

Worry is interest paid on trouble before it is due

BIBLICAL PREMILLENNIAL CALVINISTIC BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

"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

Volume 17, No. 49

Russell, Kentucky, Jan. 22, 1949

Whole Number 555

YOUR TONGUE!

JOHN GRITTER

Condensed from "The Banner"

To Charles H. Spurgeon, the famous preacher, came a woman who felt burdened and must talk to the pastor. The matter was all the more urgent because it concerned the pastor himself. It was in the time when preachers wore what the dictionary calls a "stock," a broad stiffened band worn as a cravat. This good sister felt that the pastor's cravat was too long to be in keeping with the calling of a preacher. To her it was a sign of worldliness and it troubled her. She had to tell him in the spirit of love. She felt sure that the pastor

would see the point and she had brought a scissors with her to reduce the cravat to proper length.

Spurgeon listened patiently, took off the offensive cravat, handed it to the woman and told her to adjust it the way she thought it out to be.

"But," he added, "dear sister, may I perform a service for you, too?"

"Certainly," was the reply. "I shall appreciate it very much."

"Well," said the pastor, "you also have something which is too long to accord with Christian humility, which has caused me a good deal of grief and which I should like to cut down."

"Indeed?" she replied sweetly. "What can that be? Use the scissors as you please."

With calm friendliness, Spurgeon said, "Dear sister, will you put out your tongue?"

There are lots of preachers today who sometimes wish they might perform a little operation of that kind. And other men, too. Nor are they all women whose tongues are too long. Men are guilty of this, too. Those wagging tongues—if they could be controlled, how much evil could be avoided!

Slander is one of those evils brought on by tongues that are too long.

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A Scholarly And Conclusive Study Of The Lord's Supper

J. G. BOW
(Now With His Lord)

Jesus appointed two simple ordinances in His church to be observed till the end of time. As baptism is a symbol of His burial and resurrection, so the Lord's Supper is commemorative of His death and sufferings. Both set forth in beautiful symbol great fundamental doctrines of the gospel. Each was appointed, authorized, established, fixed by Himself. They belong only to His churches.

Neither churches nor individuals have any right to change the form, the order, or design of these simple, yet sublime ordinances of the churches of Christ.

CHRIST INSTITUTED THE ORDINANCE. Matt. 26:26-28 says: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat: this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament (covenant), which is shed for many

for the remission of sins." Paul, writing "unto the church of God which is at Corinth," says: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament (covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." I Cor. 11:23-26.

Surely any seeker after truth can know the **DESIGN OF THE LORD'S SUPPER.** Baptists believe it is to commemorate the sufferings and death of our Lord

Mused Uncle Mose

You cain' make no soldier of de Cross by puttin' Saul's armor on er li'l feller.

Jesus Christ. He said: "This do in remembrance of me." "This do ye, as oft as ye drink it in remembrance of me."

If only we keep in mind the object of the ordinance it will save us from many errors concerning it. If we examine the popular notions of the present day, and listen to the unscriptural ideas that modern churches have propagated concerning it, the impressions are made that its main object is to show Christian love (sometimes envious hate) and liberality.

They say, "It is the Lord's table." Exactly so. Then He has the sole right to set forth the object of its observance, to fix the qualification of its participants. Again they say: "We shall all commune together in Heaven." Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other, but Jesus said, "In remembrance of me."

Then, again, it is more than silly thus to speak. There will

(Continued on page three)

THIS IS THE TYPE OF LETTER WHICH MAKES GLAD OUR HEARTS

Enclosed you will find twelve new subscriptions to THE BAPTIST EXAMINER, the best "Baptist paper" I know. Also twelve renewals—all come to Tampa, Fla. There will be other renewals, but I wanted to get this money to you now.

This check amounting to \$17.00 will pay for the 24 subscriptions at 50 cents each amounting to \$12.00. The remaining \$5.00 is a small gift from Mrs. F. C. Thomas, Mrs. Donnie Smith and Mrs. Bird Hayes, to be used as you see fit. We are all members of the Hope Bible Class, Buffalo Avenue Baptist Church, Tampa, Fla. We enjoy your paper—and pray for your work. I'll send a few more subscriptions within a few days.

Your sister in Christ,
MRS. BIRD HAYES,
Tampa, Fla.

God Cares

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. GORDON.

The First Baptist Pulpit

"SOME BIBLE PICTURES OF SIN"

"But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James 1:14-15.

Sometime ago a man who was a friend of mine died. This man was a stone mason, and as a sideline, chiseled tombstones. After his death, I drove by his stone yard and noted particularly the tombstones which he had been working on, just prior to his death. Some two or three of them were completely finished, some two or three doubt-

lessly were partially finished, and then a great many others were setting there in his stone yard, not having been touched. And I thought as I looked at this man's work, that thus it will be with practically all of us when we die. Some of the things to which we have put our hands will be finished, some of them will be only partly finished and some things that perhaps we should have put our hands to will still remain untouched. As I think of this tonight, how that when death comes to us our work in the main will only be

partially finished, it makes me want to work harder and preach harder and be a little more faithful to my God while I live. I want as much done when I come to the end of the way as is humanly possible to accomplish. And with this thought in mind, I bring to you this message about sin and some of the emblems or the symbols or pictures of it as seen within the Word of God.

I

LEPROSY IS DESCRIBED AS AN EMBLEM OF SIN. If you will go back to the 13th Chapter (Continued on page two)

Thank You, Beloved

Dear Brother Gilpin:

I just wanted to write you and express to you some of the appreciation of my heart for your printed ministry.

In my opinion you are rendering a valuable service with your weekly paper. Many of our state and denominational publications have grown so unsound in "the faith" that they are simply rotten. Your work of advancing the truth and your work of restraint against the error propagated by our Baptist leaders will bring forth valuable fruit and spiritual returns. I have wondered how you so patiently endure the criticisms of your printed ministry. However, we do understand that the Lord said, "My grace is sufficient for thee." And, again, we read, "And God is able to make all grace abound toward you" 2 Cor. 9:8. The Lord's blessings attend you and yours as you engage for His dear name's sake.

ELDER RUPERT POWELL,
Fulton, Miss.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
One Year in Advance \$5.00
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 11, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

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

"SOME BIBLE PICTURES OF SIN"

(Continued from page one)
of Leviticus, you'll find what God said about leprosy in the flesh and how God describes it as a picture of sin. Likewise, in the Book of Isaiah, we have a scripture that indicates the same truth:

"But we are all as an UN-CLEAN THING, and all our righteousnesses are as filthy rags." — Isaiah 64:6.

Beloved, leprosy is a disease in the blood stream. Surely as such it is an apt picture of sin. For, beloved, sin, while it isn't in the blood stream, is in man's nature. It is the very nature of man to sin. It is the nature of snakes to rattle and strike. It is the nature of an eagle to devour. It is the nature of a bee to sting. It is the nature of a lion to be ferocious. It is the nature of man to sin! As leprosy is a disease in the blood, so sin as its spiritual counterpart, is the very nature of man. Listen:

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the IMAGINATION OF MAN'S HEART IS EVIL FROM HIS YOUTH; neither will I again smite any more every thing living, as I have done." — Gen. 8:21.

In this verse God declares that man's nature is evil from his youth unto the extent that actually the imagination of man's heart is evil. Now, listen again:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." — Psalms 14:2-3.

No man can read those verses without the realization that its the nature of man to sin. Listen again:

"From from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." — Mark 7:21-23.

I insist, that as leprosy is a disease in the blood, so sin is the disease which constitutes the nature of every man. I will never forget an incident that is recorded in history. An individual received a pardon from the queen of England, even at the time when he expected to go to the gallows. After the official of the law had offered him a pardon duly signed by the queen, he opened his shirt to show an ugly cancer, a sore that was eating away at his heart. He said to that man, "Unless the queen can give me a pardon for this, the pardon on



CHRISTIAN AND NON-CHRISTIAN RELIGIONS COMPARED

BELIEF CONCERNING MAN

CHRISTIANITY. "God hath made man upright; but they have sought out many inventions." — Eccl. 7:29. "All have sinned, and come short of the glory of God." — Rom. 3:23. "The heart is deceitful above all things, and desperately wicked, who can know it?" — Jer. 17:9.

BRAHMANISM. The human soul is a portion of the universal spirit. The soul's transmigration will finally bring it back where it will be absorbed into Brahm from which it came.

Do you say that you have business gifts which are making you successful and therefore you ought not to leave? Would you send only business failures as missionaries?

HINDUISM. "Man is a mere illusion." For him to assume to declare his own real existence, is but the raving of his ignorance. He is a part of God and God is a part of him. He has no separate individuality.

BUDDHISM. Man is formed of two essences, matter and spirit; of matter, but for a short time. Man's spirit is migratory and its good or bad conduct determines the body it will have in each succeeding birth. "Self is an error, an illusion, a dream" (a Buddhist saying).

TAOISM believes the human soul to be a purified form of matter and that it may become immortal only by physical discipline.

"If I thought anything would prevent my dying for China, the thought would crush me." — Samuel Dyer.

CONFUCIUS did not treat of man's origin. He declared that all men are born good and taught that man must master his own destiny.

Fellow student, are you willing that 400,000,000 Chinese shall die believing this, when you know what God teaches about it?

ZOROASTRIANISM. Man is a dual creature, possessing a good and a bad nature, each struggling for supremacy in his life. If he cultivates the good, he will go to Heaven, and if the bad, he will be cast into Hell.

One person is said to die every second; but why should I tell you, unless you care where they are going?

PARSEEISM. Man has two intellects, as there are two lives, one mental and the other physical. Man has a good and a bad nature and each craves him to satisfy its longings.

If every Protestant Christian would give one dollar a year to missions, the annual income would be over \$150,000,000.

SHINTOISM says: "All men have come from the sun-goddess." The emperor is the direct and favored descendant who is worthy of worship. Man's soul cannot be defiled, but the flesh can and will therefore bear the punishment.

Do not try to hide behind the plea that God will be merciful to the heathen, when you cannot take time to even pray for them.

MOHAMMEDANISM. God took a lump of clay and broke it into two pieces. From them He created mankind. Of one, He said: "These to Heaven and I care not." And of the other lump He said: "These to Hell and I care not."

If all industrial employees did their work as the church works at missions, how long before universal bankruptcy and starvation would stalk through our land?



paper for my life amounts to nothing." My brother, listen: Man not only needs a pardon for his sins, — man needs a new nature! His whole nature is sinful. His whole nature is evil, wholly corrupt from beginning to end. I say, man not only needs a pardon for his sins, he needs a new nature as well, which only God can give!

Not only, beloved, is leprosy an emblem of sin in that its in the blood, but even the manner of its growth symbolizes sin. Leviticus, 13th chapter, to which I referred awhile ago, tells us that the first appearance of leprosy on a man's flesh is that of a little rising of the skin and that the individual was to go to his priest and display that little rising of his flesh and after a certain length of time had elapsed, he was to go back to the priest and present that rising of his flesh to the priest again. If, in the meantime, his flesh had become normal, he was declared clean, but if his flesh had formed a scab then the priest would declare him a leper and pronounce him unclean. Then the 13th chapter of Leviticus proceeds by telling how that it would grow from the size of about that of a pin head until it would spread and a finger nail would drop off, maybe a

joint of the finger would fall away, maybe a second joint would fall off, and then a third joint, and back into the hand, and finally the whole body became leprous so that proceeding from a very small beginning the man ultimately became a leper throughout his entire body and his whole flesh covered with the dread, loathsome disease of leprosy.

Surely, beloved, that is exactly the way in which sin grows. As leprosy developed from one small spot, about the size of a pin head until it might cover the entire flesh, so sin may have a small beginning and ultimately become infectious throughout the entire body. That is what my text says. Let me read it again:

"Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Sometime ago I was in a museum looking at a picture of one of those gigantic redwood trees of the west coast. The curator of the museum noticed my interest as I marvelled at the magnitude of that tree and he said, "Would you like to see some of the seeds that produce redwood trees?" Somehow, it just came to my mind that those

seeds would be the size of a pumpkin. I thought surely any tree that developed to the magnitude of those redwood trees would have to start from a tremendously large seed. But when he opened an envelope and showed them to me, those seeds were about the size of a mustard seed. I thought how that little seed germinates and develops and grows until it becomes one of those gigantic monsters of the forest, and so does sin. It begins as a little thing, a simple temptation, that temptation enlarging as sin grows until finally sin, as the Word of God declares, brings forth spiritual death. So, beloved, friends, as leprosy grows from a very small rising on the flesh about the size of a pin head, in like measure, beloved, sin grows from a small source until it produces death in the end. Paul said: *The wages of sin is death.* — Rom. 6:23. And then, beloved, it is declared: *The soul that sinneth, it shall die.* — Ezekiel 18:4.

Notice also that leprosy becomes a loathsome disease. Several years ago I preached a funeral for a man who had died from a cancer of the face. I have had a number of funerals for folk who have died from cancer, but never one where the individual was as loathsome as this particular man. The nose was eaten away, the eyes up into his forehead, the upper lip and when he died the cancer had got upon the lower lip. That day I rode with the undertaker to the funeral. And I commented upon the fact as to what a splendid job the undertaker had done in preparing the body for his funeral. I made mention of the fact of having visited that man before he died and that he was actually loathsome. It was hard to go into his room and read God's Word and pray with him, so loathsome was the disease of his flesh. I made mention of this fact but the undertaker said, "Bro. Gilpin, this man's condition is nothing as compared with that of a leper that I buried this past week!" Leprosy is a loathsome disease with joint after joint of the body rotting away and falling off until the whole body may become infectious with the dread disease of leprosy.

Brethren, if leprosy is loathsome, how much more loathsome is sin! I know a man who can't speak three words without two and one-half of them being cuss-words. Maybe it doesn't grieve your soul to hear a man curse, but, brethren, if you are a child of God, it ought to bring grief to you to hear the name of God taken in vain. I say, my brother, that vile cussing is loathsome!

The other day I talked to a man who was so pitifully drunk — celebrating Christmas, he said, just a few days early. I couldn't for the life of me see any connection between his drunkenness and the birthday of Jesus Christ. But as I talked to that man realizing that he was so far under the influence of liquor that it was impossible to deal with him spiritually, I tried to hurry away for the simple reason that his drunkenness, and his drunken condition was loathsome to even talk to.

Brethren, I don't care what the sin may be, as that sin grows and develops it becomes loathsome. If leprosy becomes loathsome to those who have to take care of the individuals who are afflicted thereby, how much more loathsome is sin within the human body.

I wish you would notice, beloved, that leprosy is incurable by human means. So far as I

know no cure has yet been found. From human means remains absolutely incurable. Other dread diseases which have taken a tremendous toll of the human family have been brought at least partially under control. So far as I know to the hour, there has never been a remedy developed that will cure leprosy. It has always been conceded that when a man became afflicted with the disease that he is a leper until he eventually reaches an untimely grave. I say, beloved, leprosy is incurable by human means and brother, so is sin!

You can't cure sin apart from a miracle of God's grace. Humanitarianism will never cure a man. Church membership or baptism will never cure a man of the sin of his soul. You can even isolate a man and put him off to himself, but even isolation will never cure a man of his sin. I am insisting, beloved, that as leprosy is incurable by human means, so sin is incurable apart from a miracle of God's grace. We read in the Bible of men who were lepers and were healed. Not one of them was healed by human means. If lepers in the Word of God who were healed were healed by our Lord performing a miracle of healing in their behalf then, my brother, they ought to tell us that if an individual is healed of his spiritual leprosy of sin, it will be because God Himself works a miracle and gives a miracle of grace in the experience of the individual.

II

Not only, beloved, does the Bible speak of leprosy as a symbol or an emblem of sin, it like wise speaks of INSANITY in the same manner. Let me read to you from the Word of God:

"Why should ye be stricken any more? ye will revolt more and more: the WHOLE HEART is sick and the whole heart is faint." — Isaiah 1:5.

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in the heart, because of the blindness of the heart." — Eph. 4:18.

"For God hath not given the spirit of fear, but of power and of love, and of a SOUND MIND." — II Tim. 1:7.

When does an individual get a sound mind? Brethren, not until Jesus Christ comes to dwell within his heart. Every man is spiritually insane until he is saved by the grace of God. What is insanity after all? It is nothing more or less than a lack of capacity to think correctly and to form proper conclusions and estimates and values of self and others. My brother, if that be insanity then every man outside the Son of God is a spiritual maniac tonight, for no man can think properly and form correct estimates as to himself until Jesus Christ becomes Lord of his life.

Sometime ago I visited a preacher friend who has spent approximately twenty years of his life in the asylum. Just about the time that I became a pastor in Russell, this man laid down a book that he had been reading and said to a friend that his head was hurting, and that he had a peculiar feeling in his head. It wasn't long until that young man was in the asylum at Lexington and has been there continuously ever since. When he and I were in college together, he was the most intelligent lad that I knew. Greek was as simple to him as English to the average person. He had an uncanny grasp on science. In fact there was hardly a subject

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SOME BIBLE PICTURES OF SIN

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but what he excelled in it. Every once in a while I go to see him. The last time that I was in to see him, I pulled out my Testament which I was carrying, which had Greek and English on the same page. I handed it over to him and he could read that Greek even to this day as intelligently as I myself could read the English. He has the mind of a child probably three years of age, and is getting worse and worse every day. After he had read this Greek so intelligently I said, "What's wrong with you? What are you here for?" He said, "Why nothing at all. Nothing's the matter with me. I am looking after all these other fellows." I said, "What's wrong with these men?" He said, "Why, they are all crazy!" I said, "You mean to say that all these men are crazy?" He said, "All these men are just as crazy as can be. I am the only sane fellow here." You know as I talked with that man I couldn't for the life of me shake him in his opinion, that he was intelligent and sane, that there wasn't anything in this world wrong with him, but everybody else in the room was crazy. Finally I ventured a question. I said, "How about me?" He said, "You're worse than any of the rest of them." I said, "They have got sense enough to push a broom." All of them were pushing a broom around the building. Since I was sitting and talking to him I guess he took for granted that I didn't have intelligence enough to push a broom. That man was not able to arrive at a proper estimate of himself nor of others.

My brother, there is not a single unsaved man in the world that can arrive at a proper estimate of himself unless the spirit of God enables him. Every unsaved man here in this house tonight can see my sins and the sins of every other man in the house, but he wouldn't dare admit that he is a vile devilish wretch that ought to go to Hell. Everybody else is wrong but he is all right! I'm saying tonight, beloved, that insanity is an emblem of sin, so the unsaved man imagines himself all right and everybody else is wrong and is in need of a miracle of God's grace to save his soul.

III

ANOTHER EMBLEM OF SIN IS THAT OF PALSY, — complete physical paralysis. God tells us that this is a type of man's sinful condition:

"For when we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly." — Romans 5:6.

Brethren, every unsaved man is a spiritual paralytic at this hour. Can you imagine a man tonight that is totally paralyzed? He can't speak, his tongue is paralyzed. He can't move his eyes, they are set in one fixed position. He can't hear for his ears are paralyzed. He can't move his legs or arms. He is totally paralyzed. Yet, he lives. There is still life about him. That, my brother, would be an apt picture of what you are without God. You are spiritual-paralyzed tonight and yet you will live and continue within this life.

I saw a man some five or six years ago whose body had ossified — completely turned to a stone. You could take a walking cane and strike that man over

HE WAS THERE!

Gre Seraphim had winged a flight
Where brightness knew no shade of night
Amidst the grand immortal light
HE WAS THERE.

Where dwelt the Godhead three in One
Whose Glories paled the brightest sun
Gre mortal time had yet begun
HE WAS THERE.

Majestic sweet: Lo! now I see
The Christ upon a Mother's knee
Upheld in feeble infancy
HE WAS THERE.

And then in dark Gethsemane
Beneath the shady olive tree
Prostrated in soul agony
HE WAS THERE.

And oh, my soul, I see Him now
A crown of thorns upon His brow
Creation groans and wonders why
HE WAS THERE.

Mid rending rocks I hear Him cry
"Eli lama Sabachthani"
The ransomed hosts can answer why
HE WAS THERE.

The scene is changed behold the sight
Centre of all Heaven's delight
Clothed in Majesty and Might
HE IS THERE.

the legs as hard as you please. He couldn't feel it. You could strike him on the forehead. You could strike him on the abdomen and he couldn't feel it. His body was completely ossified, as nearly, so they claimed, as was possible for a human being to be this side of death, yet he lived. I thought as I looked at that man who was totally paralyzed in every organ of his body, — I thought what a striking picture of sin that man is, for every sinner is spiritually paralyzed so much so, beloved, that we are without strength in God's sight and when we were without strength, it was then that Christ died for us.

IV

HEART DISEASE, A COMMON AILMENT OF MANKIND TODAY, IS AN EMBLEM OF SIN.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick and the whole heart faint." — Isaiah 1:5.

The common ailment of this twentieth century is heart trouble. We live on aspirin, coca cola, and chewing gum. The slogan of this day ought to be, "Hurry, Worry and Bury." And the result is a heart disease. How many, many, many times you have heard of some friend who drops over and the doctor says he died of heart disease. Brother, sister, listen to me tonight, the very thing that is wrong with every man is heart disease. The thing that is wrong with you tonight is your heart. Your old heart, beloved, is all wrong in God's sight.

We hear it said of some unsaved fellow, "But he is a good hearted man." Brother, he is not a good hearted man. The very thing that is wrong with every man is his heart.

"The heart is deceitful above all things, and DESPERATELY WICKED: who can know it?" — Jer. 17:9.

The word "desperately" means "incurable" which tells us, beloved, that the unsaved man's

heart is incurable apart from the grace of God. Some few weeks ago I had a funeral of a man who had died of a heart ailment. The doctor told me personally that his heart was twice the size of a normal heart. And as the doctor described it he said, "Brother Gilpin, that man's heart was in a desperate condition." As he said it, I thought of Jeremiah 17:9: "The heart is deceitful above all things and desperately wicked." Brother, every man's heart is in a desperate condition outside the Lord Jesus Christ.

My beloved friends, I say you are a spiritual leper, you are a spiritual maniac, you have suffered a spiritual paralysis, you are suffering now with a spiritual heart condition, but thank God there is a way of escape. I know a doctor who is a specialist in all four diseases. I know one, beloved, that has never lost a case. I know one, beloved, who can take your condition tonight and give you a cure instantly and completely and guarantee that you will be healed immediately and that without cost, — and brother, His name is Jesus, the great physician.

Oh, brother, sister, do you want relief from your condition tonight? You that are lepers, you that are spiritually insane, you who have spiritual heart trouble, you who are suffering with spiritual paralysis, would you like a cure? Would you like to be made whole from your spiritual condition? Brother, I will stand like John the Baptist and I will point to Jesus as John pointed to Him as Jesus went by. I'll say, "Behold the Lamb of God that taketh away the sin of the world." Listen to what John tells us:

"... and the blood of Jesus Christ his Son cleanseth us from ALL sin." — I John 1:7.

I don't care tonight, beloved, what kind of sin you have or which emblem might better describe you. I don't care about that, I know of one who can cure you regardless of your condition and can make you whole.

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It's an old evil. Joseph tried conscientiously to preserve his virtue, but a sensual woman gave his act a wicket twist, and without an opportunity to defend himself he landed in prison. John the Baptist came "neither eating or drinking," that is, in the common manner; he lived on uncommon food, and they said he had a demon. Jesus ate and drank like other men and they said He was a glutton and wine-biber. They twisted His words which He had spoken about His body as if He advocated breaking down the Temple, and used them as an argument to have Him condemned. Paul preached the gospel of forgiveness of sin by free grace, to the glory of God, and enemies made it appear as if he preached that we should do evil that good may come out of it! Luther and Calvin and other men of God have been the objects of all kinds of evil reports. How much harm has been done by slander!

We all know it, and we all resent it deeply when it concerns us, and yet the evil goes right on. For samples we only have to gather up a little of the talk that is constantly floating around and we have plenty of it.

What makes people act that way? At times it is done ignorantly. We hear a story which sounds plausible; so we pass it on without knowing that it is not true. Some people have such a desire to talk? It gives them a certain satisfaction, an opportunity to shine; so they grab every such opportunity. There is the desire to be a good fellow, a sport; so we pass things on just to please others. Often there is jealousy at the bottom of it. Someone gets ahead of you; you can't stand it, so you start something about him. In all this there is a lack of regard for truth, and a lack of love for our fellow men.

It is all the more serious when it is done by people who are supposed to be Christians. The

He can save you and send you away shouting His praises. His name is Jesus, Jesus, Jesus! May God bless you!

(Continued from page one)

be no such ordinance in Heaven. This is to be observed till He comes again, not after he comes. I submit, are not these things a perversion of the ordinances? Is not this eating, with these erroneous, unscriptural views, "not discerning the Lord's body?" Baptists believe it is. We believe it is to be sacredly kept "in remembrance" of Him, "to show forth the Lord's death till he come again." If you keep it with any other view, or with no recognition of this divine aim, you do not "discern the Lord's body."

We are said to be peculiar in our views about this matter. Well, God's people are "a peculiar people"; so we are not worried about the charge brought against us. But are we very peculiar after all? Only in practice.

All those who use the term "CLOSE COMMUNION," as a cudgel to beat Baptists over the head, and to prejudice people against us, agree with us in theory, but have not the Christian manhood to be consistent in their practice.

Neander, the church historian, says of the Lord's Supper, "At this celebration, as may be easily concluded, no one could be present." (Continued on page four)

Christian religion teaches us to love one another, also in our speech. We have a right to expect better things of Christians. And yet how often we find that people who bear the Christian name are guilty of this evil. How many hearts are broken by evil tongues, how many lives ruined. There is the prohibition of our God: "Thou shalt not bear false witness against thy neighbor." That is plain enough. And let us not fail to note especially the personal angle here: "Thou shalt not." That means you and me. Never mind the other party; you weed your own garden and I mine, and then we'll get somewhere. Shall we take it to heart as a sacred obligation which we owe to our God and our fellow men? — The Banner, 47 Jefferson S. E., Grand Rapids, Mich.

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NOTE THIS PASSAGE:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with the Father in his throne." — Rev. 3:21

YES, this one passage alone annihilates Amillennialism by showing that Christ is now on the Father's throne, not His own throne, the throne of David; and that He will later ascend His own throne. For the time when He will do this, see Matthew 19:28 and 25:31.

And for a detailed discussion of these passages, together with answers to the arguments of Amillennialists, see the book announced above.

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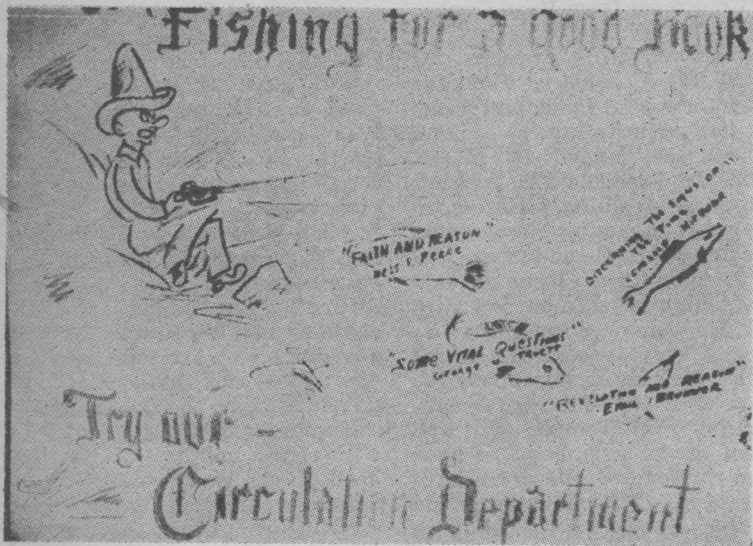
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MORE HERESY IN THE SEMINARY



Here is a poster that was used recently by the Seminary Library of Louisville, Kentucky to advertise its Circulating Division. and was later reproduced in the seminary's magazine, THE TIE. In the November 1947 issue of said paper, when this picture was first printed, the editor referred to it as a "novel idea." Thus the seminary put its stamp of approval on this library advertising stunt.

It is highly conspicuous that three of the books thus advertised are written by men who definitely are tainted with the virus of modernism, namely Brunner, Niebuhr, and Ferre.

Some months ago I received Ferre's "Faith And Reason" in the columns of this paper. It is one of the most dangerous and heretical books of modernistic devilry ever published.

How long will Baptists go on supporting the seminary? It would be better for the money to be burned or thrown into a sink-hole, for if thus wasted it wouldn't damage the spiritual lives of untold numbers of future generations. Oh, that God would grant a house-cleaning at "The Beeches."

THE LORD'S SUPPER

(Continued from page three)
ent who was not a member of the Christian church, and incorporated into it by the rite of baptism."

Justin Martyr, of the second century, wrote: "It is not lawful for any one to partake, but such as believe the things taught by us, and have been baptized."

Bishop Cox (Episcopalian) says: "The Baptists hold that we have never been baptized, and they must exclude us from their communion table if we were disposed to go there. Are we offended? No. We call it proper and we respect it."

"To say we have never become members of Christ by baptism seems severe, but it is conscientious adherence to duty as they regard it. I should be a bigot, and not they, if I should ask them to violate their discipline in this or any other particular." — Church Union, July, 1891. Allow a word of comment upon this lengthy quotation.

Notice he says: "Become members of Christ by baptism." Yet some cannot be made to believe they teach baptismal regeneration. Some Episcopalians even, in ignorance of their own doctrine, deny it. Yet the prayer book could not well be plainer on this point. Again he says: "If we were disposed to go there." Which of course they are not. Many of them, especially strict churchmen, would no more attend services at a Baptist, Methodist or Presbyterian church than would a Roman Catholic. They have neither church fellowship nor Christian fellowship for any who do not belong to the church established in the sixteenth century by Henry the VIII. Yet I have known two young ladies who left a Baptist church and went and joined the Episcopal, saying they made the change because they did not believe in restricted communion. I know not whether to lay it to ignorance or hy-

pocrisy. They evidently thought it more "tony" to belong to the Episcopal Church. And yet many never think of the Episcopalians being restricted communists, because forsooth our pedobaptist friends never cudgel them for it.

Listen what the Prayer Book says on this point. Here is the law: "And there shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed."

So Episcopalians in both theory and practice are restricted communists.

The Methodist Discipline says: "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."—Sec. 408. Every Methodist preacher takes a solemn vow, or oath, to obey his superiors and the discipline. Furthermore, this iron law of Methodism requires that they shall exclude from membership a man guilty of "inveighing against their doctrine or discipline."—Sec. 283. Or "who hold or disseminate, publicly or privately, doctrines which are contrary to our articles of religion."

So, in theory at least, no Methodist has a scintilla of liberality to boast about on this question. He should not want any such hypocritical liberality. He cannot have it and be true to his vow of subordination to his discipline and earthly lords. And, according to his discipline there is not a true Baptist in the world prepared or allowed to come to his communion.

Presbyterian scholarship and the theory of the Presbyterian Church is the same. Doddridge, Schaff and Cuyler all occupy the Baptist position on this question.

John Dick, Presbyterian, says: "An uncircumcized man was not permitted to eat the passover, and an unbaptized man should not be permitted to partake of the eucharist." Again, "Baptism is requisite to entitle a person to a seat at the table of the Lord." — Dick Theology, page 421.

Congregationalists say the

same.

Griffin, one of the most eminent divines of America, says: "I agree with the advocates of close communion . . . that we ought not to commune with those who have not been baptized, and of course are not church members, even if we regard them as Christians."

Quotations might be multiplied at pleasure, but this is enough to satisfy all enquirers after truth that Baptist and all so-called evangelical churches are agreed in theory.

Until they can adduce some proof that infant sprinkling is Bible baptism let them cease their unjust criticism of restricted communion.

As already shown, all those who inveigh so much against "close communion," are really close communionists themselves.

Really, so far as I know, everybody who has any definite ideas about the matter at all, believes in restricting the ordinance.

There is not an evangelical society or church (?) in the world, I suppose, who believes everybody without any regard to character or conduct, should participate with them in the Lord's Supper.

No one claims that infidels, scoffers and the vile of earth should come to the table. "O," you say, "of course we do not mean that any who are not Christians should come." Then many of our church members of all denominations are excluded. But you say, they claim to be Christians, and you quote Paul and say: "Let a man examine himself, and so let him eat." But you misapply the Scripture, for Paul was writing to a local church, "The Church of God which is at Corinth."

This is good scriptural advice to give to a church but it does not apply indiscriminately to every one who might upon some ground claim to be a Christian.

Again, you may claim that all Christians should be invited. Well, who is to judge whether or not they are Christians? They are to judge themselves, the advocate for open communion answers.

Then you have thrown down some of the barriers, and the Catholic, the Mormon, the Free-thinker, the Communist, the Unitarian and the Universalist are all invited to participate with you. You recoil from your own logic, or at least ought to, at the bare thought of such sacrilegious mockery. Then you say we mean to restrict it to evangelical Christians. Well, then you are getting to be quite a close communionist. Out of the hundreds of societies claiming to be Christians, you narrow it down to less than a half dozen with whom you are willing to commune. But again I ask, who is to judge whether they are evangelical or not? You are judging that. Don't you see you are a restricted communionist?

Even some Baptists (?) claim to be open communionists.

When I was pastor at Russellville, Ky., I had a conversation with an old gentleman about as follows: Said I, "Are you a Christian?" He answered, "I hope so. Yes, I am a Christian, and have been for thirty years."

I said, "Well, I understand you have never united with any church, and none of your family are church members. Did you ever think that your derelictions of duty perhaps account for the irreligious condition of your family?" He answered, "Yes." "Well, what is the matter? Can't you find a church good enough for you to live in?" "That," said he, "is not the trouble. I think I am unworthy to be in any of them." I then asked, "What do you believe? What are your views of a church?" He an-

swered, "I suppose I can say I am a Baptist in belief. I believe in repentance and faith and conversion. I believe immersion is the only baptism known or authorized in the New Testament. There is one thing which you believe which I do not, and that is your close communion." I said, "Oh, well, what is your idea of the ordinance?" He answered, "I do not believe your close communion is right." To draw him out I said, Do you think these Methodists and Presbyterians are Christians?" With a look of surprise, he said, "Certainly I do. Don't you?" I answered, "I certainly do." "Then," said he, "if they are Christians they have as much right to come to the communion table as you, and you have no right to exclude them. It is the Lord's table, and they are His people." "You place it then upon the ground of being a Christian; that is your only prerequisite to the Lord's Supper?" "Certainly," he answered, "all Christians should come." I said, "Have you ever partaken of the Lord's Supper?" "I? No, no, I would not think of such a thing. I would not do such a thing for my right arm." I said, "Why not? You claim to be a Christian." He said with apparent alarm, "But I have never been baptized. No, no, I could not do such a thing. I have never been baptized." I said, "Well, have these whom you are so anxious to have invited to participate in this ordinance been baptized? According to your expressed belief they have not, and yet you are anxious for them to do what you would not do for your right arm."

Here was an intelligent man kept out of the church for thirty years because he did not believe in restricted communion, thought all Christians should partake of the Lord's Supper, that to be a Christian was the only prerequisite, and yet when he applied his reasoning to his own case he shrank from the application of his logic. He was conscientious and sensible. As soon as he saw his error he abandoned it, and that very night came before the church and told his thirty-year-old experience and asked to be baptized.

Baptists believe that none are scripturally entitled to partake of the Lord's Supper except such as have made a credible profession of faith. This is plain enough if you mean to follow the examples of early Christians in the days of the apostles. At its institution none were present except those who were the professed disciples of Christ. On the day of Pentecost those who broke bread had first "gladly received the word."

The Greek Catholic Church serves infant communion along with infant baptism, and they use the same arguments for infant communion that are used in favor of infant baptism. There is no scripture for either, and if you rely upon sentiment or the supposed saving efficacy of baptism, there is equal ground for infant communion. I had as soon administer the bread and wine to a dying baby as to sprinkle water upon it in the name of the trinity and call it baptism. Everything in favor of believers' baptism is equally in favor of believers' communion.

Baptists believe that baptism properly precedes the Lord's Supper. Jesus gave the example. He was baptized at the beginning of His ministry, and instituted the supper just prior to His death.

The commission places baptism before communion and faith before baptism. "Go ye, therefore, and teach (i. e., disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you." First "make disciples," then baptize them, then observe all things commanded. The Lord's Supper is one of the things commanded and to be observed after the believer has become a disciple and been baptized as such.

The apostles so understood and practiced. On the day of Pentecost, in case of Saul, the jailer, Lydia etc.

Baptists believe church membership is also a prerequisite to the Lord's Supper.

Paul writing to the "Church of God which is at Corinth," said, "I received of the Lord that which I also delivered unto you," certainly "unto the church." There is no scriptural authority for carrying the emblems around to sick people, and administering in any case except by the church. It was delivered to the church at Corinth, and just as surely to the church at Ephesus, the church in Jerusalem, etc.

Let us look a moment now at this from a scriptural standpoint. Here is the command and example of Christ, the practice of the apostles, the clear light of scripture; now, as the servants of Christ, can we dare for the sake of sentiment, or the approbation of those walking disorderly, to violate the plain teachings of God's Word?

Pedobaptists can invite us to commune with them, for they acknowledge our baptism as scriptural and right, and we do not believe they have been baptized at all, hence are not authorized by the Word of God to administer the ordinance or to partake of it. Yet there are inconsistencies in their invitation to us, but not because we have not been baptized, they being the judges.

Suppose I go to a Methodist church with a Methodist preacher, they give their usual invitation, I am included in it, accept it, and am heartily welcomed. They would publish it from Dan to Beersheba. Suppose the next Sunday I preach a sermon from my pulpit, I prove from the scriptures that immersion is the only scriptural baptism, the scriptural form of church government is that vested in a local church, that when a soul has obtained eternal life by faith in Christ, that soul has eternal life and will reach Heaven because it is saved, etc. Now what will be the result if the Methodist preacher preaches the same scriptural truths. He would be tried, and his papers taken from him, and he excluded. Now suppose a month later we go to the same church again, and when the invitation is given, he is left out and I am included. Meth- Am I in harmony with Meth- odism any more than he? Let Pedobaptists quit taking such vows as their disciplines, confessions, etc., impose, or quit breaking those vows, and posing as liberals in order to curry favor with the world. Baptists believe in God, His authority, His wisdom, His infallible Word. They do not believe any mortal has the right to add to, or take from "the things which are written" there- in.

I've been a reader of your paper for some two years now and am convinced that the principles for which you and your paper stand are identical to those of the Bible. I'm enclosing money order for two years' subscription to the EXAMINER. We need more men like John R. Gilpin.

Yours for better service,
Parker Gayden, Winters, Texas