

I Should Like To Know. . . .

BIBLICAL

PREMILLENNIAL

CALVINISTIC

BAPTISTIC

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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AMERICA CAN NOT GO ON INSULTING GOD

By VANCE HAVNER

The American people are living in a weird hour. We have celebrated the end of a war which has not really ended and are trying to enjoy a peace which has never really begun. Whatever lessons God wanted to teach us from the awful conflict, we have not learned them. Instead of the fruits of victory, we have ashes.

No nation is richer or healthier than its soul for "the soul of prosperity is the prosperity of the soul." By that standard, America is a sick land. "There is a generation that are pure in their own eyes and yet is not washed from their filthiness" (Prov. 30:12). An age that blames its sins on society instead of itself; fed on movies from the gutter; reared on music apes would be ashamed of;

with a code of morals that eclipses Sodom and Gomorrah, where only one out of twelve goes to church; where fifteen million sex magazines are read every month by one-third of the people; where there are more barmaids than college girls, three times as many criminals as college students; where 60 suicides occur every day, a murder every 40 minutes, a major crime every 22 seconds, —surely every American Christian ought to pray with Ezra: "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head and our trespass is grown up into the heavens."

"Are not these evils come upon us because our God is not among us?" (Dt. 31:17). Americans are not God's chosen (Continued on page two)

MORE ABOUT THE EDITOR'S LETTER TO LIFE MAGAZINE

As probably the majority of our readers know, there recently appeared in the columns of this paper an open letter to the editor of "Life" Magazine, concerning the heresy he espoused in a recent issue of his paper, when he declared that Catholics were the oldest of all churches, and that Baptists began in 1609.

The communication to the editor of "Life" was printed as an open letter in this paper and since then has been reprinted in tract form. We have sent out thousands of these tracts and we expect to send out thousands more as God provides the means for us to do so.

From far and near there has been a happy response as to the truth of the contents of this open letter. As an example, we quote the following:

"The letter to the editor of Life is very good—not alone for its truth but for the dignified yet firm manner of presentation."—R. G. Sappenfield, Geneva, Ill.

Many have written asking if we had any response from the editor of "Life." We are happy to say that such response has been had. In his letter he declared that he too had authorities to quote as to the position he had espoused. However, it is highly conspicuous that he did not quote a one of these authorities. There is a reason. There just isn't any historian anywhere of any degree (Continued on page two)

MUSED UNCLE MOSE

Deac'n Jerry Snodgrass an' Deac'n Woodrow Lam'stock, dey's bo'f woofs in sheep's clothes, but dey got in a fight ovah w'ich one had de bes' lookin' sheep skin.

thief on the cross, and millions of others are in Heaven today who were never baptized.

Can men be saved from sin under the preaching of the gospel by other than Baptists?

Tens of thousands of sinners have been saved under the preaching of the gospel by Luther, Calvin, Edwards, Finney, Moody, Torrey, and many others who were not Baptists.

Will membership in any but a Baptist church debar anyone from heaven?

Certainly not. The Baptist contention for about 19 centuries has been Blood before water, Christ before church, Salvation before baptism; "The Lord added to the church daily the saved." He didn't add folks to the church to save them, but He added to the church those who were already saved.

Are the professed conversions in Methodist and Presbyterian and other churches spurious and unreal, necessarily?

No, not necessarily. If the gospel of Salvation by Christ without works or obedience of man is preached and believed, conversions are genuine and real. All others are spurious and unreal, even though they profess in Baptist meetings.

Instead of using the word Baptist so much, why not use such terms as Christian, children of God, saints, etc. The Lord through Paul used these terms. Why not we?

In the days of Paul there were no denominations. All church-members were Baptists. The only word today that differentiates between those who baptize believers only, and who baptize babies, and those who make disciples before they baptize them, and those who make disciples by baptizing them, is the name "BAPTIST." The name Baptist today, as in the day that the Lord gave it to John the Baptist, stands for a work that is distinctly Baptist—making disciples and then baptizing them.

Why should the women keep silence in the churches?

Simply because the Lord has commanded them to do so. I Cor. 14:34.

Can a man be a Christian and believe in evolution?

Certainly he cannot. Jno. 5:47.

Will the lack of properly administered baptism debar anyone from heaven?

No. Abraham, David, the

How Family Prayer In A Public Inn Produced Lasting Results For God

Rowland Hill, the famous preacher, was once driven by a storm of rain into a village inn, and compelled to spend the night there. When it grew late the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, 'I have been waiting a long time, expecting to be called to family prayer.'

'Family prayer! I don't know what you mean, sir; we never have such a thing here.'

'Indeed, then tell your master I cannot go to bed until we have had family prayer.' The waiter informed his master, who, in great consternation, bounced into the room occupied by the faithful minister, and said, 'Sir, I wish you would go to bed. I must see all the lights out; I am so afraid of fire.'

'So am I,' was the reply, 'but I have been expecting to be called to family prayer.'

'All very good, sir; but it cannot be done at an inn.'

'Indeed! then pray get me my horse. I cannot go to sleep in a house where there is no family prayer.'

The host preferred to dismiss his prejudice rather than his guest, and said, 'I have no objection to having prayer; but I don't know how.'

'Well, then, call in the family

and servants, and let us see what can be done.'

The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray.

'Sir, I have never prayed in my life. I don't know how.'

'Ask God to teach you,' was the gentle reply.

The landlord, folding his hands, said, 'God, teach us how to pray.'

'That is prayer, my friend,' cried Mr. Hill, joyfully, 'go on.'

'I am sure I don't know what to say now, sir.'

'Yes you do; God has taught you how to pray; now thank Him for it.'

'Thank you, God Almighty, for letting us pray to you.'

'Amen! Amen!' exclaimed Rowland Hill, and then offered prayer himself. Two years after (Continued on page two)



The First Baptist Pulpit



"COMMUNICATION WITH THE DEAD"

There are several forms of what we may term "Spiritism," wherein those who practice or follow it believe in and teach communication with the dead. Seances are held, usually in the presence of a "medium," and a loved-one is called to speak from the grave—to advise the earthbound seeker concerning some mundane problem, or to reveal to the citizen of this world the secret things of the unknown world. Demonstrations of this sort are numerous, and they seldom fail to impress the poor, groping, godless souls who pay their money to communicate with the dead.

Since the truth about the spirit-world rests in the knowl-

edge of the Creator of all, and since He has spoken in the Bible, His infallible Word, what does the Bible have to say about communication with the dead and the mysteries of the unseen world?

There is no place in the Bible where anyone who has been brought back from the unseen or spirit-world ever communicates anything about the mysteries of that which he has visited. It will be asked immediately: "Is there any place in the Bible where record is given of anyone being brought back from the dead?" Indeed, there is more than one instance of it.

For example, apart from our Lord Jesus Christ, it is told of

eight people in Bible history that they were raised from the dead. Three such records are found in the Old Testament, all in the book of the Kings. In two instances, those who died and were raised again were children. Elijah was God's instrument to raise the son of the Zarephath widow (I Kings 17:17-24); and Elisha raised the son of the Shunammite woman (2 Kings 4:18-37). The third case concerns a man who was buried in Elisha's grave, and was revived (2 Kings 13:21). In the New Testament, we are told of two women who were raised—one a little girl, the daughter of Jairus (Mark 5:22-24, 35-43), (Continued on page four)

"After this the judgment."—Heb. 9:27.

CONFESSION OF SIN

"I am a sinful man."—Luke v. 8.

"I have gone astray like a lost sheep."—Psa. cxix. 176.

"Behold I am vile."—Job. xl. 4.

"I abhor myself and repent."—Job. xlii. 6.

"Sinners of whom I am chief."—1 Tim. i. 15.

A SAVIOUR PROVIDED

"Deliver him from going down to pit; I have found a ransom."—Job. xxxiii. 24.

"When the fulness of the time was come, God sent forth His Son."—Gal. iv. 4.

"The Father sent the Son to be the Saviour of the world."—1 John iv. 14.

"God sent not His Son into the world to condemn the world, but that the world through Him might be saved."—John iii. 17.

WHAT JESUS CAME TO DO

"He shall save His people from their sins."—Matt. i. 21.

"Who gave Himself a ransom for all."—1 Tim. ii. 6.

"Who loved me and gave Himself." (Continued on page four)



HIGH HAT—LOW BROW

The Christian Victory Magazine has given us a unique story with an interesting punch line. Certainly we who are Christians ought to get the point.

A minister in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon, who went to the man and asked him if he was aware his hat was on.

"Thank God!" said the man, "I thought that would do it. I have attended this church for six months, and you are the first person who has spoken to me."

BROKEN HEAD, OR?

When in Egypt some years ago among soldiers, J. Stuart Holden asked a big sergeant in Highland regiment—a man who was as bright and shining for the Lord as it is possible for a saved soldier to be—how he was brought to Christ. The soldier said: "There is a private in the same company who was converted in Malta. We gave that fellow an awful time. One night, a terribly wet night, he came in very tired and very wet, and before getting into bed got (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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OUR NEEDS

Last year, by God's goodness, we purchased about \$1,000 worth of new Linotype mats, which resulted in a very decided improvement in the appearance of our paper. At that time we procured about half of what we needed.

Of recent date through the contributions and support of friends, we have secured and paid for two more fonts of these mats. We now have on order five additional fonts which will be shipped within the next few weeks.

From many sources have come contributions for the purchase of this new equipment. Your gift, whether large or small, will be most definitely appreciated.

Remember: What none of us can do alone, all of us together can do, with God's help. May we hear from you this week.

AMERICA

(Continued from page one)
people but they have been a favored people. No other nation has had such an unbroken record of blessing and bounty. To be lost, it is not necessary to revile or blaspheme God: "The wicked shall be cast into hell and all nations that FORGET God." But today God is not merely forgotten, we have insulted Him. Man has been deified and God humanized. We have become the world center of paganism with more strange gods than in any other land on earth.

It has been said, "America is running on the momentum of a Godly ancestry and when that momentum is spent, God help

America!" Well, the momentum is fast running out and in its place "there is a generation that curseth their father and doth not bless their mother." We used to blush when we were ashamed: now we are ashamed when we blush. There is no fear of God before our eyes.

There are national as well as personal consequences when people reject God and no amount of higher learning, inventive genius or material wealth can avert the coming judgment. We have just beheld the spectacle of one of earth's most highly literate nations running amuck to wreck the world. It is high time to quit asking, "What must I do to succeed?" and begin to inquire, "What must I do to be saved?"

Ever since V-Day America has been on a moral vacation—V stands for Vacation as well as for Victory! We are more interested in cars and clothes, radios and refrigerators than in spiritual revival. We are more disposed to yawn than to pray and the day of "Amen" has given way to the ear of "So what?" We are fed up with crisis right when we are facing the most stupendous crisis in history.

But greater than any economic or international crisis is the issue of Jesus Christ: "And this is the condemnation (lit. CRISIS) that light is come into the world and men loved darkness rather than light because their deeds were evil. (John 3:19). Jesus Christ is the issue for men and nations and on that Rock we either break or are broken. If we are not revived, we shall be rejected. God help America!

LETTER TO LIFE

(Continued from page one)
of reputation who would say that Baptists began in 1609.

In contrast in this open letter I offer a number of historians (none of whom are Baptists), some of world wide reputation, who declare that Baptists go back to the days of Jesus.

This is the tract you need for your community. Get 500 or 1,000 and sow your community down. Leave one at every door. God will bless this message.

Remember these tracts are free, yet it takes money to print and pay postage bills. Whatever contribution God may lay

on your heart to make in this respect will be greatly appreciated. Whether you have a contribution to make or not, send for the tracts which you desire, and use them for God's own glory.

FAMILY PRAYERS

(Continued from page one)
erwards, Mr. Hill found in the same village a chapel and a school, as a result of the first effort of family prayer at the 'Black Lion.'

BIBLE FACTS

The first complete translation of the whole Bible into English was made by John Wycliffe. A. D. 1380-1382.

The first book ever printed was the Bible.

The first Bible was printed between the years 1450 and 1455. at Mainz, by Gutenberg, the reputed inventor of printing.

First New Testament printed in English was that of William Tyndale, A. D. 1525-1526.

First Bible printed in English was Miles Coverdale's, A. D. 1535.

The Old Testament was divided into chapters, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were di-

vided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer, in his edition of the Vulgate, in 1555, and transferred to the Authorized Version in 1611.

The Authorized Version of the Bible was "set forth" in the year 1611.

The Revised Version of the English Bible was begun in England June 22, 1870, and in America October 4, 1872.

A CORRECTION

Recently in making an appeal in behalf of the young Baptist Church at Richwood, W. Va., we made a mistake as to the address.

Here is a group of faithful men and women, many of whom are known personally to the editor, who love the Lord and His Word, and who are doing their best to establish a faithful testimony in a section where exceeding little of the Word of God has ever been taught.

They purchased one lot for \$500.00 and have paid for it. They have purchased a second one and expect to have it paid for by the end of March.

They expect this year to build a house for God's glory. Surely there are some of our readers who may have the funds and the willingness to assist this needy work. There is no mission work that is more needy. May God lead our readers to have a part in establishing this church at this needy place.

Send your contribution direct to Glen Estep, Richwood, W. Va.

The English Revised New Testament was published in May, 1881; the English Revised Old Testament in May, 1885.

Apocrypha—The books of the Old Testament included in the Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by the Jews, and excluded from the Canon at the Reformation.

Septuagint—The Greek Version of the Old Testament including the Apocrypha and said to have been made about 270 B. C. by seventy translators.

Vulgate—The Latin Version of the Bible prepared by Jerome late in the fourth century.

Pentateuch—The first five books of the Bible.

Hexateuch—The first six books of the Bible.

The Holy Bible is printed today in over 600 languages.

Nearly 30 books are mentioned, but not found in the Bible, consisting of civil records and other ancient writings now nearly all lost. About 26 of these are referred to in the Old Testament.

Salvation takes us out of the mire and puts us in the choir.

LIKE THE DAYS OF NOAH

The following disclosing count of the unsavory marital relationships of our general appeared in the magazine, T (January 12, 1948).

The headlines announced Tin-Plate heir Henry alt ("Bob") Topping, Jr., and Turner, blonde and nubiliss dous cinema-actress, would be married soon as he could get divorce from actress Arline Judge. From Hollywood, w signed "Lana and Bob Topphor went out to 150 friends, invit them to a big celebration at swank Mocambo Club.

Many a U. S. citizen who thought of marriage as a relatively permanent relation mildly surprised that a married man should announce his "engagement" to another woman. But no one in the Right as the columnists call cafe society, batted a jade eye.

Bob Topping, 33, has been married three times; to Chlo Girl Jayne Shaddock, Hel Gloria ("Mimi") Baker (it children), and, since last Ar to Arline.

Arline, 35, has been married five times including one three year stretch with Bob Topping older brother Dan (who has been married four times). line's other husbands: Cine Director Wesley Ruggles R. Captain James R. Addams Huckster Vincent Morgan R. to whom she was still married when she met Bob in Hollywood and fell "plain mad nutsie love."

Lana Turner, 27, has been married to Band Leader Asa Shaw and Actor Stephen Cr (married, annulled, remarried, divorced—one child). She has also been linked, as the columnists say, with Turhan George Huntington Hart Jr., Victor Mature, Clark Tyrone Power and—just before she met Topping—a Yale named Talbot.

Last week, from her Manhattan hotel suite, Arline announced that she would contest her husband's divorce. Bob, said line somewhat crossly, was ing the Connecticut courts.

(Continued on page four)

THE BAPTIST EXAMINER

MARCH 13, 1948

PAGE TWO

WHERE ARE YOU GOING?



My friend, let me ask you a most simple but intensely vital question—where are you going? We are living in a time of great rush and feverish bustle. In the midst of the confusion and clamor, God's voice may be quietly but in-

sistently heard, asking, "Where are you going?" Take a moment, then, and consider with me your latter end . . .

As if God would especially impress upon us the importance of this question, He has written, in Ecclesiastes 12:6, "Man goeth to his long home!"

Upon the further perusal of God's Word you will note that all men will have their final dwelling place either in the glory of Heaven or the suffering of Hell—both throughout eternity—God's forever!

May I admonish you to make very sure of your eternal dwelling place, especially if you entertain a hope of Heaven; for God warns us, in Proverbs 14:12, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." It is to be feared that many people are being led astray regarding the certainty of their hope of Heaven by false and wishful thinking: for in Matthew 7:21 we read: "Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

To do God's will necessitates a heart that has been washed by the blood of the Lamb: "The blood of Jesus Christ, His Son, cleanses us from all sin" (1 John 1:7) and "Without the shedding

of blood there is no remission" (of sin) (Heb. 9:22); a heart that has been freed from the ruling and reigning power of sin: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36) and "Sin shall not have dominion (ruling power) over you" (Rom. 6:14); a heart to which old things have passed away and all things have become new: "If a man be in Christ he is a new creature, old things are passed away and all things have become new" (II Cor. 5:17); in short, a heart that has surrendered its will to the Lordship of Christ. Is this true of you? Is this the basis of your hope of Heaven? Nothing less than the considerations outlined above will prove of any value . . . Where are you going?

Then, a final word addressed to you personally — where are you going? So many are hiding behind the false impression that because they have a loved one or friend who is a Christian, somehow or other that will make up for their lack of vital interest in Christ. Let me refer you to the searching Word found in Romans 14:12: "So then every one of us shall give an account of himself to God." Yes, every thought, every word and every deed will be surely accounted for in the presence of the Almighty God. In that day, no matter how sincere the

interest of others or how fond the loved ones, they can be of no avail. We must stand or fall on the basis of our own life or death decision for or against the Lord Jesus Christ — "He that believeth on Him is not condemned; he that believeth not is condemned ready because he has not believed in name of the only begotten Son of God" (John 3:18).

Where you are going depends entirely on whether you have received Christ as your own personal Saviour and trusting Him to cleanse you from all through the shedding of His precious blood when He died on Calvary in your stead; and have accepted His gracious and enabling power to consistently live for Him day by day.

If these considerations are not of you, will you examine yourself in light of God's Word, and come to Him in humble submission to repent of your sin and to receive the Lord as Saviour? If this is done in sincerity, then you can be sure that you are going into eternal presence of your blessed Redeemer.

INDEPENDENT BAPTIST CHURCH

Robert S. Guelich, Pastor
Whitesville, W. Va.

An Honest Heart

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Lk. 8:15).

As honesty of heart is that which distinguishes the genuine Christian from all other men, so it is the grand feature which is common to all the children of God, none of them being without it. Different saints are eminent for various graces: Abraham for his faith, Moses for his meekness, Phinehas for his zeal, Job for his patience and endurance; but honesty is that which characterizes and regulates all of them, so that to speak of dishonest Christian is a contradiction in terms. An honest heart is an "upright" heart (Psa. 7:10), it is a "single" (Col. 3:22) or "undivided" one (Hosea 10:2). An honest heart gives a "sound" one (Prov. 14:30), a "true" one (Heb. 10:22). The marks and fruits of an honest heart are candor, genuineness, truthfulness, integrity, righteousness, fidelity, sincerity; in contrast from dissimulation, guile, deceitfulness, pretense, treachery. An dishonest heart hates all shams. But passing from generalizations let us point out some of the more specific and fundamental workings and manifestations of an honest heart.

1. An Honest Heart Loves the Truth

And none other does. "This is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil" (John 3:19), and that is true and descriptive of all men the world over. What a fearful state to be in: not only in the dark, but loving the darkness. And why? Because it is congenial to their depraved hearts, it is their native element. Hence the passage goes on to say "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered" (v. 20). Many excuses are made why they turn away from plain and faithful preaching, and why they do not read God's Word in private, but the real reason is, because they hate the Light—exposure, even to themselves, is the very last thing of all they desire. In sharp contrast therefrom: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (v. 21). This is the man with an honest heart: so far from hating the Light, he welcomes it, wanting to be searched and discovered by it.

An honest heart is open to the Word, not merely to certain portions of it but to the Word as a whole. Such an one sincerely wants the Truth, the whole Truth and nothing but the Truth. He does not wish the preacher to please or flatter him, but to be frank and faithful. The language of the unregenerate is "Speak unto us smooth things, prophesy deceits" (Isa. 30:10). They desire to hear of an easy and flesh-pleasing road to Heaven, one which does not demand the denying of self and a forsaking of the world. They want to be at ease in their sins and assured they are the children of God. He is free to serve the Devil. But it is the very opposite with one having an honest heart. He is fearful of being imposed upon and of thinking more highly of himself than he has a right to do. If he be deceived, he ardently longs to be undeceived; if he is building his house upon the sand, he wants to know it. He is willing to be tested and searched, and therefore he cometh to the Light—does so repeatedly and continuously, as the tense of the verb denotes.

An honest heart then is a Truth-loving heart, one which genuinely desires to know the mind of God, one who is ready for his creed, his character and his conduct to be searched by the light of the Sanctuary. He wants to know the truth about God, the One with whom he has to do, the One before whom he must appear and render an account. He will not be put off with any superficial and sentimental representations of the Divine character, but determines at all costs to acquaint himself with God as He actually is. He wants to know the truth about HIMSELF, whether his soul be only slightly indisposed or whether his case be so desperate as to be altogether beyond self-help. He is anxious to determine whether he has only a head (or intellectual) knowledge of things that matter most, or whether he has been given a heart (or spiritual) knowledge of them. He wants to make certain of how he stands with regard to God and eternity, and he dares not take any man's opinion or say-so with regard thereto.

2. An Honest Heart Accepts the Divine Diagnosis

Of fallen man's condition and bows to the Divine verdict passed upon him. That diagnosis is that man is sinful, depraved, corrupt in every part of his being; that his understanding is darkened, his affections perverted, his will enslaved. The Divine Physician declares that "from the sole of his foot even unto the head there is NO soundness in him" (Isa. 1:6). It explains why this is so: because man, every man, is "shapen in iniquity" and "conceived in sin" (Psa. 51:5), and therefore "the wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3). So far from allowing that there is something spiritually good in man, which only needs to be carefully cultivated in order to bring it to fruition, the Divine Physician declares the imagination of man's heart is "evil from his youth" (Gen. 8:21), and in the flesh "there dwelleth no good thing" (Rom. 7:18). And the honest heart quarrels not with that diagnosis, but receives it as true of himself.

Because fallen man is what he is, he stands condemned before his Judge. The Divine Law pronounces him guilty. It declares that he is a rebel against God, that he has followed the desires of his own heart and disregarded the claims of his Maker. It declares that there is "no fear of God" before his eyes (Rom. 3:18), that he has conducted himself as though there is no day of reckoning to be faced. It declares that he has "set at naught all God's counsel and would none of His reproof" (Prov. 1:25). It declares that "the wrath of God abideth on him" (John 3:36). It declares that, in the searching light of the Divine holiness, his best performances, his religious actings, his very righteousness are as "filthy rags" (Isa. 64:6). Now because the honest heart welcomes the light, because it sincerely desires to know the worst about himself, it bows to the Divine verdict and "sets to his seal that God is true" (John 3:33). An honest heart acknowledges "I am vile" (Job 40:4), "without excuse" (Rom. 1:20), a hell-deserving sinner: and none but an honest heart sincerely does so.

3. An Honest Heart Causes Its Possessor To Take His Place Before God in the Dust

How can it be otherwise if he accepts the Divine diagnosis and condemnation of his condition? As the penitent thief on the cross acknowledged "we indeed justly, for we receive the due reward of our deeds" (Luke 23:41), so the one who truly bows to God's verdict owns that the everlasting burnings are his legitimate due. Thus pride receives its death-wound, all pretensions to goodness are repudiated, and with the publican of old he smites upon his breast crying "God be merciful to me, a sinner." Instead of seeking to extenuate his transgressions, he wonders at God's longsufferance towards him, instead of asking, What have I done to deserve eternal damnation? he marvels that he is not in Hell already. He perceives clearly that if such a wretch as himself is to receive salvation it must be by grace alone, and that God has the full right to withhold such grace if He so pleases.

4. An Honest Heart Ceases Fighting Against God

Which is only another way of saying that he repents of his evil past, for a true repentance is a taking sides with God against myself. He who loves the Truth is influenced and regulated by it, and therefore is he brought to renounce whatever is opposed to it. As light and darkness are opposites, so uprightness and crookedness, honesty and sin have nothing in common. Where there is an honest heart, repentance and conversion necessarily follow. And repentance is not only a sorrowing for sin but also a turning away from it, the throwing down of the weapons of our warfare against God. To love the light is to love God, for He is light (1 John 1:5), and if we love God we shall forsake our sins, abandon our idols, and mortify our lusts. An honest soul

cannot do otherwise; anything short of that would be hypocrisy. "If we say that we have fellowship with Him, and walk in darkness we lie, and do not the Truth (1 John 1:6). The upright man is the one who "feareth God and escheweth evil" (Job 1:8).

5. An Honest Heart Seeks to Please God in All Things

And offend Him in none. That is why honesty is termed "simplicity (the single eye) and godly sincerity" (2 Cor. 1:12), for it desires and seeks the approbation of God above everything else. An honest heart refuses to accept the plaudits of men on anything for which conscience would condemn him. "God is spirit, and they who worship Him must worship Him in spirit and in truth" (John 4:24). He cannot be imposed upon by pious words or a sanctimonious demeanor. He must be approached with a "true heart" (Heb. 10:22): all dissimulation and pretense has to be set aside in our dealings with Him who "trieth the heart and the reins" and whose eyes are a "flame of fire." Where the heart beats true toward God there is a deep desire to please Him, not in some things only, but in ALL things, so that without reserve it asks "Lord, what wilt Thou have me to do?" (Acts 9:6). True, that desire is not fully realized in this life but the genuineness of it is evidenced when we can truly say "I hate EVERY false way." (Psa. 119:104).

6. An Honest Heart Feigns Not Wisdom

It is very conscious of and frankly owns up to great ignorance. Even though he be well acquainted with the letter of Scripture and thoroughly familiar with all the external means of grace, that contents him not: there is a longing for a spiritual, an experimental, an efficacious knowledge of the Truth. Such an one feels himself to be the veriest babe in Divine things, which is indeed a healthy sign, for it is unto such the mystery of godliness is revealed (Matt. 11:25). Such an one cries daily "that which I see not teach Thou me" (Job 34:32), for he longs to know the way of the Lord more perfectly not only in the letter but chiefly in the power thereof. So conscious is he of his ignorance that he prays with David "make me to understand the way of Thy precepts" (Psa. 119:27)—how to walk in them, the way to keep them. And again, "Teach me Thy statutes"—observe well how this is repeated again and again (Psa. 119:12, 26, 64, 68, 108, 124, 135), for it is in THIS the upright realize themselves to be most deficient.

7. An Honest Heart Makes Conscience of Sin

Necessarily so if he sincerely desires to please God. Therefore he does not willfully and habitually allow himself in any known sin, against the light and strivings of conscience, for "the highway of the upright is to depart from evil" (Prov. 16:17). As one of the lesser known Puritans said "A righteous man hates all sins, even those he cannot conquer; and loves the Truth, even that which he cannot practice" (Anthony Burgess). He makes conscience of what the world calls peccadilloes or trifling faults, praying "Take us the foxes, the LITTLE foxes, that spoil the vines" (S. S. 2:15), yea, "cleanse Thou me from secret faults" (Psa. 19:12)—the sins of ignorance of which I am not conscious, but which defile before the thrice Holy One. Consequently, an honest heart makes it a point of confessing all known sins to God, even those of which his fellows know nothing. Sin is his heaviest burden and greatest grief.

8. An Honest Heart Welcomes Godly Reproof

"Grace will teach a Christian to take those potions which are wholesome, though they be not toothsome" (Geo. Swinnoek, 1660). "Rebuke a wise man and he will love thee" (Prov. 9:8), but hypocrites will resent it and fools rage at thee. An honest heart prefers the bitters of gracious company to the dainties of the ungodly; he would rather be smitten by a saint than flattered by the unregenerate. He not only gives a permit to faithful admonition but, when in his right mind, invites it; "LET the righteous smite me: it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head" (Psa. 141:3). "As oil refreshes and perfumes, so does reproof when fitly taken sweeten and renew the heart. My friend must love me well if he tells me my faults: there is an unction about him if he points out my errors" (C. H. Spurgeon) and about me also if I heed him. "Faithful are the wound of a friend, but the kisses of an enemy are deceitful" (Prov. 27:5): only the upright will subscribe to that.

9. An Honest Heart is Impartial

"Now therefore are we all here present before God, to hear ALL THINGS that are commanded thee of God" (Acts 10:33). Those words of Cornelius was the language of sincerity. How very rare is such a spirit. The average church member wishes to hear only that which accords with "OUR doctrines," and when he reads the Bible it is through theologically-tinted glasses. Here is where so many preachers are handicapped: they are bound by a detailed creed and know that if they depart therefrom they would lose their position. Bias, prejudice, sectarian shibboleths quench the spirit of honesty. To desire the Truth for the Truth's sake is rare indeed. But an honest heart is impartial, refusing to pick and choose and is unswayed by denominational prejudices. An honest heart values the Divine precepts equally with the promises, appropriates the admonitions and threatenings as well as the comforting portions of Scripture, acknowledges himself in the wrong and his opponent who has the Truth on his side to be right, and admires and owns the image of Christ when he sees it in one belonging to another company.

10. An Honest Heart is Chiefly Concerned With the Inner Man

In His solemn denunciations of the scribes and Pharisees Christ said, "Woe unto you hypocrites, for ye make clean the outside of the cup and platter, but within are full of extortion and excess. . . . Woe unto you scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness. Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25, 27, 28). It is at this point especially that the genuine Christian is distinguished from the formal religionists. One with an honest heart makes conscience of wandering thoughts, evil imaginations, the workings of unbelief, the risings of pride and rebellion against God. He seeks grace to mortify his lusts and prays to be cleansed from "secret faults." He cries daily "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:10): "Unite my heart to fear Thy name" (Psa. 86:11); "Incline my heart unto Thy testimonies and not to covetousness" (Psa. 119:36). He makes much of HEART WORK and endeavors to keep it with all diligence (Prov. 4:35). . . .

"There are two distinct and mutually-hostile principles at work within the Christian, each bringing forth after its own kind, and it is by WHAT each one brings forth that its presence may be ascertained. The "works of the flesh" are manifest (Gal. 5:19, etc.), but "the fruit of the Spirit" (v. 22, etc.) is equally identifiable. A detailed description of the "fruit of the Spirit" should not be understood to mean that "the flesh" has ceased to exist; and the portrayals of the workings of an honest heart must not be taken to signify that all which is contrary thereto has been expelled. David was an upright man, yet he found it needful to pray "Remove from me the way of lying" (Psa. 119:29). The disciples of Christ had been given honest hearts, yet their Master deemed it requisite to bid them "be not as the hypocrites" (Matt. 6:5). It is the regenerate who are exhorted "wherefore laying aside all malice, and all guile, and all hypocrisies" (1 Pet. 2:1), which would obviously be quite meaningless if those evils had been eradicated from their beings. "Who can understand his errors: cleanse thou me from secret faults" (Psa. 19:12). There is more deceit and self-ends operating in all of us than we perceive. If you prize an honest heart above a good name and value a clear conscience before God beyond a high reputation among men you are no hypocrite. (Slightly abridged)—"STUDIES IN SCRIPTURES."

BROKEN HEAD, OR?

(Continued from page one)
down to pray. My boots were heavy with wet mud, and I let him have a boot on each side of the head. Next morning I found those boots beautifully polished and standing by my bed. That was his reply to me, and it just broke my heart. I was saved that day."

"COMMUNICATION"

(Continued from page one)
whom the Lord Jesus raised; and the other, an adult, Tabitha, or Dorcas, whom Peter raised (Acts 9:36-42). The Lord raised the son of the widow of Nain (Luke 7:11-16), and His friend, Lazarus (John 11:1-46). Paul raised Eutychus, the young man who fell asleep while the apostle was preaching (Acts 20:7-12). In addition to these identified persons, at the time of our Lord's Passion "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). Further, Moses and Elijah, the latter never having died (cf. 2 Kings 2:11), appeared on the Mount of Transfiguration with the Lord Jesus (Luke 9:27-36). There is not one instance wherein any of those brought back from the spirit-world to the earth revealed a single thing about the unknown world from which they were brought back.

Still another, the Apostle Paul, was taken into Paradise, though he still had some years of earthly ministry. Did he make known what he had seen or heard? No; but rather, he said that he "heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:4).

There is one witness to the horrors of the place of those who have departed this life in unbelief, namely: the rich man (often called "Dives") of Luke 16:19-31. He testified to the fact that he was "tormented in this flame." But he did not tell that to anyone on earth; he spoke to Abraham, who was also in the spirit-world. In fact, quite evidently he was absolutely unable to communicate with his five brothers on the earth, for he asked Abraham to send Lazarus to earth to speak to them. Dives thought that if one went from the dead to testify to his brothers, they might believe. He himself could not communicate with those still living on the earth. Nor was Lazarus sent back to do so, either.

One notable instance in the Scriptures, in which one is called back from the grave to deliver a message, stands. That is the case of Samuel, whom God permitted to come up from the grave to proclaim a message of judgment (1 Sam. 28:7-20). So astonishing was the circumstance that the witch of Endor, who was used to necromancy and other forms of wizardry, cried out in fear. This is the great exception in the Bible. It in no way establishes divine approval of divination, seeking knowledge of hidden things from those who are in the spirit world. It is satanic, and not of God. Several citations from the Scriptures will substantiate that necromancy is an abomination of the Lord. "Thou shalt not suffer a witch to live"

(Exod. 22:18). "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death . . ." (Lev. 20:27). "But . . . sorcerers . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Here is the counsel of the Word of God: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 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. 8:19, 20).

Mr. and Mrs. W. H. Thomas of Huntington, W. Va., in sending \$25.00 for the purchase of new linotype mats, say: "If we miss one copy of The Baptist Examiner we will certainly let you know, as we feel we cannot do without it." They further say that they hope to send another offering later for the same purpose. Wouldn't you like to have a part in buying this equipment which we need so badly for our publication work?

When some "voice" is brought out of the unknown, it is not the dead speaking to men and women on earth. In a great many cases it is undoubtedly bald imposture. But in the other instances, we believe it is the demons. That Spiritism should flourish at this time in the world's history should not astonish us. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy . . ." (1 Tim. 4:1, 2).

King David loved his child, but the Lord took him from him. What did David say? "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (2 Sam. 12:22, 23).

Spiritism and Spiritualism are of the devil and must be left alone, being contrary to the Word of God. We know of no movement in this general classification that does not deny the Deity of Christ, the fall of man, the atonement, and the judgment to come.—Our Hope.

SALVATION

(Continued from page one)
self for me."—Gal. ii. 20.
"He was wounded for our transgressions."—Isa. liii. 5.
"That He might redeem us from all iniquity."—Titus ii. 14.
"Having obtained eternal redemption for us."—Heb. ix. 12.

WHOM JESUS CAME TO SAVE

"Christ Jesus came into the world to save sinners."—1 Tim. i. 15.
"The Son of Man is come to seek and to save that which was lost."—Luke xix. 10.
"I am not come to call the righteous but sinners."—Matt. ix. 13.
"Christ died for the ungodly."—Rom. v. 6.
"This man receiveth sinners."—Luke xv. 2.

JESUS THE ONLY SAVIOUR

"Look unto Me, and be ye saved, all ye ends of the earth;

for I am God, and there is none else."—Isa. xlv. 22.

"I, even I, am the Lord; and beside Me there is no Saviour."—Isa. xliii. 11.

"Neither is there salvation in any other, for there is none other Name under heaven given among men, whereby we must be saved."—Acts iv. 12.

SALVATION PROCURED AT THE CROSS

"Having made peace by the blood of His Cross."—Col. i. 20.
"Having obtained eternal redemption for us."—Heb. ix. 12.
"With His stripes we are healed."—Isa. liii. 5.
"He became the Author of eternal salvation."—Heb. v. 9.

SALVATION PROCLAIMED IN THE GOSPEL

"The gospel of your salvation."—Eph. i. 13.
"To you is the Word of this salvation sent."—Acts 13:26.
"Through this man is preached unto you the forgiveness of sins."—Acts. xiii. 38.
"Whosoever believeth in Him shall receive remission of sins."—Acts x. 43.

SALVATION RECEIVED BY FAITH

"He that believeth on the Son hath everlasting life."—John iii. 36.
"Being justified by faith we have peace with God."—Rom. v. 1.
"As many as received Him to them gave He power to become the sons of God."—John i. 12.
"By grace are ye saved through faith."—Eph. ii. 8.

SALVATION ASSURED BY THE WORD

"The entrance of Thy words giveth light."—Ps. cxix. 130.
"These things have I written you that believe on the Name of the Son of God; that ye may know that ye have eternal life."—1 John v. 13.
"I give unto them eternal life and they shall never perish."—John x. 28.
"We know that we have passed from death to life."—1 John iii. 14.

SALVATION NEGLECTED

"They all with one consent began to make excuse."—Luke xiv. 18.
"Ye will not come to Me that ye might have life."—John v. 40.
"How shall we escape, if we neglect so great salvation?"—Heb. ii. 3.

SALVATION REJECTED

"Who believeth not the truth but had pleasure in unrighteousness."—2 Thess. ii. 12.
"Behold, ye despisers, and wonder, and perish."—Acts. xiii. 41.
"He that believeth not is condemned already."—John iii. 18.

THE BELIEVER'S PROSPECTS

"With Christ, which is far better."—Phil. i. 23.
"Salvation which is in Christ Jesus with eternal glory."—2 Tim. ii. 10.
"We shall be like Him, for we shall see Him as He is."—1 John iii. 2.
"So shall we ever be with the Lord."—1 Thess. iv. 17.

THE UNBELIEVER'S DOOM

"They shall not escape."—1 Thess. v. 3.
"Whose end is destruction."—Phil. ii. 19.
"He that believeth not shall be damned."—Mark xvi. 16.
"Whosoever was not found written in the Book of life, was cast into the lake of fire."—Rev. xx. 15.

A PERSONAL TESTIMONY AS TO HOW THE SEMINARY KILLS ONE'S DOCTRINAL BELIEFS

Walter L. Johnson, who is now pastor of the First Baptist Church of Fayetteville, Arkansas, was the editor's roommate when in Georgetown College. He was a sincere, zealous Christian—in my opinion, the most sincere and zealous lad who was in college as a student for the ministry. He was undoubtedly the most intelligent young man with whom I've ever been associated in my life. He was practically the only one of the entire group who objected to unionism. While others of the ministerial group (including myself then) would have been willing to listen to a Campbellite preacher at one of our weekly meetings, he was the one whom I remember who objected. He was a strict Baptist and firmly denounced everything which sounded like error. He believed firmly the position which I now take concerning feminism. Many and heated were the arguments which we used to have on this subject until finally he convinced me from the Word of God that I was wrong. From that day I have been an ardent anti-feminist and from the human point of view I owe my doctrinal position on this subject to this sterling lad. I'll never cease thanking God for what he taught me in this respect.

Of recent date he has written me as to his changed position concerning the Word of God. His letter tells its own story—which is a story of grief to me when I read how the teaching of the seminary caused him to change his doctrinal position. His letter follows:

The years have gone by very quickly since we were in Georgetown. The Lord has been good to me in them all.

After leaving Georgetown I traveled for over three years, saving money to go to the seminary. On reaching Louisville in 1929 I remained there for six years, and studied very hard all the time. Since I wanted to know what God's Word really is, I majored in the Greek New Testament. For the last three years of that time I was a fellow of Dr. W. Hersey Davis in the Greek Department, helping to grade papers and to teach in the department while studying with him and Dr. Robertson toward the Ph. D degree. On the death of Dr. Robertson more of the teaching load came to me.

Before going to the seminary, while there, and since leaving I have always tried to maintain exactly the same attitude—that of following the truth as I have found it in God's Word and elsewhere regardless of the cost to me. Wherever I have been, and to this good day, I do not ask the cost to myself, but only whether or not it is God's will for me to do a thing.

It took me a little while in the seminary to be assured of the fact that the men there were equally devoted to God's

Word. I was especially close to Drs. Davis and Robertson. I found the attitude of school to be: Have you proof from God's Word? It out and let us take a look at it. We want to know it follow it too.

As I studied God's Word the original languages, studied it more deeply and widely found its true teachings, I began to modify or change some of my former ideas. Otherwise I would have had to reject God's Word and this I refuse to do.

In some things I saw I had been following men who were sincere but were men of smaller knowledge of the Bible. Especially I had to modify my views on feminism. Dr. Robertson had done likewise. I in Acts 2:17-18 that the Spirit poured out upon all flesh the cause of the "prophesying of the daughters" and "boiling maidens." I was still fully aware of the passages in I Corinthians and I Timothy in their various teachings and applications, felt, with Dr. Robertson, the peculiar conditions of prostitution in pagan religious service.

Have you answered the editor's appeal as to funds for the purchase of new Linotype mats? Your gift today would be deeply appreciated.

ices in Corinth and Ephesus plained the background Paul's writing in those epistles. I am pretty well acquainted with everything which has been written pro and con on this subject, and conscientiously believe that I am following the Word of God.

I write these things to John, not in a spirit of controversy, for I refuse to enter into such, but am merely writing of the truth which helped free my life for great accomplishments and has helped make me happy in the Master's service. In every point I know that I am a Baptist reverently accepting the New Testament in its every statement.

Well, that is what the seminary does for its students: graduates a full crop of men like Das Kelly Barnett every year. My erstwhile college roommate is a good example. He has not gone as far in denying God's Word as Barnett, his denial is just as pronounced and it all comes from the teachings of the seminary.

If you want to ruin a good preacher, just send him to seminary.

Just remember that just as long as you support the operative program you are supporting the seminary and in far as you do, you are definitely destroying the Bible conviction of the boys in the seminary.

"Thank you so much for greatest big, little paper I have ever had the pleasure to read. Thanks for exposing Free Masons. I grew up in a Free Mason home and can't say enough against the evil of Masonry."

J. A. Ward
Odin, Ill.