

The Baptist Examiner

The Paper With a National Circulation

"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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Devoted to Evangelism, Missions and Bible Doctrines.

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

Whole No. 473

The Answer Is Jesus Christ

By JOHN L. BRAY

Life Magazine, in its March issue, carried the story of the work of two brothers—Julian and Aldous Huxley. One of them is the director general of the United Nations Educational, Scientific and Cultural Organization. He is a believer in natural science to the exclusion of the spiritual, and says that we no longer have to put up with the idea of God. His brother Aldous is religiously inclined to a great degree, but says that all religions are as one. Both of these men have sought for truth, but neither has found Christianity.

During the first part of last year I had the privilege of hearing Lt. James C. Whittaker speak in Chicago to an audience of more than 4,000 people. He told of his experience with Rickenbacker in their famous "raft expedition," and how through answer to prayer they had been miraculously preserved. One of his concluding remarks was, "I believe!" In a further statement, the announcer said that Whittaker did not mean that Whittaker was a Christian, but only that Whittaker believed that God had intervened.

What's the answer?

The world is seeking for an answer—for an answer to the problems of life, the fear of death, and the question of eternity. Where will it find that answer? Libraries are filled with tons of books on philosophy, psychology, natural science and kindred subjects, but these alone have been of little avail in solving the desperate case of neurosis. Truth has been sought out; many have turned to religion. But what is the answer?

Most of the great religions of the world say they have the answer. Take for example Mohammedanism, with its nearly 1,000,000,000 adherents. Islam, Mohammedanism's system of teachings, claims for itself the (Continued on page four)

DO YOU BELIEVE IN MIRACLES

Someone says: "I don't believe in miracles." Christ does ask you to believe in miracles. He asks you to let Him transform one in your own heart and life. When He has wrought that to you is the supreme miracle, giving eternal life to you that you know that you have in your own heart and experience you won't hesitate to believe in anything else that Christ is or does. Don't put the cart before the horse. The final convincing argument or proof that Christ can work the miracle mentioned in the Gospels is found in that here and now you can work in you a marvelous, eternally effective miracle of His grace in saving your soul and giving you peace with God and eternal life, which is other but yourself can experience. This to you will be the final evidence that He indeed the Son of God. — Morning Star



BLESSED IS THE MAN... WHOSE DELIGHT IS THE LORD. HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER—PSALM 1:1, 2, 3.

Here's A Scriptural Explanation Concerning A Most Unusually Difficult Scripture

J. T. JOHNSON
Kennedy, Alabama

"My brethren, count (reckon) it all joy when ye fall into divers (different) temptations. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may me perfect and entire, wanting nothing."—James 1:2-4.

"Brethren" — these were (Christian) Jews. Scattered abroad," verse 1; not just Jews of any kind, but Christians. And as God now deals with Jews and Gentiles alike, the same things concern us Christian Gentiles. They were "Scattered abroad" by persecutions. "And Saul was consenting unto his death. And at that time there was a great PERSECUTION AGAINST THE CHURCH WHICH WAS AT JERUSALEM; AND THEY WERE ALL SCATTERED ABROAD throughout the regions of Judea and Samaria, except the apostles." Acts 8:1. "Therefore they that were SCATTERED ABROAD, went everywhere preaching the word." Acts 8:4.

"Count it all joy when ye fall into divers temptations." There are two kinds of temptations. First; to lead, or endeavor to lead into evil, as the serpent does; second; testing, as our Lord does. First; "But every man is

tempted, When he is drawn away of his own lust, and enticed," James 1:14. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted WITH EVIL, neither tempteth he any man" (by way of leading into sin). James 1:13. Second, God does tempt His people by way of testing them. "And it came to pass after these things, that GOD DID TEMPT Abraham, and said unto him, Abraham: and he said, behold, here I am." Genesis 22:1. Read all this chapter for the way of testing. We are to count (reckon) it all joy when we fall into either kind of temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who WILL NOT SUFFER you to be tempted above that ye are able; but will WITH THE TEMPTATION also make a way to escape, that ye may be able to bear it." I Cor. 10:13.

It is joy to know that He always makes a way to escape, and makes the way WITH the temptation.

Mused Uncle Mose

Hit seem lak ev'body in ouah chu'ch could make de pakson sal'ry go funder dan he can.

And it is joy to know that the harder the temptation is to bear the more strength He gives us. When we are tempted, we should do as our Lord did, Matthew 4. He quoted, "It is written," and so we should read and study His word, since it is in His word the way of escape is revealed in all of our temptations of every kind. We are tempted or tested in many ways. Our love for God is tested, and is made manifest by our obedience to Him. Our lack of love is shown in disobedience. Our love for each other is proven by what we do for each other. "Hereby perceive we the love of God, because he laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:16-17.

Our faith is tested. "Wherein ye greatly rejoice, though now for a season, IF NEED BE, ye are IN HEAVINESS though manifold TEMPTATIONS: That the TRIAL OF YOUR FAITH, BEING MUCH MORE precious than of gold that perisheth, though it be tried with fire, might be FOUND unto praise and honor and glory to the apostles." (Continued on page four)

Real Baptists — A Bible People

Baptists—and we mean true Baptists, not merely those who wear the name — hold unique views concerning the Bible. They hold that the Scriptures are inspired of God, and that they should constitute the only rule of faith and practice. When the Bible speaks that is final. When it gives authority, that is enough. When the Bible does not speak to give warrant, then a thing is not binding.

The Views Of Others

Other groups, many of them, hold that the writings of men are authoritative. Catholics for instance have the utterances of the popes—the decrees of councils — and canonical laws. When the pope speaks officially that is supposed to be the same as if God spoke. Thus they have such doctrines as the "immaculate conception," "purgatory," "prayers for the dead," for which there is no Scripture at all.

Mormons put the revelations of Joseph Smith on a par with the Bible, and likewise the "Book of Mormon."

Adventists regard the writings of Mrs. Ellen White as supernaturally endowed, and they dare not recede from any position she took on anything.

Russellites, alias Rutherfordites, alias Jehovah's Witnesses, etc., interpret the Bible in the light of their leaders. Far more stress is placed on their literature than on the Bible itself.

Christian Scientists must needs have Mrs. Eddy's "KEY" in order to find out what the Bible means.

Lutherans have the Augsburg Confession of Faith, Presbyterians have their longer and shorter catechisms, Methodists have their "Discipline," and others have their creeds and creedal statements. Baptists have none of these, but take the Bible straight.

Modern Exceptions

It is true that in our very recent times, Baptists have come (Continued on page four)

COMMUNITY GIVING THROUGH THE CHURCHES

In all such financial campaigns as the present cancer drive and others like the tuberculosis effort or local projects of civic importance the best givers should be the Bible-taught, Christ-loving Christians. Christ within should make us generous, loving and conscious of human need such as the man of the world knows not. Certainly we are glad for all the endeavor to meet the need of the human body and we may be glad for such help ourselves. As such, we are INDIVIDUALLY responsible and we gladly meet such responsibility.

We believe, however, it is not through the organized church that this money should be collected. The church is not to be the clearing-house for all the social activity and assistance of the country, good as it may be. The church is for the salvation of souls and up-building of the (Continued on page four)

-- The First Baptist Pulpit --

If You Want To See Yourself, Then Study With Us In Romans 7

By Arthur W. Pink

The controversy which has raged over Rom. 7 is largely the fruitage of the Perfectionism of Wesley and his fellows. That brethren, whom we have cause to respect, should have adopted this error in a modified form, only shows how widespread today is the spirit of Laodiceanism. To talk of "getting out of Rom. 7 into Rom. 8" is excuseless folly. Rom. 7 and 8 both apply with undiminished force and pertinence to every believer on earth today. The second half of Rom. 7 describes the conflict of the two natures in

the child of God: it simply sets forth in detail what is summarized in Gal. 5:17. Rom. 7: 14, 15, 18, 19, 21 are now true of every believer on earth. Every Christian falls far, far short of the standard set before him—we mean God's standard, and not that of the so-called "victorious life" teachers. If any Christian reader is ready to say that Rom. 7:19 does not describe his life, we say in all kindness, that he is sadly deceived. We do not mean by this that every Christian breaks the laws of men, or that he is an overt transgressor of the laws of God.

But we do mean that his life is far, far below the life our Saviour lived here on earth. We do mean that there is much of "the flesh" still evident in every Christian—not the least in those who make such loud broadcastings of their spiritual attainments. We do mean that every Christian has urgent need for daily prayer for the forgiveness of his daily sins (Luke 11:4), for "in many things we all stumble" (James 3:2, R. V.).

In what follows we shall continue (Continued on page two)

THE BAPTIST EXAMINER

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"THE CHRISTIAN IN ROMANS SEVEN"

(Continued from page one)

fine ourselves to the last two verses of Rom 7, in which we read, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin" vs. 24,25).

This is the language of a regenerate soul, and it sums up the contents of the verses immediately preceding. The unregenerate man is wretched indeed, but he is a stranger to the "wretchedness" here expressed, for he knows nothing of the experience which evokes this wail. The whole context is devoted to a description of the conflict between the two natures in the child of God. "I delight in the law of God after the inward man" (v. 24, is true of none but born again persons. But the one thus "delighting," discovers "another law in his members." This reference must not be limited to his physical members, but it is to be understood as including all the various parts of his carnal personality. This "other law" is also at work in the memory, the imagination, the will, the heart, etc.

This "other law," says the Apostle, warred against the law of his mind (the new nature), and not only so, it brought him into captivity to the law of sin" (vs. 23). To what extent he was brought into captivity is not defined. But brought into captivity he was, as is every believer. The wandering of his mind when reading God's Word, the issuing from the heart (Mark 7:21) of evil thoughts when we are engaged in prayer, the horrible images which sometimes come before us in the the sleep-state—to name no others—are so many examples of being "brought into captivity to the law of sin." "If the evil principle of our nature prevails in exciting one evil thought, it has taken us captive. So far it has conquered, so far as we are defeated, and made a prisoner" (Robert Hall-dane).

It is the consciousness of this warring within him and this being brought into captivity to sin, which causes the believer

to exclaim, "O wretched man that I am!" This is a cry brought about by a deep realization of indwelling sin. It is the confession of one who knows that in the natural man there dwelleth no good thing. It is the mournful plaint of one who has discovered something of the horrible sink of iniquity which is in his own heart. It is the groan of a Divinely-engineered man who now hates himself — his natural self — and longs for deliverance.

This moan, "O wretched man that I am," expresses the normal experience of the Christian, and any Christian who does not moan is in an abnormal and unhealthy state spiritually. The man who does not utter this cry daily is either so out of communion with Christ, or so ignorant of the teachings of the Scripture, or so deceived about his actual condition, that he knows not the corruption of his own heart and the abject failure of his own life.

The one who bows to the solemn and searching teaching of God's Word, the one who there learns the awful wreckage which it has wrought in the human constitution, the one who sees the exalted standard of the holiness which God has set before us, cannot fail to discover what a vile wretch he is. If he is given to behold how far short he fails of attaining to God's standard; if, in the light of the Divine sanctuary, he discovers how little he resembles the Christ of God; then he will find this language most suited to express his godly sorrow. If God reveals to him the coldness of his love, the pride of his heart, the wanderings of his mind, the evil that defiles his godliest act, he will cry, "O wretched man that I am." If he is conscious of his ingratitude, of how little he appreciates God's daily mercies; if he marks the absence of that deep and genuine fervor which ought ever to characterize his praise and worship of that one who is "glorious in holiness;" if he recognizes that sinful spirit of rebellion, which so often causes him to murmur or at least chafe against the dispensations of God in his daily life; if he attempts to tabulate not only the sins of commission but the sins of omission, of which he is daily guilty, he will indeed cry "O wretched man that I am."

Nor is it the "back-slidden" Christian, now convicted, who will mourn thus. The one who is truly in communion with Christ, will also emit this groan, and emit it daily and hourly. Yea, the closer he draws to Christ, the more will he discover the corruptions of his old nature, and the more earnestly will he long to be delivered from it. It is not until the sunlight floods a room that the grime and dust are fully revealed. So, it is only as we really come into the presence of Him who is light, that we are made aware of the filth and wickedness which indwell in us, and which defile every part of our being. And such a discovery will make each of us cry, "O wretched man that I am!" "But," inquires someone, "does not communion with Christ produce rejoicing rather than mourning?" We answer, it produces both. It did with Paul. In v. 22 of our chapter he says, "I delight in the law of God." Yet only two verses later he cries, "O wretched man that I am!" Nor does this passage stand alone. In II Cor. 6 the same apostle says, "As sorrowful yet always rejoicing" (v. 10). Sorrowful because of his failures due of his daily

sins. Rejoicing because of the grace which still bore with him, and because of the blessed provision which God had made even for the sins of His saints. So again in Rom 8, after declaring, "There is therefore now no condemnation to them which are in Christ Jesus" (v. 1). And after saying, "The Spirit Himself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ" (vv. 16, 17). The apostle adds, "But ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" v. 23). Similar is the teaching of the Apostle Peter, "Wherein ye greatly rejoice, though now for a season, it need be ye are heaviness through manifold temptations" (I Peter 1:6). Sorrow and groaning then, are not absent from the highest spirituality.

In these days of Laodicean complacency and pride, there is considerable talk and much boasting about communion with Christ, but how little manifestation of it do we behold! Where there is no sense of our utter unworthiness, where there is no mourning over the total depravity of our nature, where there is no sorrowing over our lack of conformity to Christ, where there is no groaning over being brought into captivity to sin; in short, where there is no crying, "O wretched man that I am," it is greatly to be feared that there is no fellowship with Christ at all.

When Abraham walked with the Lord he exclaimed, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). When Job came face to face with God, he said, "Behold I am vile" (40:4), and again, "I abhor myself" (42:6). When Isaiah entered the Divine presence, he cried, "Woe is me! for I am undone; because I am a man of unclean lips" (Isa. 6:5). When Daniel had that wondrous vision of Christ (Dan. 10:5-6), he declared, "There remained no strength in me: for comeliness was turned in me into corruption" (v. 8). And in one of the last epistles by the beloved apostle to the Gentiles, we read, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief" (I Tim. 1:15). These utterances proceed not from unregenerate men, but come from the lips of God's saints. Nor were they the confessions of back-slidden believers, rather they were voiced by the most eminent of the Lord's people. Where, today, shall we find any who are fit to be placed along side of Abraham, Job, Isaiah, Daniel and Paul? Where indeed! And yet, these were the men who, as believers, were so conscious of their vileness and unworthiness!

"O wretched man that I am." This then is the language of a regenerate soul. It is the confession of the normal (undeceived and undeluded) Christian. The substance of it may be found not only in the recorded utterances of the Old and New Testament saints, but as well in the writings of the most eminent Christians who have lived during the last five hundred years. Different indeed were the confessions and witnessings borne by eminent saints of the past from the ignorant and arrogant boastings of modern Laodiceans! It is re-

freshing to turn from the modern-day biographies to those written long ago. Ponder the following excerpts:

Mr. Bradford, of the holy memory, who was martyred in the reign of bloody queen Mary, in a letter to a fellow prisoner in another penitentiary, described himself thus: "The sinful John Bradford; a very painted hypocrite; the most miserable, hard-hearted, and unthankful sinner, John Bradford" (1555 A. D.).

Godly Rutherford wrote, "This body of sin and corruption embitters and poisons our enjoyment, O that I were where I could sin no more" (A. D. 1650).

Bishop Berkley wrote, "I cannot pray, but I sin; I cannot preach, but I sin; I cannot administer nor receive the holy sacrament, but I sin. My very repentance needs to be repented of: and the tears I shed need washing in the blood of Christ" (A. D. 1670).

Johnathan Edwards, in whose home died that remarkable man Mr. David Brainerd (the first missionary to the Indians, and whose devotion to Christ was witnessed by all who knew him), and with whom he was intimately acquainted, says in his "Memoirs of Mr. Brainerd," "His religious illuminations, affections, and comfort, seemed to a great degree to be attended with evangelical humiliation; consisting in a sense of his own utter insufficiency, despicableness, and obviousness; with an answering disposition and frame of heart. How deeply affected was he almost continually with his great defects in religion; with his vast distance from that spirituality and holy frame of mind that become a child of God; with his ignorance, pride, deadness, barrenness! He was not only affected by the remembrance of his former sinfulness, before his conversion, but with the sense of his present vileness and pollution. He was not only disposed to think other saints better than he; yea to look upon himself as the worst and least of saints; but, very often, as the vilest and worst of mankind."

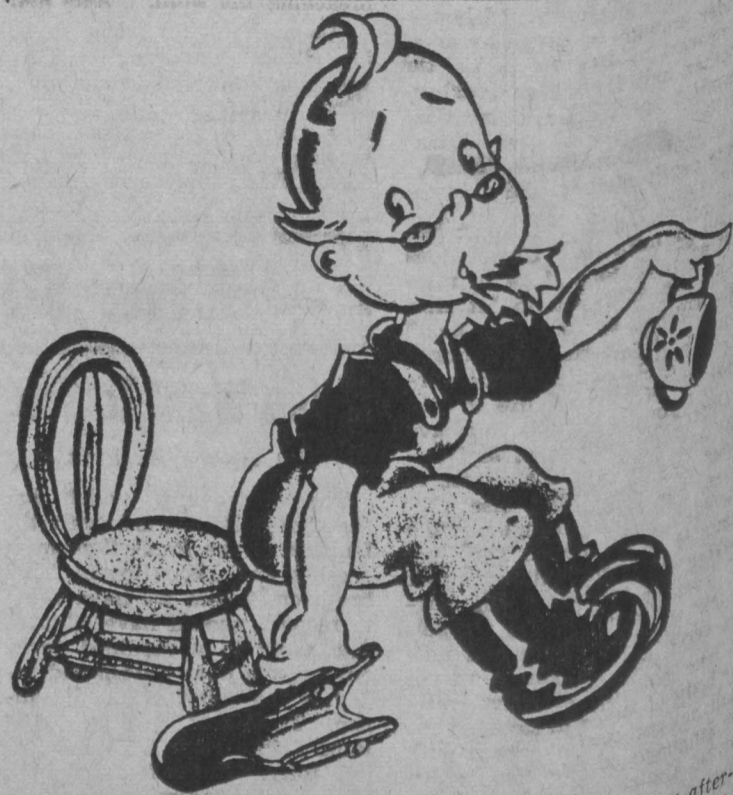
Johnathan Edwards himself, than whom few men have been more honored of God, either in their spiritual attainments or in the extent to which God has used them in blessing others, near the end of his life wrote

thus: "While 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 infinity height of all the fullness and glory of the great Jehovah, I should appear sunk down in my sins below hell itself; far 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, (alas, that so many older Christians are still ignorant of it—A. W. P.), of the bottomless depths of wickedness, pride, hypocrisy and deceit left in my heart" (1743 A. D.).

Augustus Toplady, author of "Rock of Ages," wrote thus in his private diary under December 31, 1767—"Upon a review of the past year, I desire to confess that my unfaithfulness has been exceedingly great; and my sin still greater; God's mercies greater than both." And again, "My short-comings and my misdoings, my unbelief and want of love, would sink me into the lowest hell, was not Jesus my righteousness and my Redeemer."

Listen to the words of a godly woman, the wife of the eminent missionary Adoniram Judson: "O how I rejoice that I am out of the whirlpool! Too gay, too trifling for a missionary's wife! That may be, but after all, gaiety is my lightest sin. It is my coldness of heart, my listlessness, my want of faith, my spiritual inefficiency and inertness, my love of self, the in herent and every-day pampered sinfulness of my nature, that makes me such a mere infant in the cause of Christ—not at all in the cause of the world."

John Newton, writer of the blessed hymn, "Amazing grace, how sweet the sound, that saved a wretch like me; once I was lost, but now I am found, blind, but now I see;" when referring to the expectations which he cherished at the outset of his Christian life, wrote thus: "But alas! these my golden expectations have been like South Sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I then, gained nothing? Yes, (Continued on page three)



This is about the best picture of your editor on Friday afternoon (pay day for the shop) which we could show. Your contribution will help us keep this paper in the mails until Jesus comes.

MAY 31, 1947

THE CHRISTIAN IN ROMANS SEVEN

(Continued from page two)

have gained that which I would have once rather been without. Such accumulated proof of the selfishness and the desperate wickedness of my heart, as I hope by the Lord's blessings, in some measure, taught me to know what I mean when I say, Behold, I am vile . . . I am ashamed to seek it, I am more ashamed now."

James Ingliss (Editor of "Waymarks in the Wilderness") the close of his life, wrote Mr. J. H. Brookes, "As I am about to take a new view of the end, my life seems so made up of squandered opportunities, and so barren of results, that it sometimes very painful; but I sometimes come in to meet it all, and He will be glorified in my humiliation also" (1872). On which Mr. Brookes remarked, "How like him, and how unlike the boastings of those who are glorying in their fancied attainments."

One more quotation: this time from a sermon from the late C. S. Spurgeon. Said the prince preachers: "There are some professing Christians who can speak of themselves in terms of inspiration; but, from my intimate heart, I loathe such speeches more and more every day that I live. Those who talk in such a boastful fashion must be constituted very differently from me. While they are congratulating themselves, I have to lie humbly at the feet of Christ's Cross, and marvel that I am saved at all, for I wonder that I am saved. I have no wonder that I do not believe in Christ more, and equally wonder that I am privileged to be here in Him at all—to wonder that I do not love Him at all—I wonder that I am not holier, and equally to wonder that I have any desire to be holy at all, considering what a polluted, debased, depraved creature I find within my soul, notwithstanding all that Divine grace has done in me. If God were ever to allow the foundation of the great deeps of depravity to break up in the best of men that lives, he would make a devil as the Devil himself. I care nothing for what these boasters say concerning their own perfections; I feel sure that they do not know themselves, or they could not talk as they often do. There is no nearest to Heaven to kindle another hell if God should but permit a spark to fall upon it. In the very best of men, there is an infernal and well-nigh infinite depth of depravity. Some Christians never seem to find this out. I almost wish that they might not do so, for it is a painful discovery for anyone to make; but it has the beneficial effect of making us cease from trusting in ourselves, and causing us to glory only in the Lord."

Other testimonies from the pens of men equally given, but sufficient have been quoted to show what cause the making of all ages have had for wretched man that I am."

A few words now on the closing verse of Romans 7.

"Who shall deliver us from the body of this death?" "Who shall deliver me?" this is not the language of despair, but of earnest desire for help from without and above himself. That from which the Apostle desired to be delivered is termed "the

body of this death." This is a figurative expression for the carnal nature. Note how in Rom. 6:6, the carnal nature is termed "the body of sin", and as having "members" (Rom. 7:23). We therefore take the apostle's meaning to be, Who shall deliver me from this deadly and noxious burden—my sinful self!

In the next verse the apostle answers his question, "I thank God through Jesus Christ our Lord." It should be obvious to any impartial mind that this looks forward to the future. His question was, "Who shall deliver me?" His answer is, Jesus Christ will. How this exposes the error of those who teach a carnal nature by the power of present "deliverance" from the Holy Spirit. In his answer, the apostle says nothing about the Holy Spirit. Instead, he mentions only "Jesus Christ, our Lord." It is not by the present work of the Spirit in us that Christians will be delivered "from this body of death," but by the yet future coming of our Lord Jesus Christ for us. It is then that this mortal shall put on immortality, and this corruptible shall put on incorruption.

But, as to remove all doubt that this "deliverance" is future, the apostle concludes by saying, "So then with the mind I myself serve the law of God but with the flesh the law of sin." Let every reader note carefully that this comes after he had thanked God that he would be "delivered." The last part of verse 25 sums up what he said in this second part of Rom. 7. It describes the Christian's dual life. The new nature serves the law of God; the old nature, to the end of its history, will serve the "law of sin." That it was so with Paul himself is clear from what he wrote at the close of his life, when he termed himself, "the chief" of sinners (I Tim. 1:15). That was not the exaggeration of evangelical fervor, still less was it the mock modesty of hypocrisy. It was the assured conviction, the felt experience, the settled consciousness of one who saw deep up into the depths of corruption within himself, and who knew how far, far short he attained to the standard of holiness which God set before him. Such too, will be the consciousness and confession of every other Christian who is not blinded by conceit. And the outcome of such a consciousness will be to make him long more ardently and thank God more fervently for the promised deliverance at the return of our Saviour and Lord, when He shall "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20). And having done so, He will "present us faultless before the presence of His glory with exceeding joy" (Jude 24). Hallelujah, what a Saviour!

It is remarkable that the only other time the word "wretched" (the only other time in the Greek too) it found in the New Testament occurs in Revelation 3:17, where to the Laodiceans Christ says, "and knowest not that thou ART WRETCHED!" Their boast was that they had need of nothing. They were so puffed up with pride, so satisfied with their attainments that they knew not their wretchedness. And is not this what we witness on every hand today? Is it not evident that we are now living in the

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SPIRITUAL CANCER

The signs and ads say, "Unless we give, 1 in 8 will die of Cancer."

Truly this is a great and worthy cause. For many years there has been a great and crying need for consolidation of research efforts, and sufficient funds to make adequate research possible, to find a cure for man's greatest disease enemy, Cancer.

The interest is becoming greater every day. Millions of dollars are being poured into the effort by men in all walks of life. Great laboratories are being equipped to carry on the fight against this terrible curse of mankind. Young men of the very highest intelligence are studying and devoting their lives to this effort to effect a cure for the malady that strikes so secretly that it has its hold upon you before you realize it. And one in eight will die of this disease unless its terrible advance is halted. Yes, this is a great and challenging effort!

Spiritual Cancer

We may devote our every effort toward the conquering of bodily Cancer and eventually discover some means by which we will be able to wipe it out as many other diseases have been conquered in the past, but there will still be a greater challenge for men than curing any bodily disease.

This world, and humanity, are suffering today as never before in the throes of the greatest curse that has ever come upon mankind. This terrible curse is the curse of sin which afflicts EVERY mortal without exception. There are none who are without the pale of its tentacles, and unaffected by its blight. This is a universal disease of the soul, and one which affects the body with every kind of disgraceful and unclean habit and degeneration.

God says, "All have sinned, and come short of the glory of God." (Romans 3:23). And again, "For there is not a just man upon the earth, that doeth good, and sinneth not." (Eccles. 7:20). "The wages of sin is death." (Romans 6:23). Sin is a disease which God says brings death to the sinner. Every cemetery and burying-ground is a testimony to the fact of the universality of sin, for all who have ever lived, with two exceptions, have died. Their bodies have returned to the dust from which man was first made.

May we consider for a few minutes the similarities of sin, the spiritual cancer of mankind, and the disease.

Both Come From Within

Cancer is a disease that originates within the body. There may be some slight irritation in the body somewhere, and from that irritation the body will grow a cancerous growth. Cancer does not depend for its existence upon airborne germs as many other diseases do. Cancer does not travel from individual to individual as tuberculosis or typhoid. Cancer begins its growth many times in the inner recesses of the body, where it remains in secret hiding until it has its terrible work well established.

God tells us, "For from within, out of the heart of men, proceed evil thoughts, adulteries, . . . all these evil things come from within, and defile the man." (Mark 7:21-23). God tells us in these verses that every sin, and he names several in these verses, comes from the heart of a man. They must first arise within the heart, and then they grow until eventually they take possession of the man. In James the Third Chapter we are told that evil and devilish thoughts and actions come out of the heart of a man. From his mouth come forth the curses that are in his heart. From his hands come the murders and crimes that arise in his heart. His senses are blinded and dulled because of the spirit of disobedience that is dwelling within his heart.

Yes, God tells us all through His Word that the sins of men are nurtured in their unregenerate hearts, and their hearts become the incubators of iniquity.

The Terrible Nature of Cancer

Cancer is particularly terrible because of its secret nature. It grows for months or years and we feel no pain until the body suddenly comes to the point where the tissues break down and the poisons

then bring on the death of the patient. The terrible nature of Cancer is such that the majority of those included in the one-in-eight will not know they are affected until it is too late. It is the secret devourer.

Millions today the carrying about in their hearts the cancerous sin of indifference to God's will. They are deluded to the point where they feel that they can play along with sin year after year, and then some convenient day come to Christ for the cure. "Sin when it is finished bringeth forth death." (James 1:15). We never know the day nor the hour when our souls shall take their flight into eternity, and then the cure will be too late.

As cancer grows and takes possession of a man, even so sin grows more abundant and more weakening the longer we tolerate it in our hearts.

No Respector of Persons

Neither cancer nor sin are respectors of persons. Cancer strikes at the young and the old; the rich and the poor; the high and the low. As God considers men He says that "There is neither Jew nor Greek (Gentile), there is neither bond nor free, there is neither male nor female." (Galatians 3:28). He says that, "Christ died for the ungodly." And that includes every one of us.

Because cancer is no respecter of persons, there is tremendous interest in affecting the cure. If it was a disease confined wholly to poor people, or black people there would not be nearly the interest in it that there is at present. EVERYBODY is subject to the disease. EVERYBODY is under the condemnation of sin.

No Sure Cure For Cancer

Therein is the challenge. If the disease is caught at the early stages it is many times stopped or cured. But in the latter stages, not yet.

If we could just douse it with Mercuriochrome or Iodine it would be a very simple matter to cure it. Everyone could apply home-treatment and forget about it. But it takes more than that. That kind of treatment isn't safe. That kind of treatment will be fatal. Before the cure is found there will be a great price paid to make the cure possible. Before everyone can have a guaranteed fool-proof cure, it will take a sacrifice of time, lives and millions to cure this great enemy of humanity.

A Cure For Sin

But, praise God, we do have a cure for sin! And this cure works. This cure was formulated in the research laboratories of the Heavenly Father. This cure for sin was given to the world as a free gift of God, but it was paid for on Calvary's cross by the suffering, dying, Son of God, the Lord Jesus Christ. God says that Jesus has become "The propitiation for our sins." (I John 2:2). "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (I Peter 3:18).

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." (I Cor. 15:3). The price of the cure was the shed blood of the Lord Jesus Christ. "Ye were not redeemed with corruptible things—but with the precious blood of Christ." (I Peter 1:18-19). "The blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7).

The Cure Is Sure

God's cure for sin is a sure-cure to the one who gets to God for salvation from sin and its penalty. God says, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10:9). If you will stop trying self-treatment for your sins, and accept the Lord Jesus Christ as your Saviour, God says that you then have everlasting life and the forgiveness of sin. Self-treatment is fatal. It will only result in your being lost for eternity. Only Jesus can save you. Accept Him now, for now is the accepted time.

"THE CHRISTIAN IN ROMANS SEVEN"

(Continued from page three)

Loadicean period of the history of Christendom? Many were conscious of a "need", but now they fancy they have received "the second blessing," "or the baptism of the Spirit," or that they have entered into "victory"; and, fancying this, they fondly imagine that their "need" has been met. And the proof of this is, they are the very ones who, "know not" that they are "wretched." With an air of spiritual superiority they will tell you that they have "got out of Rom. 7 into Rom. 8." With pitiable complacency they will say that Rom. 7 no longer depicts their experience. With smug satisfaction they will look down in pity upon the Christian who cries "O wretched man that I am," and like the Pharisee in the temple, they will thank God that it is otherwise with them. Poor blinded souls. It is to just such that the Son of God here says, "And knowest not that thou ARE WRETCHED." We say, "blinded souls, for mark it is to these very Loadiceans that Christ says, 'Anoint thine eyes with eyesalve, that thou mayest SEE' (Rev. 3:18).

It is to be observed that in the second half of Rom. 7 the apostle speaks in the singular number. This is striking and most blessed. The Holy Spirit would intimate to us that the highest attainments in grace do not exempt the Christian from the painful experience there described. The apostle portrays with a mater pen—himself sitting for the picture—the spiritual struggles of the child of God. He illustrates by a reference to his own personal experience the ceaseless conflict which is waged between the antagonistic natures in the one who has been born again.

May God in His mercy so deliver us from the spirit of pride which now defiles the air of modern Christendom, and grant us such an humbling view of our own uncleanness that we shall join the apostle in crying, with ever-deepening fervor, "O wretched man that I am." Yea, may God vouchsafe to both writer and reader such a view of their own depravity and unworthiness that they may indeed grovel in the dust before Him, and then praise Him for His wondrous grace to such hell-deserving sinners.

REAL BAPTISTS—A BIBLE PEOPLE

(Continued from page one) to put great stress on their "literature" and a church is looked at with much disapproval if it fails to use the Nashville Sunday School Board literature.

Likewise they have in recent times organized their churches, unscripturally. For of course the Scriptures do not mention any such things as auxiliaries. It is a departure from their time honored principles for them to put things in the church for which no Scripture exists. However, there are numbers of Baptist churches that do not follow this modern set up.

Modernists And The Bible

Modernists from among Baptists or any other group, regard only portions of the Scriptures as binding. Since they differ as to what portions should be believed they are hopelessly confused.

What The Bible Says About Itself

2 Tim. 3:16-17; Prov. 30:5-6; Jno. 12:47-48; Isa. 8:20; Rom. 2:12. To these could be added many other passages.

The Orthodox Position

The old time, orthodox Baptist position is this: "If it is in the Bible, it is Baptist doctrine. If it is not in the Bible it is not." Any doctrine that has not the clear statement of Scripture to back it up, is not to be received. Any practice that cannot be justified by clear teaching of Scripture is to be thrown out.

And we believe that common, ordinary people are capable of hearing or reading the Bible and understanding it. The Scriptures are not to be interpreted by the "church" or the ministry exclusively, as say some, but are to be read, studied and understood by the people. "Search the Scriptures" is the command. "Study to show thyself approved," is another. This does not mean that we are not to read books, study commentaries, listen to teachers, but it does mean that we are not to be content with that. We are to study and learn for ourselves. Baptists thrive and their churches grow as the result of personal study of the Bible.

WHAT'S THE ANSWER

(Continued from page one)

finality of God's revelation to man but it puts Jesus Christ on the level with other great teachers, and even exalts Mohammed above all of them. Buddhism, with its many more followers, has captivated the thinking of millions; but what place does it give to Jesus Christ? And what answer do these religions give to the world that seeks for God and truth?

Apart from God, there is no answer to this world's need. The thousands of boys who saw destruction coming from every side, on the land, on the sea, and in the air, did not go out to face the enemies' bullets and shells with laughs at God upon their lips. Many found God in those trying days.

But what's the answer? Is religion alone the answer? Or God alone?

Jesus said, "No man cometh unto the Father, but by me." (John 14:6). Religion without Christ will not suffice; and there is no answer to the world's needs in any system of teaching or philosophy of life which leaves out Jesus Christ and His life and death for the salvation of men. Religion is not Christianity, though Christianity is a religion of fellowship with God through faith in God's Son. And mental assent to the historical facts concerning the virgin birth of Christ, His sinless life, His sacrificial death, His bodily resurrection and ascension does not produce Christianity in the life of individuals; it takes the hand of faith reaching out and appropriating those things into our own lives, until conscious fellowship with God becomes ours through faith in Christ. This alone is true Christianity and the answer to the world's need.

Jesus Christ has the answer to all problems—whether they be of life, of death, or of eternity. Life is filled with its many problems and perplexities; but with all of Life's trials and temptations, heartaches and heartbreaks, the Christian has found a source of never-failing strength.

Death brings a certain amount of fear to any man's heart. But Jesus Christ overcame death, and He showed us what we too,

through Him, could overcome Death and all of its fear. Some day earthly elements will take a back seat for the Christian, and a glorious resurrection will be shared by all those whose faith has been placed in Christ.

And Eternity! What a word! No dictionary can ever rightly define it. And no man can ever face it—, unless there is Someone to stand by his side. Clever minds have tried to do away with the thought of judgment, but sensible men have sought to know the answer. Christianity has that answer, and to the one whose trust is placed in Christ, there need be no fear nor dread. Eternity has its prospects, and they all glitter with gold.

When nations have crumbled, kingdoms vanished, and maps been smothered into oblivion, and all else but Christ has faded into nothingness, the soul that on Jesus hath leaned for repose, will never, no, never, be left to its foes. Christ is the answer! And a world reeling in darkness and disillusionment can find in Him all it needs for life, for death, and for eternity.

SCRIPTURAL EXPLANATION

(Continued from page one)

pearing of Jesus Christ." I Pet. 1:6-7.

"Beloved, think it not strange concerning the FIERY TRIAL WHICH IS TO TRY YOU, as though some strange thing happened unto you: But REJOICE, inasmuch as ye are partakers of Christ's sufferings; that, when HIS GLORY SHALL BE REVEALED, YE MAY BE GLAD also with exceeding JOY." I Pet. 4:12-13.

"But let patience have her perfect work." "Patience, state or quality of being patient; as (a) UNCOMPLAINING ENDURANCE OF WRONGS OR MISFORTUNES (b) FORBEARANCE; LENIENCY, as, have patience with me, (c) act or power of calmly waiting for something, as beyond the bounds of patience, (d) perseverance." Webster. The work of patience is a work which requires much effort. If we complain because of misfortune or adversity we fail to let patience work. Just to endure wrongs or misfortunes is not always necessarily patience, but it is if we endure with-

out complaining. If we are waiting for something, which we have faith of receiving (and our faith should be God's promise) whether it is something unpleasant or not we should wait calmly, knowing that we will surely receive it, and that it will be for our good (Romans 8:28); or if it is something pleasant if we fail to wait CALMLY, we fail to let PATIENCE "have her PERFECT WORK."

"That ye may be perfect." Not sinless perfection in the flesh BUT PERFECT IN PATIENCE. "And entire, (complete) wanting nothing." The word "want" in scripture means need. The Lord will surely supply all things we need.

He has given us this promise so that we might let patience have her perfect work. "The Lord is my Shepherd: I shall not WANT." Psalms 25:1.

We may desire many things which we don't need, and many of our desires are of the flesh. Let us not expect such desires to be gratified. "Not that I speak in respect of want: for I have LEARNED, in WHATSOEVER STATE I AM, THEREWITH to be content." Philippians 4:11.

GIVING THROUGH CHURCH

(Continued from page one)

children of God. Her money and tithes are for the propagation of the gospel and care of her indigent. If the church can further the gospel by some program to meet the human need, the church should be in the control of such activity. The philanthropic organizations do a great job but freely admit it is apart from the preaching of the gospel. The latter is the duty of the church.

The writer loves to play ball. He is glad to see all his young folks participating in such play but maintains the same principal as above. It is not the place of the church to provide these teams. The church must stand separate. Letting down the bars ever so gradually provides an open door for the Prince and power of this world.

We frankly admit that, if the church had maintained her Apostolic power, she might not have lost some of her prerogatives to secular organizations that meet the need of the body.

The organized church should sell clothing cheaply to the poor but should freely give to the worthy in need. Through prayer and God given wisdom, the church should be able to help both body and soul. Physical healing can be had through the power of miracles by prayer or by medicine, but God gives both. He provides the remedies that men use and the wisdom for their medical or scientific discoveries.

It has been our experience that money will come in greater abundance through the INDIVIDUAL method rather than the organized body. Each will lean upon the other, if it is done as a group and shirk individual responsibility. That is just human nature.

Let me illustrate this with my experience of putting on summer Bible schools. If several groups combine their strength it is harder to get teachers and workers because each looks to the other. It ought not to be but generally is and the results are not so great. With one group each person must do his part and then there is greater victory.

Thus, we firmly believe that financing of secular and social activities of the community is neither scriptural nor as successful through the organized church as through each individual doing his own part.

by R. Kenneth Smelser
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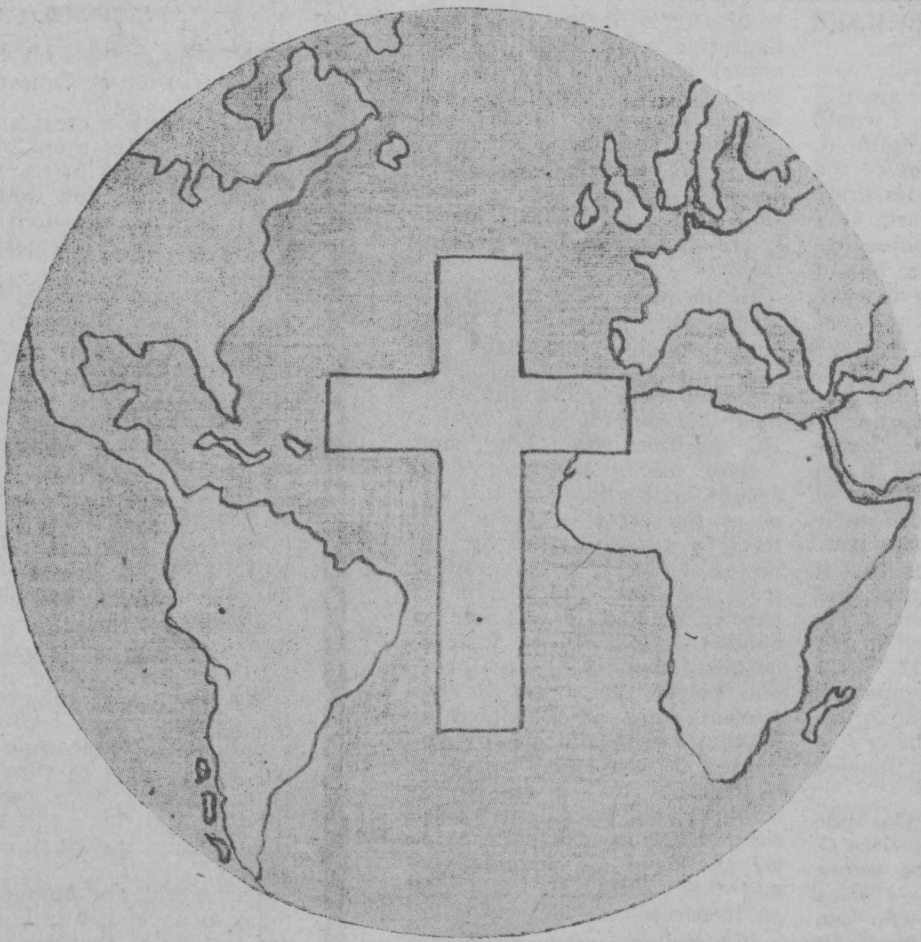
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Mrs. W. P. Richardson
St. Cloud, Fla.

May God help you to carry on the good work in my prayer.
Mrs. J. K. Caldwell
Franklin, Ky.



"Go ye into all the world, and preach the gospel to every creature."
Mk. 16:15