

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).

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IS THE FULLY "VICTORIOUS" LIFE MOVEMENT SCRIPTURAL?

By Paul K. Jewett

The Testimonies Of Noted Infidels As To The True Character Of Christ

It has been truly said that Christianity is Christ; but Christianity is not what Christ was, but who he is. Our Lord never asked, "What character do men say that I have?" The crucial question He put was: "Whom do men say that I am?" The entire revelation of God is embodied exclusively and forever in the identity of the Messiah, the Son of God. Here lies a fearful danger for the unbeliever. It is true that the character of our Lord is such that it receives a tribute absolutely unique; but — as we shall show in the ensuing quotations — this tribute is also offered by leading infidels of the world, and thus can serve as a mask for a total rejection of the Christian faith.

Bolinbroke

This tribute was paid to Christ by Lord Bolinbroke, who, in the

eighteenth century, violently attacked all revealed religion: "The system of religion which Christ published, and which His evangelists recorded, is a complete system for all the purposes of religion, natural and revealed, and such it might have continued to be, to the unspeakable advantage of mankind, if it had been propagated with the same simplicity with which it was originally taught by Christ Himself."

Rousseau

The second infidel testimony is from Rousseau, the man who sowed the seed of the revolution which drenched all Europe in blood. "Is it possible that the Sacred Personage whose history the Scripture contains, should be Himself a mere man? What sweetness, what purity of manner! What sublimity in His maxims! What profound wisdom (Continued on page four)

"I have learned that, as I trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin. I have learned that his freedom, this more than conquering, is sustained in unbroken continuance as I simply recognize Christ as my cleansing, reigning life" (Charles Gallaudet Trumbell in "The Life That Wins," page 16).

"I know it is my duty to be perfect, but I am conscious that I cannot be. I know that every time I commit sin, I am guilty, and I am quite certain that I must sin—that my nature is such that I cannot help it. I feel that I am unable to get rid of this body of sin and death, and yet I know that I ought to get rid of it. . . . It is my agonizing death struggle with my corruption that proves me to be a living child of God. These two natures will never cease to struggle so long as we are in this world. The old nature will never give up; it will never cry truce; it will never ask for a treaty to be made between the two. . . . What a fight is that. I were worth an angel's while to come from the remotest fields of ether to behold such a conflict" (Charles Haddon Spurgeon, "The Fainting Warrior," a sermon, Jan. 23, 1859).

In my early college days, I attended a Sunday School class taught by one well known for his knowledge of New Testament Greek. His learning, coupled with his pleasing manner of public discourse which ever reflected his unfeigned Christian experience, impressed me greatly.

Through some circumstance (I do not recall the occasion) he commenced a series of lessons on the theme the "Fullness of the Holy Spirit." I had never had any definite Christian instruction and, consequently, though I knew I had been saved by Christ, I was keenly sensitive of my need of a deeper knowledge of the Scriptures and a closer walk with Him. (Continued on page three)

Mused Uncle Mose

I axed Miss Lillie Jones 'toder day ef she wuz lost, an' she say, "No, suh! Ise jes' takin' a sho't cut home."

The Poet Tells Why We Can All Be Completely Happy In His Love

You ask me why I'm happy
I'll tell you if I can
How Jesus brought Salvation
To weak and sinful man.
He suffered, O, He suffered
Upon the cruel tree
His hands were torn and bleeding
To pardon you and me.
I love Him, yes, I love Him
I want to love Him more
For taking all my sins away
And opening mercy's door.
I'll tell you why I'm happy
And why I shout and sing
Because my Saviour loves me
And with Him I shall reign.
I love to talk to others
About my Saviour's love
That they too, may find pardon
And dwell with him above.
You ask why I am happy
In sorrow grief or pain
Because my Saviour loves me
Sweet comfort he doth bring.
In sunshine and in shadow

I follow Him through all
And when my heart is troubled
He'll hear me when I call.

For He walks close beside me
Each weary step I trod
I feel His arms about me
My Saviour and my God.

Now this is why I'm happy
Tho' friends may all have gone
He never will forsake me
He loves and keeps His own

And when my journey is over
My work on earth is done
I'll be at rest with Jesus
In my Eternal Home.

O, loved one wont you meet me
In that bright home above
Where we shall dwell together
In the sunshine of His love.

—By Ethel Chany, Hamilton, O.

I've been taking THE BAPTIST EXAMINER for a long time and it gets better all the time.—Eld. David Crabtree, Revilo, Ky.

The N. T. The Sole Rule Of Faith And Practice Among Scriptural Baptists

By Mason, Tampa, Fla.

Genuine Baptists of the New Testament type, refuse to be governed by creeds, catechisms, disciplines, dogmas and rules of men. Their slogan is, "If it is in the Bible, it is Baptist doctrine, if it is not in the Bible, it doesn't belong in our faith."

Why This Attitude?

Because no man or set of men are infallible enough to draw up rules and laws and regulations such as to govern the religious faith and walk of others. Let us note what the New Testament says:

Jesus said: ". . . observe all things whatsoever I have commanded you." (Matt. 28:18-20). He didn't say anything about what others command.

Again he said, "One is your Master, even Christ." If that be true—then no pope, bishop, arch-

bishop, or "secretary" or anybody else is master or has the right to regulate.

2 Thess. 2:15: "Hold the traditions (Greek: "instructions"). (Read the whole passage.) These instructions contained in the New Testament Scriptures, were divinely inspired. Jesus had no use for mere HUMAN traditions which nullify the Word of God. (Note Matt. 15:3.)

Acts 5:29: "We ought to obey God rather than men."

2 Tim. 2:15: "Thoroughly furnished, etc." (Read passage.)

These and other Scriptures make plain that our obedience is to be to the Word and not to the instructions of mere men.

The Result of Adding To The Word of God

That result expressed in one word is CONFUSION!

Different groups have not con- (Continued on page four)

Who Is Responsible And What Is The Remedy For Youth Immorality?

Newspaper articles, magazines, religious periodicals, and other sources are continually calling to our attention the fact that crime and sins of immorality are steadily increasing among the youth of our nation. Actual figures from juvenile courts, detention homes, etc., support them in their claims that moral conditions among boys and girls of high school age and younger are a serious threat to our civilization. Therefore, it is time that we seek the answer to these questions: Who is responsible and what is the remedy? If our nation is to be preserved from complete corruption, our children saved from sin and shame, and parents are to be spared from disgrace and broken hearts, then these questions must be answered and then action taken in accordance with the answers.

First, who is responsible to try to correct this awful condition? The Bible says, "Train up a child in the way he should go: and when he is old he will not depart

from it." Since this statement is from God, it is true for our day as for all other days. But who is to do the training? The burden of responsibility is first of all without any question whatsoever, upon the parents. God founded the home long before there ever was a school house or a church. He made them husband and wife and gave them children. The parents were made responsible for the care of the child's body, mind and soul. Parents must feed and clothe the bodies of their children and provide shelter for them. The parents are also the first teachers of the child, but they also feel responsible to make additional provision for the child's mind besides what they can give themselves. But remember a child also has a soul, a soul that is eternal. A soul that controls its emotions, its passions, its impulses, its likes and dislikes, its ambitions and desires. The parent is just as re- (Continued on page four)

RELIGIOUS LOBBYING

A weekly columnist in the secular press reports as follows:

"A trend toward religious 'lobbying' with the establishment of headquarters for 'representation in Washington' is on the increase among American churches, according to evidence which has been gathering in the Nation's capital."

"The recent decision of the Baptists and the Church of the Brethren to establish offices increases the number of denominations having Washington staffs. The Roman Catholic Church is represented by the National Catholic Welfare Conference, under the direction of Very Reverend Howard J. Carroll, Jr. The Federal Council of Churches maintains what has been called a 'list' (Continued on page four)

-- The First Baptist Pulpit --

"BUT THOU"

By Rev. Vance Havner

THE APOSTLE PAUL, in his letters to Timothy, gives us several pictures of evil conditions, present or to come. Then against this background of evil, he warns and exhorts Timothy as to how he should behave himself, and he begins with the two words, "But thou."

THE FIRST PERIL has to do with things—property, money especially. Declaring that with food and raiment we should be content, Paul goes on to say:

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:10). Then he turns suddenly to say, "But thou, O man of God, flee these things."

Of course, it is the love of money and not money itself that is the root of all evil. How the Bible itself illustrates this for us again and again! One thinks of Achan and his wedge of gold; Gehazi, who tried to collect a rake-off from Naaman and ended a leper; Baruch, who tried to

feather his nest in a day of judgment. There was Balaam, that strange genius who tried to collect a forbidden reward and still do his duty, a trick that has been tried often since. And the blackest example of all is Judas Iscariot.

How perfectly Paul's statement fits each of these cases. "For the love of money is the root of all evil: which while (Balaam) coveted after, (he) erred from the faith, and pierced himself through with many sorrows." That epitaph would fit any of these (Continued on page two)

DANGER SIGNALS

One out of every twenty-nine people in the United States does not believe in the existence of a personal God; one out of every twenty-seven people in the United States is a criminal; one out of every sixteen between the ages of forty and fifty is addicted to drink; one out of every twelve children in the United States is illegitimate; only one out of every ten reads the Bible; one out of every six marriages ends in divorce; one out of every five American mothers destroys her offspring before birth; one out of every four families suffers the consequences of a major crime; and one out every three American marriages is childless.—F. B. I.

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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"BUT THOU . . ."

(Continued from page one) money-lovers, and thousands since their day.

"But thou, O man of God, flee these things." Money madness rages in the world, but it can get into the pulpit, as our text indicates. One would hardly expect a preacher to enter that profession for money, but some of them worship mammon before they get out. Not a few prophets have turned racketeer and gone in the way of Balaam.

Surely Christians in general need this warning. In this very passage Paul deals with some who were using a show of godliness as a way of gain and making a lucrative business out of their Christian profession. God does sometimes prosper a Christian with money, but there are professing Christians who use their piety as a cloak of covetousness and advance their worldly interests by being church members. They suppose that gain is godliness and are blind to the real truth that true gain consists of godliness with contentment, satisfaction with food and raiment, since we brought nothing into this world and can take nothing out.

Never did the Church need to take this to heart more than to-

day. Abraham would not let the King of Sodom reward him lest he would say, "I have made Abraham rich." But we behold the sad spectacle of churches and denominations accepting gifts and endowments from the world in spite of the undeniable scriptural principle that God's work is to be supported only by the gifts of God's people. Ezra would not accept the help of outsiders in rebuilding the walls of Jerusalem, but today the Church has forgotten how to say "No" to the subtle offers of the adversary.

Truly the love of money is the root of untold evils and the Church of God, as well as the man of God, needs to flee these things.

THE SECOND WARNING has to do with the times. "This know also, that in the last days perilous times shall come" (II Tim. 3:1)—and then Paul almost exhausts his vocabulary of adjectives describing the kind of people who will characterize the last days: "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents unthankful, unholy, without natural affection, trucebreakers, false accusers incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Timothy was to flee the money peril, and now from these people of the last days he is exhorted to turn away.

Any man with his eyes half open can read this chapter and find every one of these types on the front page of any morning newspaper. We have arrived.

And what is the man of God to do with this peril? "But continue thou in the things which thou hast learned and hast been assured of"—and then follows that classic passage about the believer's mainstay in an hour like this: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Timothy had known the Scriptures from childhood and in that perfect law of liberty he was to continue. The Book will keep us from sin and sin will keep us from the Book, and if we do not

stick to the Book we shall certainly be swept away by the spirit of the age.

I am amazed at the way many good Christians are letting down their standards these days. Many are worn out physically and mentally through the strain of these war years, and Satan has added to that a moral and spiritual stupor. Iniquity abounds and the love of many waxes cold.

Some are so confused that they decide, "Oh well, nobody knows what is right; there is nothing we can do about it; everybody is partly right and partly wrong; there is so much bad in the best of us and so much good in the worst of us, that it doesn't become any of us to say anything about the rest of us."

And so they relax their watching and praying and fall into temptation. Bibles are neglected and so is the house of God. Some slip back to their cards and movies and cigarettes. Others send their children to ungodly schools and get them back with faith destroyed.

Churches that started out with high standards of consecration decide that perhaps they have been too strict in their standards: "After all, people are not perfect and we are losing a lot of good prospects by setting our standards too high. Let them come in and bring all their sins with them. Give them a class to teach and maybe they will improve."

WHEN TIMOTHY FAILS to continue in the Book he soon loses his sensitiveness to sin. I am afraid that we Christians have been soaked and saturated so long in this modern atmosphere of profanity, divorce, drunkenness and infidelity that sin no longer shocks us.

Jeremiah lamented that his generation could not blush; they had a whore's forehead and refused to be ashamed. We do not blush today, either for our sins or for the sins of others. People used to blush when they were ashamed; now they are ashamed if they blush. I remember when that I first heard a woman swear or saw one smoking a cigarette. But we see and hear so much ungodliness nowadays that we accept it as a matter of course, and that can be a first step toward engaging in evil ourselves. He who tolerates the devil soon

endorses the devil.

The only way for a man of God, any child of God, to deal with these times is to continue in the Word of God and humbly accept its doctrine, reproof, correction and instruction in righteousness, that he may be perfect, thoroughly furnished unto all good works. He must watch that he may pray, and pray that he may watch. He must be sober and walk circumspectly and gird up the loins of his mind and keep himself alerted and refuse to be lulled into indifference by the wiles of the devil.

No Christian has any business accepting and tolerating the spirit of this age. He is not here to accept it, but to condemn it and, as far as he may, correct it. Of course, he will be laughed at by those who have already been chloroformed by the temper of the times until they have ceased to abhor evil and to hate sin. But the fear of the Lord is to hate evil, and a true Christian may be identified by how much he hates sin as well as by how much he loves God.

Part of the devil's devices in this age is to make it appear very unkind and unloving for any Christian to size up any issue or man or movement. The very instant any faithful preacher warns against false teachers or evil doctrines, he is reminded that we are not to judge lest we be judged. What is politely overlooked is that we are to prove all things and try the spirits, and that the New Testament abounds in instruction to have no fellowship with the unfruitful works of darkness but rather reprove them.

Tolerance is the biggest stock in trade of those who would benumb us to the temper of the times and the spirit of this age. Some of us seriously need to learn again that old hymn, "My soul, be on thy guard," for truly ten thousand foes arise, and the hosts of sin are pressing hard to draw us from the skies. Certainly ten thousand is a conservative estimate of the foes of faith in these perilous times. The handmaiden of apostasy is apathy, and there is no more fertile soil for the weeds of infidelity and no more suitable climate for heresy than that pleasant, good-natured, amiable acceptance of this ungodly age.

THE THIRD WARNING, closely connected with the second, has to do with the truth. "For time will come when they will not endure sound doctrine; after their own lusts shall they heap to themselves teachers, heaping itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Paul wrote in a day when Christianity was making great strides and we would have expected him to write that the day would come when men would welcome sound doctrine. But exactly the reverse is true and we have arrived at that day. Of course, the world is living in darkness and resists the light. It is not merely unchristian but anti-Christian. It turns from truth to fable, and because its ears itch for the sensational and entertaining, it gives itself to itself teachers who please; it runs after every false fortune teller, every triloquist with a dummy, every false prophet who will soothe its sinful conscience. The ear-itching business is at an all-time high.

The churches are filled with men and women who cannot endure sound doctrine. They have the old emphasis on sin and salvation; they do not like to be called sinners; they do not believe in hell and judgment; the blood of Christ is too crude for their refined tastes.

So they heap to themselves liberal teachers who compromise instead of convict. Any book of modern "best sermons" is an commentary on the fulfillment of this scripture. If a text is taken it is used almost apologetically. The word "saved" is used, it is pointed out immediately that what is meant is not "saved from sin" or "saved from hell" but perhaps "saved from selfishness." If the devil is referred to the preacher hastens to explain that no "being with hoof and horn" is in mind (as if any intelligent Christian did not understand the Bible teaches no such devil). Great pains are taken to make clear that under no circumstances is the preacher to be thought stupid enough to mean what preachers used to mean when they preached the gospel!

But it is not only the phrases that are lacking. The money has been thrown away with the pocketbook. One liberal minister was honest enough to declare: "Our gospel is not the old gospel, or even the modified version of the old gospel, which is now proclaimed in conservative pulpits. Ours, we confess, is a new gospel." So it is and Paul said: If any man "preached another gospel . . . let him be accursed."

But even fundamentalists cannot endure sound doctrine these days in that they sometimes will not accept the application of the truth. They will fight for the doctrine but resent the practical preaching of the doctrine. So they sometimes heap to themselves teachers who will entertain them with abstract truth, but will not make the personal application. They will not endure preaching on the sins of the saints. It is a hard saying and they cannot bear it.

WHAT IS THE MAN OF GOD to do? Watch, be sober in things, endure afflictions, evangelize, fulfill his ministry. He will keep a level head and will not be swept off his feet by every passing enthusiasm. He will not be misled by these modern ear-ticklers who talk about "no creed but Christ." A creed is what one

(Continued on page three)

SOME HELPERS TO THE TRUTH

The Baptist Examiner has been instrumental in leading us to receive New Testament baptism. It teaches the Bible as it is to men as they are and therefore magnifies the Lord Jesus Christ.

Ed. Note: Here are two friends who while they were saved were not members of a New Testament church. As a result of reading this paper, they have been baptized into the fellowship of a Baptist church. We thank God for their friendship. Here's a moral too: Better not read the Bible nor The Baptist Examiner if you don't want to be a Baptist.



Mr. and Mrs. E. K. Deuchle
Zelienople, Penna.

Favorite Verse

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

—Jude 1:3



"BUT THOU"

(Continued from page two)

believes, and one one can believe in Christ, the whom. without believing the what's, the doctrines about Christ, and that is a creed.

Strangeley enough, when Protestants are trying to get away from dogma, men and women are turning to Roman Catholicism because it has dogma.

It is not easy to take a stand for sound doctrine these days. It certainly will mean "enduring afflictions." It is a heart-breaking experience. Spurgeon found that out in his day. But if some men through the ages had not done it, Christianity would have died of dry rot. Of course it will cause commotion. Remember that a chip floating down a stream causes no upheaval. It is around the sturdy rock in the midst of the current that the waters boil. We are called to be steadfast, unmoving rocks and not drifting chips.

There is the peril of things—but thou flee these things. There is the peril of the times—but thou continue in the Word. There is the peril concerning the truth—but thou watch in all things. It is the only course for the man of God.

IS THE "VICTORIOUS" LIFE MOVEMENT SCRIPTURAL?

(Continued from page one)

Naturally, under such conditions, I was more than ready to embrace any course of action which would make me a "real spiritual Christian" and not just an "ordinary" one.

Our teacher constantly appealed to Scripture. He continually referred to that "victory spoken of by Paul in I Cor. 15:57. He told us that if we walked in the Spirit we should not fulfill the lusts of the flesh (Gal. 5:16).

I began to read certain tracts that distinguished between the life of most Christians, which was one of defeat, and that "higher life" of "habitual victory" over all "known sin."

I read the testimonies of those who had received a wholly new conception and consciousness of Christ, which was the secret of their overcoming life. They had always trusted Christ as their Saviour, but now they realized that Christ was not just an external Saviour from sin's penalty but that He literally dwelt within them, identifying Himself with them in body and life. Paul says, "It is no more I that live, but Christ liveth in me"; and again, "To me to live is Christ."

All I had to do to realize this "life on the highest plane" was to surrender completely to Christ and in simple faith trust Him to keep me from the power of sin. This I did, after some difficulty, and immediate victory over all known sin was mine (so I believed). I was delivered from the struggles of Romans 7 into the conquest and so enthusiastic, as time went on, that I talked with others about my experience and sent tracts on the subject to friends and acquaintances. So I continued for some time, thanking God each day for that moment-by-moment victory which was mine. Jesus Christ was now not only my Saviour but also my Lord, my life.

I never had another such experience, but gradually through the study of Scripture, prayer, and meditation in my own heart, I became convinced that the mat-

ter of deliverance from sin was not so simple as I had supposed.

The teachers of the "Victorious Life" movement are no doubt for the most part sincere Christians, and especially are they to be commended in that they sense the lack of holy living on the part of God's people and are trying to do something about it. It is the means they use to accomplish this end of holiness of life—an end in itself very good—that we question. It is our desire to set forth some considerations which may help any who are perplexed to make a proper evaluation of the "Victorious Life" movement.

First, let it be noted that the greatest saints in the Church of Christ have always opposed the teaching set forth by present-day proclaimers of the victorious life. Were these teachers of victory to make a pilgrimage through the past, they would walk the centuries alone. They should visit Antioch and listen to the eloquent Chrysostom. Even in this early time they would hear the beginnings of a denial of their "freedom from all known sin" in those weighty words of the Antiochian preacher, "He who thinks he hath obtained anything, hath nothing." Or were they to leave Antioch and come to Africa to sit at the feet of a greater than Chrysostom, St. Augustine, they would hear the most ominous pronouncements against the sin of the human heart. All victorious life Christians plainly confess that they are delivered from the struggles of Romans 7 and walk in the light of Romans 8, but Augustine, who towers in greatness of mind and heart far above all ordinary mortals, confessed plainly that "the good which he would, he did not, but the evil which he would not, that he did," thus making Romans 7 his common experience as he wrestled with the forces of evil.

Even Luther, a millennium later, though leader of the reformers in the greatest revival of the Christian church, seems to have made no progress over St. Augustine in this matter, for he too is a complete stranger to that habitual triumph over all the powers of known sin claimed by those who lead the life of victory. He declared, with reference to the struggle of Romans 7, that this conflict between the flesh and the spirit "continues in us so long as we live, in some more and in others less, according as the one or the other principle is the stronger" (Charles Hodge, "Commentary on Romans," 7:22).

Our travellers would not have progressed very far beyond Luther before they came to the immortal dreamer, John Bunyan, and heard his tale of the Pilgrim's Progress; but would they not be amazed that Christian struggled with his sinful self all the way from the wicket gate to the river Jordan? It is quite patent that Christian (or should we say Bunyan) never had such an experience as those who testify that they have learned "as thy trust Christ in surrender, there need be no fighting against sin, but complete freedom from the power and even the desire of sin."

Had they paused to hear Bishop Berkeley, how surprised would they have been to hear the great seventeenth-century clergyman lament, "I cannot pray but I sin. I cannot preach but I sin. I cannot administer or receive the holy sacrament but I sin. My every repentance needs to be repented of and the tears I shed need washing in the blood of Christ" (A. W. Pink in "The Christian in Romans 7," page 10).

How they would have wondered when such an eminent divine as Jonathan Edwards, a century

later, solemnly testified: "When I look into my heart and take a view of its wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that, were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, I should appear sunk in my sins below hell itself; far below the sight of everything but the eye of sovereign grace, that alone can pierce down to such a depth. And it is affecting to think how ignorant I was, when a young Christian, of the bottomless depths of wickedness, pride, hypocrisy, and deceit left in my heart" (Ibid. page 11).

John Newton was the author of

"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

But the victorious life advocates would have deemed him a miserably defeated Christian when he testified of himself, "I have lived hitherto a poor sinner, and I believe I shall die one. Have I then gained nothing? Yes, I have gained that which I once would rather have been without—such accumulated proof of the deceitfulness and desperate wickedness of my heart as I hope by the Lord's blessing has, in one measure, taught me to know what I mean when I say, Behold I am vile. . . . I was ashamed of myself when I began to seek it, I am more ashamed now" (Ibid. page 12).

The Higher Life movement of England, which was the forerunner of the one with which we are concerned, was in vogue in the days of Spurgeon, and we find the young prince of preachers taking a positive stand against the whole movement.

Said he, "I meet, I say, sometimes with brethren who feel contented with their spiritual condition. They do not ascribe their satisfactory character to themselves, but to the grace of God; but for all that, they do feel that they are what they ought to be, and what others ought to be but are not. They see in themselves a great deal that is good, very much that is commendable, and a large amount of excellence, which they can hold up for the admiration of others. They have reached the 'higher life,' and are wonderfully fond of telling us so, and explaining the phenomena of their self-satisfied condition" (a sermon "Onward," May 25, 1873).

"It will be an ill day when our brethren take to bragging and boasting, and call it 'testimony to the higher life.' We trust that holiness will be more than ever the aim of believers, but not the boastful holiness which has deluded some of the excellent of the earth into vain glory, and under which their firmest friends shudder for them."

If the reader is still in doubt as to Spurgeon's position, he is invited to read the two selections at the beginning of this article. It is my opinion that these two statements are so diametrically opposed that they cannot possibly be construed as two different ways of saying the same thing. Honesty compels us to admit that only one of these men can be right, and if Charles G. Trumbull is right, then Charles Haddon Spurgeon was at best an "ordinary" and "defeated" Christian.

In the next place it should be noted with respect to the "Victorious Life" movement that it not only runs counter to the teaching of the greatest saints, but it also makes a sharp distinction between accepting Christ as Saviour and surrendering to Him as Lord. All Christians have accepted Christ as their personal Saviour from the guilt and penalty of sin, but not all, say the victorious life leaders, in fact only a few, have "surrendered absolutely to Christ," and have the added deliverance from the power of sin. Now herein are many difficulties for one who studies the Bible. To begin with, the Bible teaches everywhere a present, progressive deliverance from the power of sin within us as a definite part of our salvation.

Paul says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12). He writes to his Corinthian converts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Consonant with these words is Peter's exhortation, "But grow in grace and in the knowledge of our Lord Jesus Christ" (2 Peter 3:18).

Not only does the Bible teach the progressive nature of the Christian's deliverance from sin but it likewise assures us that this deliverance belongs to all true Christians and does not draw any line of cleavage between those who have surrendered and those who have not, though it does recognize differing degrees of sanctification. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:5, 6). "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Now, any true Christian, whatever may be the plane of his achievement or stage of his sanctification, can point to such a "we" and say, "That includes me." There is no distinction in the Bible between ordinary Christians and triumphant Christians, as such a view necessitates. Every last one of us may sing of that blood which shall "be of sin the double cure" because "God hath from the beginning chosen us (all Christians) to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

To be sure, reference is made to babes in Christ and to carnal Christians, but these are not a distinct type of Christian—they

Hearts and Stars

"He healeth the broken in heart . . . He telleth the number of the stars" (Psa. 147:3,4).

With His healing hand on a broken heart,
And the other on a star,
Our wonderful God views the miles apart,
And they seem not very far.

Was there something shone from that healed new heart
Made the Psalmist think of stars—
That bright as the sun or the lightning's dart,
Sped away past earthly bars?

There is hope and help for our sighs and tears,
For the wound that stings and smarts;
Our God is at home with the rolling spheres,
And at home with broken hearts.

—M. P. F., quoted in "China's Millions"

are those who have not yet grown to any fullness of grace. And what Christian does not feel that he is carnal, and alas, so different from the "spirits of just men, made perfect"? The truth is, every Christian has gained a victory which he never had in his unregenerate days, and the only difference between Christians is one of degree, not of kind.

Furthermore, and this is important, were it possible to have victory over all known sin (a thing impossible for anyone who knows, as Bishop Berkeley did, what sin really is) still this would be but a deliverance from sinful acts and not from a sinful heart. The victorious life does not claim deliverance from the sinful heart itself, and herein its teachers reveal a misunderstanding of the relation between the internal motive and the overt action; and they likewise reveal a misunderstanding of the method of sanctification which is founded on this relation. They profess to keep the sinner, remaining a sinner, free from actual transgressions. What a poor salvation is this! Does the Holy Ghost make us act like saints, or does He make us saints? He does not take possession of our members and work them—thus despite our sinful hearts producing a series of good acts as our life manifestation. He cures our sinning by curing our sinful hearts; He makes the tree good that the fruit may be good; He cleanses the fount that the stream may flow pure, and that progressively (Cf. B. B. Warfield, "Studies in Perfectionism," Vol. II, pages 579-80).

Another weighty consideration against the victorious life doctrine is that it invests the human will, which is itself perverted, with ultimate authority and freedom to choose whether one will have victory or defeat. Victory depends finally not on Christ at all, but on our free will. Is it not infinitely more reassuring to know, as the Scriptures teach, that one's deliverance from sin does not depend ultimately on his continuous willing to be delivered, but on a Saviour who "worketh in you both to will and to do his good pleasure"? To be sure, every sinner delivered wills to be delivered; but he never would have willed, had not Christ who delivers put it into his heart so to desire, and, therefore, in the last analysis, "it is not of him that willeth, nor of him that runneth, but of God who showeth mercy," "as He sayeth to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Ezek. 36:26-27).

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"In the beginning God created the heaven and the earth."—Genesis 1:1

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compassion." How much better is this than the victorious life "if-religion" that gives God a "chance" to make it possible for us to permit Him to win the victory!

How strikingly different in Paul's declaration as he wrote towards the end of his life from a Roman prison to incite in the Philippians more effort toward holiness, casting his own mighty struggles in the figure of a runner who puts forth every effort to win the prize! "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." If Paul could say, "I count not myself to have apprehended," where shall we be

Reflect upon him who here speaks. This is the man who most nearly approached the excellencies of his Divine Master. Let us therefore put on as he did "the whole armour of God, that we may be able to stand against the wiles of the devil." Let us wrestle as he did against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let us fight with him the good fight of faith, that we may say with him, "I have fought a good fight, I have finished by course, I have kept the faith."—Reprinted from The Presbyterian Guardian.

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ening post.'

"The National Association of Evangelicals, representing 1,000,000, expects shortly to have a Washington office. And approximately eight other denominations and denominational organizations maintain staffs."

We cannot help wondering whether the Lord is pleased with this "lobby," flirting with government officials and seeking favors from the world! And what would the Apostle Paul have to say about this type of thing? "Not by might, not by power, but by My Spirit, saith the Lord."

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fined themselves to the Scriptures and what has been the result. Let us take some examples:

THE JEWS . . . The TALMUD,
a bunch of traditions.
CATHOLICS . . . Decrees of

Modern Attempt of Machine Baptists

Today, many Baptists are in practice departing from their teaching that the New Testament is our sole rule of faith and practice. The truth is, many look upon a church that studies the Bible as the only text book, as having turned heretical. They would insist that we MUST have the Bible interpreted by denominational "literature." Instead of running their churches by the Bible, they run them by the Manuals gotten up by "ex-purts." And what do the manuals do for a church? They introduce an entire order of things of which the New Testament knows absolutely nothing at all. What for instance?

1—Auxiliaries. These are utterly unscriptural. Not even a hint of them. Just search and try to find them in the New Testament if you doubt this.

2—Frolic and Amusement as prime attraction. Eternal life is not the drawing card, but wienie roasts. What a fall! Sublime to the ridiculous!

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in His discourses! What presence
of mind, what subtlety, what
truth in His replies! Where is the
man, where the philosopher, who
could so live and so die?"

The next tribute is from one of earth's greatest geniuses, Napoleon, who caused the death of eight million mankind: "I tell you that Jesus Christ's spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison. He is a Being by Himself. His Gospel, His appearance, His empire, His march across the ages — all are for me a prodigy, a mystery insoluble, a mystery which I can neither deny nor explain: here I see nothing human."

The fourth tribute is from one of the greatest poets in the world, Goethe, to whom Calvary and the empty tomb were pious fables. "I look upon the Gospels as thoroughly genuine; for there is in

Renan

The next testimony is from an apostate monk, Renan, who thus directly addressed our Lord after he had abandoned the Christian faith: "A thousand times more alive, a thousand times more beloved since Thy death, Thou shalt become the cornerstone of humanity so entirely that to tear Thy Name from this world would be to rend it to its foundations. All ages will proclaim that among the sons of men there is none born greater than Jesus."

Lecky

This tribute is from one of the greatest of modern historians, Lecky, a frank and bold opponent of the Christian faith: "Through all the changes of eighteen centuries, one ideal Character has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

Ingersoll

The last tribute is from Ingersoll, America's foremost infidel, who devoted his life to the destruction of the Gospel of Christ: "I place Him with the great, the generous, the self-denying of this earth, and for the man Christ I feel only admiration and respect. Let me say once for all, (that to that great and serene Man I gladly pay the homage of my admiration and my tears."

The implications of these tributes are tremendous:

1. They produce overwhelming evidence that admiration for Christ has not the remotest connection with the Christian faith. Here are men who exhaust the powers of language in praise of the Son of God, and yet they are wicked men.

2. The testimonies are more than simply valueless: they are evidence for the final court of judgment.

3. If these testimonies to Christ are true and yet their denial of His Godhead be true also, the Lord's character is evil beyond conception, for while posing so successfully as a saint, He was a false God, veiling the fearful falsehood in robes of white —

which were a whited sepulcher: "I and the Father are one," "Before Abraham was, I am," "He that hath seen me hath seen the Father." "Thou, being a man," said His hearers, "makest thyself God."

4. Through the ages witness to Christ has been wrung by the facts from infidel lips; no man ever came within a million miles of such homage. But something more convincing remains. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified to his son" (I John 5:9); "This is my beloved Son, in whom I am well pleased." In revealing His identity, He lays the final crown upon the head of Christ: "Unto the Son he saith, Thy throne, O God, is for ever

WHO IS RESPONSIBLE AND
WHAT IS THE REMEDY
FOR YOUTH IMMORALITY?

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sponsible for the training and feeding of the soul of the child as they are for its body or mind. The father is God's appointed high priest in the home. The mother is the appointed teacher of spiritual things. How are you feeding the souls of your children? What do you give them to think about? How are you PARENTS, be honest with yourself and with your children. What do they read? Do you allow magazines in your home that turn their minds to sins of immorality? Do they feed upon the highly sexed movies? Do they go to the dance hall where sexual passions are fanned to a white heat, and then come home in the early hours of the morning in an automobile with a companion of the opposite sex where they continue in private the hugging they began in public on the dance hall floor? God's Word says, "As a man thinketh in his heart, so is he." What are your children thinking about? What are you doing to guide their thinking toward things that are pure and clean?

You say, "What can I do?"
 right here is the remedy. You
 must accept your responsibility
 as high priest to your family,
 that is, as mediator between your
 children and God. You will have
 to teach them the Word of God,
 teach them to pray, lead them to
 the Saviour, create within them
 a taste for spiritual things.

Taste of spiritual food. But you say, "Can't I send them to Sunday School and let them learn there of spiritual and eternal things?" No, that is not enough, because the church cannot teach and preach enough one day a week to counteract your teaching and preaching seven days a week. Every time you stay home from church on Sunday you preach a most effective sermon against the necessity of going to church and teach the children that what the preacher and Sunday School teacher says is not worth hearing. Every day that you do not read your Bible you plainly tell the children that what the Bible says is unimportant. When you do not pray you teach that prayer does not do any good. How can you expect the church to teach them that it is the house of God, that the Bible is the word of God, and that the minister is the servant of God? Do your words and actions teach them these things or have you been so foolish as to destroy the confidence of your children in the church, the Sunday School teacher, and the minister? Roast a preacher is a very unhealthy diet to feed young people.

What can you do? Listen—
 confess your sins of the past, get
 right with God yourself, come to
 church and hear the Word—
 God. "Faith cometh by hearing."
 When God has enlightened you,
 take Christ as your Saviour, get
 saved, get to know spiritual
 truth, read your Bible, learn to
 pray—then go home and teach
 your children by word and ex-
 ample.

That is God's way and the only way. It is either that or continue to lead your own children down the road to ruin and to eternal damnation.

"For this is the love of God, that we keep His commandments; and His commandments are not grievous."—I John 5:3.

—Reprinted from "Blessed Assurance"