for anyone of common intelligence knows that since Jesus prophesied that His body should be in the ground three days and three nights—I say that anyone of common intelligence knows that Jesus could not have been crucified on Friday in the light of His own statement. Yet, there are multiplied thousands of so-called Protestants who thus observe Good Friday services. Many go to church at Christmas and Easter who never think of going to the house of God ordinarily. Surely with a great deal of truth did the preacher speak when on Easter Sunday he said to his congregation, "I'm so glad to see you here, and while I'm at it, I'll just wish you a merry Christmas and a happy New Year." He knew that he would not see the majority of them again before the end of the year. Well, such a group has only a form of religion from whence the sovereignty of God, the Lordship of Jesus Christ and the abiding every-day presence of the Holy Spirit has been completely removed. Such an individual knows nothing of a daily walk with the triune God. Their's is merely a form of religion.

I have been a reader of Kentucky Progress Magazine for a great number of years. I remember some months ago that they carried a picture of an Episcopalian preacher in Lexington, Kentucky, who, dressed in all the robes and religious paraphernalia of his church, was pronouncing a blessing upon the hounds ere a fox hunt was begun. While the world might look upon this as something of unusual significance, yet in reality there isn't an ounce of true religion in such an act. In fact, it is a mockery of sacred things; it is a sacrilege before God. There is not one ounce of true religion connected with it.

There are multiplied thousands of Protestants today who have only a form of religion. They think that by an observance of

the ordinances and through church membership they shall be saved. A business man who was in my office a few days ago, told me that his wife was a member of a Baptist church in Huntington, and that when his son was old enough to be baptized, he expected to go into the church with his boy. To hear him speak, it was plainly evident that religion was merely a matter of form and that he anticipated that through the ordinances and church membership that he would be saved. To me, one of the saddest features of modern religious life is that this individual represents the vast majority. Their's is but a form of religion.

III

PHINEAS' LIFE SHOWED POSITIVELY NO EVIDENCE OF TRUE FAITH IN GOD. If you will read carefully the story given in the early chapters of I Samuel, you will find that Phineas' life showed in no respect any faith in God, but rather, that his life was characterized by the most violent of sins. Even God Himself said that Eli's children "made themselves vile." I Samuel 3:13.) In all the story of Phineas' life, there is not one hint of evidence of true faith in God.

In Jesus' day there were many just like Phineas who had a form of religion, and though outwardly religious, they showed no evidence of true faith. There were none more religious than were the Jews, at least, this was true outwardly. They made long prayers. Listen:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."—Matthew 23:14.

They were tithe payers—even scrupulously exact in this in that they tithed the little garden vegetables. However, they were very sinful. Listen:

"For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matthew 23:4, 14, 25.

No one could say that these Jews were not religious. They had all the externals of religion that one could imagine. They surely had the form and the ceremony, yet without the spirit. There was no evidence of faith about them.

In the early days of Christianity, Philip contacted a man by the name of Simon Magus. When he heard Philip preach, though he himself had been a sorcerer, he became a believer—at least one outwardly. He was even baptized. He went through the form of religion, but was unsaved, for later on he even tried to buy the ability to confer the Holy Spirit upon others. It was then that Peter said to him:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."—Acts 8:20, 21.

No one could doubt that he had a form of religion, but surely it was of an insufficient variety—it showed no evidence of true faith in God.

The average Catholic of today is very much the same. He will observe Good Friday and Lent quite religiously; he will eat no meat on Friday; he will arise

early on Sunday morning and go to mass, and then following his Sunday morning devotion, he will spend the rest of the day, desecrating it. In fact, the majority of them go to church on Sunday morning and then go to the Devil the balance of the day. I used to have a Catholic friend who went religiously to church early every Sunday morning. Within less than fifty yards of his church, was a saloon. He nearly always left his church, bought a case of beer at the saloon, and returned home to spend the balance of that Lord's Day in drinking and desecration of God's holy day. Surely anyone who observes such actions, can easily see that this is nothing but a form of religion which is insufficient and which shows no evidence of any faith in God.

I know of an Episcopalian Church not many miles from here where the pastor, or rector as he is called, believes in, practices, and advocates gambling, and in which church they have dances. Even in the building dedicated to the worship of God, dancing is conducted. While I have never been there myself, I have been told on good authority that while the strains of some spiritual hymn may be heard there on Sunday, that the shrieks of boogie-woogie music may be heard during the week. While the choir piously trips in on Sunday to sing praises to God, during the week the same group trips the light fantastic toe in the very house of God. Here, beloved, is a form of religion, but anyone can easily see that even then it is insufficient. Anyone can see that there is no evidence of true faith manifested in an experience like this.

I have known many Baptists who evidence a form of religion, and who show as little faith in God as these others to whom I have referred. I have known orthodox, sixteen-ounce to the pound Baptists who would not walk into the church building with his hat on, yet outside he could swear like a sailor. I have known thirty-six inch to the yard Baptists on Sunday who could get drunk on Monday like the balance of the world. Beyond any shadow of a doubt, such individuals show to the world no evidence of a genuine faith in God, such as was the experience of Phineas.

IV

THE ONLY TIME PHINEAS THOUGHT OF GOD WAS WHEN HE WAS IN TROUBLE. In all the Scripture which relates to the life of Phineas, there is no evidence that he walked with God in his daily experience, but rather, apparently the only time he thought seriously of God was when he was in trouble. Surely this is true of all those who have only a form of religion.

When one is sick or in trouble, or is financially penniless, it is easy enough to cloak oneself with a shameless hypocritical form of religion. When the lightning was dancing all around the feet of Pharaoh in the days when Moses caused the series of plagues to be brought upon Pharaoh and the Egyptians, it was easy enough for old Pharaoh to assume an attitude of piety, to put on a prayer-meeting look, and in a sanctimonious whine to say "pray for me." Yet, when the lightning passed and the storm was over, he was as big a Devil as heretofore. The only time he thought of God was when he needed Him.

When an individual has a hot water bottle to his feet and an

ice cap to his head, it is easy enough then to think of God. Yet, many who think of Him thus, forget Him under ordinary circumstances.

V

IT IS RATHER CONSPICUOUS TO NOTICE THE END OF PHINEAS. He carried the ark, but he perished in the carrying of it. When the ark was captured, he himself, along with his brother, was killed. Thus he and his insufficient religion came to a grievous end.

Well, all those, who like Phineas, have only a form of religion, will perish in a Devil's hell. Of this, the Word of God gives us an abundant warning. It even tells us of those who are religious but lost when they come to the judgment, for it says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matthew 7:21-23.

It also tells us of those possibly who are church members, but whose names are not found written in the book of life. It tells how they likewise perish.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

It is rather interesting to notice that Phineas not only came to a sad end himself, but as a result of his foolish leadership in depending upon the ark rather than upon God, and in following after a mere form of religion—thus thirty thousand of Israel perished with him. Listen:

"And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen."—I Samuel 4:10.

The Word of God tells us how that every false preacher along with his entire congregation will perish in this manner. Jesus said:

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matthew 15:14.

In view of the destruction which came upon Phineas, and in view of an even worse destruction that comes upon those who have only a form of religion, and who know not the Lord Jesus Christ, I want to ask a very pointed personal question—Is yours merely a form of religion, or are you truly and genuinely saved? As a means of examination, may you listen to these Scriptures:

"Now if any man have not the Spirit of Christ, he is none of his."—Romans 8:9.

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Galatians 6:15.

"Examine yourselves, whether ye be in the faith."—2 Corinthians 13:5.

May God help you to analyze your own spiritual condition today, and if yours is only a form of religion, may you know that as Phineas perished, so must you perish. Yet ere that day may come, may you here and now hear the words of Paul to the Philippian jailor and may you now "Believe on the Lord Jesus Christ and thou shalt be saved."

HOW DO YOU ACT WHEN YOU'RE ALL BY YOURSELF?

(Continued from page one)

with double hooks fished deep with a little weight and jerked hard at the right time . . . Well, you're in the clear. How can you help it if you foul-hooked a fish?

Maybe you're in a blind alley by yourself and a dozen teal sneak in and light in your blocks. If Jim or Ed or Joe were there, you'd stand up and yell—there's nothing sportier than bluewings climbing out. But it's so easy to line up their necks there on the water . . . when you're all by yourself.

So the man who wants a deer and doesn't care how he gets it can use a spotlight, and the man who wants only meat and not the thrill of a bird stopped cleanly in full flight can shoot a grouse out of a tree. But he remains a meat hunter, and there is no place in the future of America's wildlife for meat hunters. This goes particularly for the guys who lounge around a card table while the guide kills the game.

Our wildlife can survive only if given a break by sportsmen. Are you a sportsman? How do you behave when you go into the woods . . . all by yourself?

Was not Eve all by herself when she took the forbidden fruit at Satan's suggestion and in disobedience to the will of God? (Genesis 3).

Was not Cain all by himself when he spied Abel in the field and engaged him in conversation and murdered him? (Genesis 4).

Although Achan was in the army of Israel, was he not all by himself when he saw and took "a goodly Babylonish garment and 200 shekels of silver and a wedge of gold from the forbidden spoils?" (Joshua 7:21).

On the other hand, Daniel was all by himself—and could have omitted praying—but he prayed nevertheless, knowing just what it was going to cost him. (Daniel 6:10).

Police detectives and game wardens cannot be everywhere at the same time because they are not omnipresent—but God is present everywhere—hence He sees us when we are all by ourselves and when we are with others.

He knows all about our secret sins as well as our public ones—and has made provisions for their forgiveness through faith in the Lord Jesus Christ, who died for them on Calvary's cross.

"To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remissions of sins." (Acts 10:43).

The only remedy for sins whether committed all by yourself or in the society of others is the precious shed blood of the Christ of God.—Now.

THE BOOK LIVES ON

(Continued From Page One)

Voltaire cut not one twig from its great forests. Paine drowned not one page in infidel ink. Ingersoll, with intent to kill, shortened not its life by one hour. Diocletian broke not one string on its harp of ten thousand strings. Agnostics who kindled their bonfires upon it burned not away one thread of its garments. Atheists have not been able to steal one flower from its gorgeous flower gardens. Unbelieving scientists, with microscope and telescope and test tube, have not been able to dilute one drop of its sweetness. Theological smokescreeners who have tried to hide in clouds and thick darkness the Cross and the blood and the empty tomb in Joseph's garden, have not been able to invert its torch or to quench one ray of its light. Still it is our "pillar of fire" among all books. Not one jot or tittle of its moral code has perished in the last century. Isaac Newton said, "If all the great books of the world were given life and were brought together in convention, the moment the Bible entered, the other books would fall on their faces, as the gods of Philistia fell when the ark of God was brought into their presence in the temple of Dagon."

Today the Bible, in the face of all enmity and hatred, all criticism and antagonism, is still the Book that opens with crystal waters for our thirst when we travel "the dry and dusty highways where no water is." This Book has traveled and does travel, up and down more highways and bypaths and knocks now at more doors and speaks to more people in their mother tongue than any book, for it has been translated into approximately one thousand languages.

This is a Book which has proved itself indifferent to faint praise or violent denunciation—a Book which defies the critic, convinces the intellect, inspires awe, compels faith, demands worship. Though Nineveh with her pride is now a dirty doormat for irreverent feet, the Book lives on.

Though Babylon is now a nesting place for owls, the Book lives on. Though Rome with her power is now a branchless tree dishonorably fruitless, the Book lives on. Though Greece with her culture and art is now a crumb in history's rubbish heap, the Book lives on. Though Spain with her pomp is now a drowsy beggar watching a broken clock, the Book lives on. Though Egypt with her wealth is now a shabby sexton of splendid tombs, the Book lives on.—The Challenger.

A PUZZLING QUESTION

(Continued From Page One)

The answer is, the saved who have been baptized and who are members of the church Jesus started. If you doubt this, please find the Scripture example where the unbaptized and unchurched are invited to the Lord's table? It is ALWAYS assumed that salvation—baptism—church membership have preceded the approach to the Lord's table. For example read Acts 2:41, 42.

Christ's expression—"till he come" (I Cor. 11:26) shows that he expected the institution to which he gave the ordinance to be perpetuated—hence it is a church ordinance. What church? The one he established of course—not one of the many organizations of centuries later.

WHAT BIBLE RESTRICTIONS ARE IMPOSED?

The restriction of open, known, division (particularly doctrinal.) Read I Cor. 11:18-20 in the Revised Version, or marginal rendering in Scofield Bible. There it positively states that where open division exists, it is not possible to really observe the Lord's Supper. Denominations are divided doctrinally. Therefore open communion is never, never, never—and cannot be valid observance of the Lord's Supper. This Scripture once for all and forever settles that question.

The restriction of openly wicked lives. (See I Cor. 5:4-13). It makes plain that the Lord's Supper is not to be eaten with people who are known to be living in gross sin and debauchery.

This plainly restricts the Lord's Supper to those over whom the church has the power of discipline. This prohibits inter-communion between Baptist churches.

The ordinance is a church ordinance—not a denominational ordinance. Else it would be just the thing to have the observance at associational gatherings.

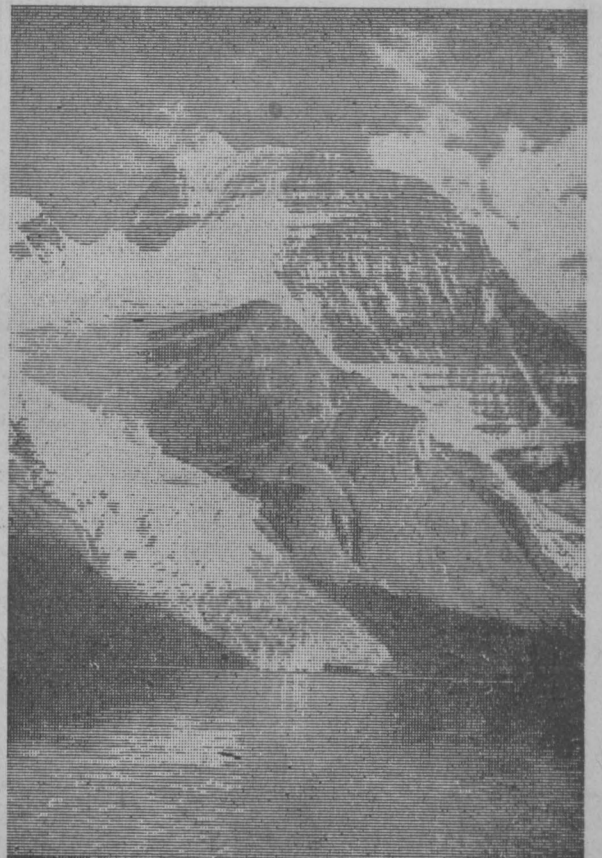
The restriction of example. Did Christ invite the master of the house in which he met to partake of the Supper? No. Did he invite his friends from here and there? No. He had only His little church in its beginning form there in the upper room with him. Careful study of all the accounts seem to indicate that Judas had already gone out before the ordinance was instituted.

The old, worn-out argument—"Let a man examine himself."

Yes I Cor. 11:28 says that. But what does it refer to? It does not mean for a man to be the judge on the basis of anti-scriptural opinion as to his eligibility. Reference there is to the manner and reverence of eating. Read context for proof.

IS THE PASTOR THE "BOSS" OF A CHURCH?

(Continued from Page One) its pastor at any time. And no God-called and Christ-honoring pastor will ever hesitate to give



BEFORE THE MOUNTAINS WERE BROUGHT FORTH OR EVER THOU HADST FORMED THE EARTH, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD. --PSALM 90:2.

the church an opportunity to express itself by some means that will not intimidate any member who may wish to voice an opposition, if and when there is any indication of any considerable dissatisfaction. Sometimes we see situations very much like the case of the old negro pastor whose church was exceedingly anxious to get rid of him. One Sunday he took them by surprise and asked, "All who is in favor of me bein' yo' pastor anothah year, say I." In the silence that followed one might have heard a pin drop. Triumphantly the old negro cried, "I hears no objections, and you all knows that silence gives consent. So, I is yo' pastor for anothah year."

CHRISTIAN BAPTISM

(Continued from page two)

spiritual life and birth are prerequisites for baptism. Often the question is asked, "Does the Word of God forbid infant baptism?" To this we might reply, "Does God's Word forbid the baptism of bells?" (practiced by Romanists). There is as much Scripture for the baptism of bells as there is for the baptism of babies.

Many of the ablest teachers in the various denominations which practice infant baptism, admit that there is no Scripture for the sprinkling of infants. We select a few testimonies of such. BISHOP HANDLEY MOULE: "In the New Testament we have not indeed any mention of infant baptism." DR. PLUMMER, Master of University College, Durham: "The recipients of Christian baptism were required to repent and believe. Not only is there no mention of the baptizing of infants but there is no text from which such baptism can be securely inferred." PROFESSOR L. LANGE OF JENA: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament." PROFESSOR SCHLEIR-MACHER: "All traces of infant baptism which one will find in the New Testament must first be put into it." PROFES-

SOR MEYER: "The baptism of children is not to be considered as an apostolic institution." DR. AGAR BEET (Methodist): "It must be admitted that the New Testament contains no clear proof that infants were baptized in the days of the apostles."

"C. H. M." author of the valuable "Notes" on the Pentateuch writes: "For my own part seeing the question has been forced upon me, I can only say that I have for thirty-two years been asking in vain for a single line of Scripture for baptizing any save believers. Reasonings I have had inferences, conclusions and inductions, but of direct Scriptural authority, not one title."

The question to be considered by those desirous of pleasing the Lord should be, "Does Scripture inform us that infants were, and should be baptized, and if so, what passages can it be found?" "I thank God that I baptize none of you" (I Cor. 1:14) is often quoted. But the Apostle does not thank God that the Corinthian saints were not baptized, and thus make light of the Lord's command. He gives his reason: "Lest any should say we have baptized in mine own name" (vs. 15). Again and again we hear professing Christians saying that "baptism is not essential to salvation." Quite true, but it is essential to obedience on the part of those who are disciples of Christ. When Abraham was commanded by God to offer up Isaac, he did not say that the offering up of Isaac was not essential to salvation, and that he could "get to Heaven" without it. All who really believe in the Lord Jesus Christ are saved whether baptized or not. Obedience is the fruit and proof of love and the words of the Master are suggestive, "If a man love Me he will keep My words" (John 14:23). One has forcibly remarked, "When people speak of 'essentials' and 'non-essentials' they generally mean by the former what concerns their own salvation, and by the latter those things which only concern the glory of God!" If then baptism was instituted for believers, and you are one and have not been baptized, why tarriest thou? "Arise and be baptized."

SONGS IN THE NIGHT

Job 35:10

Songs in the night—and the night is so long,
Sorrow so heavy, temptation so strong;
Oh, 'tis so hard oft to sing in the light,
But how much harder the song in the night.

Songs in the night—when rejoicing is fled,
Due to dark fears and misgivings and dread;
Pain of the body and grief of the soul,
Life's ship adrift, and without firm control.

Songs in the night—when you sit all alone,
Friends all departed, and dear ones now gone;
In utter loneliness—how sad the plight!
Who then can ask of us songs in the night!

Songs in the night—ah, such songs the Lord gives,
He the great Comforter who ever lives.
Though dark without, He sheds wonderful light,
Thus making possible songs in the night!

—By S. G. Brondsema.