

If you would be good, you must first come to see that you are bad.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

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"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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## Why Should Church Members Go To Church?

By Roy Mason  
Tampa, Fla.

This may seem a duplication of some of the things said before in this paper, but if anything said overlaps anything formerly said, it will not be amiss for this is a very practical and a very vital subject. Few things Christian people need a conscience about worse than about that matter of their obligation to support the public worship of God.

The situation: Here it is—

Most churches do not regularly have more than a small percentage of their members present at the regular services. We think of a church with about 1300 members, and with approximately 100 present at a Sunday evening service. The

rest were visitors. Is not one out of thirteen a poor average for attendance? Does any business of this world run on such a basis as that? The number of people in church on Sunday nights, probably will not go over ten per cent of the church membership of a city. Probably there are more church members in the shows on Sunday night than in the churches. Is not that condition appalling? And is not the work of the Lord and the reaching of the lost made more or less of a farce by this condition?

What People Expect When They Join A Church

Many never even dream of attending with any regularity. They mean to drop in once in a while, and are ready to get mad if anybody observes that they are not very often in

church. Many never expect to even visit the prayer meeting. One reason for this condition is that church attendance is not stressed as it should be, and churches and pastors rather excuse irregularity.

But What Should People Do When They Join A Church?

They should realize that it is the most important institution on earth and should be present every time the doors open if possible. Why not, please? Why treat the Lord's cause like a step-child? And why let a church drag along at a miserable, dying rate, when faithfulness would transform it? People just don't believe that people without Christ are really lost, when they piddle along and come once in a while. The

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## SHE POSSESSED THE BLESSING

A missionary came to speak,  
And my heart was deeply stirred;  
To think that one would give so much,  
That the Gospel might be heard.

She told of natives in her land,  
So sinful and so vile,  
Of how she loved and cared for them;  
She wore a radiant smile.

Her frame was weakened by the strain  
Of toil throughout the years,  
But only joy was in her eyes,  
While mine were filled with tears.

She told of all she left behind,  
Of friends and wealth and fame,  
Methought that she was sorry now,  
But then the answer came.

"I gave my life to Jesus, friends;  
His servant thus to be.  
And in return, eternal joy  
Is what He gave to me."

A missionary ceased to speak,  
My heart was now confessing;  
She needed not my sympathy,  
For she possessed the blessing.

-- Myrtle Mesler

## NEGATIVE PREACHERS

By Ronald Roberson  
Charleston, Ill.

During the Southern Baptist Convention one minister of the gospel ran another minister of the gospel from a hotel room because the latter had rebuked the former for smoking and attending the movies. The first classified the latter as a Nazarene, very ignorant, a Pharisee, and a "negative preacher."

Usually when used, this term "negative preacher" is just a phrase coined to carry with it a lot of weight to quickly classify a person in an undesirable group. It is one used against those who out of firm conviction stand for the right against the wrong.

The gospel of our Lord and His teachings are "positive" as well as "negative." True positive living eliminates the negative. But, my dear friends, if a

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## Heresy In Baptist Sunday School Literature

In the April 10, 1929 issue of News and Truths, Brother H. B. Taylor had the following to say in part about the heresy in the S. B. C. literature that comes out of Nashville.

"Here is the very list of some heresies taught in our last quarter's S. S. literature and objected to by country laymen and country preachers and good women in letters to the editor of News and Truths. If plain matter of fact readers and teachers of the Bible can discover and show up these heresies, we ought to find folks in our Baptist ranks, to write our Sunday School literature, who will not be so ignorant of Baptist doctrines as to fill the literature with heresies and not know it. That is the excuse they make. They did not know they were spouting heresy. How could they do otherwise? Our teacher-training books on pedagogy and psychology are full of heresies. That is all many

of these writers know. Practically every heresy taught in the last quarter's lessons is the direct or indirect fruit of what the writers of our literature learned in pedagogy and psychology in modernistic schools. Practically every textbook taught in the schools of this land is full of rot in science and philosophy and pedagogy. They teach what they do not know; and they do not know anything about the Bible and Baptist doctrine. These statements were clipped from periodicals published by our Sunday School Board and marked copies sent me by our Baptist people. Thank God for the common people. They heard Jesus gladly. They still know and hear

### Mused Uncle Mose

De mos' mizzable crittur on earth is a hog tryin' to live in a sheep fold.

the truth gladly. Page and periodical given.

1. From the March Teacher: "In Ephesians the word signifies throughout the spiritual body of the redeemed, the regenerate, as a group, an entity in society, and a factor in history. It is not organized, has no officers, no central seat, no human administration. Those who have been born again thereby come into the kingdom of God and become members of the spiritual church."—Carver, on page 14. That is Campbellism or invisibilisticism pure and simple. That is the heresy that T. T. Eaton dug up and exposed and routed J. N. Pres- tridge and the Baptist "Air goose" for years. The route was so complete that Eaton spoke of its exit and his prophecy came true. That is the heresy that B. H. Carroll completely put W. J. McGlothlin to flight on some years ago. We will

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## DID THE PUBLICAN PRAY TO BE SAVED?

By H. H. Overbey  
Detroit, Michigan

We have heard preachers read Luke 18:9-14 and begin to preach and say that this parable of the Pharisee and the publican teaches that a sinner needs to come to a certain place and pray in order to be saved. Some have said that the publican went into the temple and went up to the altar and prayed "God be merciful to me a sinner." But the Bible does not say it. Get your Bible and read the passage and you will see that Luke 18:13 says that "the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote on his breast, saying, God be merciful to me a sinner." It plainly says that the publican was standing "afar off." For years this verse bothered me and I wanted the right answer and the correct

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## REVIVAL PROBLEMS

Whenever I hear it said, "He did not leave any problems" I know there was not any revival! It was just a two weeks administration of spiritual soothing syrup and sleeping pills. Ouch! Such meetings have lots of "decisions" from the junior and intermediate departments and a certain portion of annual regulars for "re-consecration." Reminds me of several years ago at Memphis when we held one of these simultaneous campaigns. At the pastor's conference on Monday after the meeting was over the pastors were all reporting. After they all got through they came to dear old A. U. Boone who was then pastor of the Baptist Hospital in Memphis. He arose and said, "Brethren the whole hospital staff, every one, attended

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## The First Baptist Pulpit

### "THE MYSTERY OF RUINS"

By ALBERT G. LARSON  
Minneapolis, Minn.

"Come, behold the works of the Lord, what desolation he hath made in the earth."  
—Psalm 46:8.

HISTORIANS have many preconceived ideas of ancient ruins, and generally warped judgment respecting the reason why these historic places have been put to silence. The question is never asked, why have these renowned cities of the past, with their flow of activity, been brought to a standstill, and

hushed to a dead silence? Therefore, if we wish fully to understand the answer to the question, we turn to God's Word.

So from the very text before us, please note first, that we are invited to penetrate into the mystery of ruins—"Come, behold the works of the Lord." Little consideration is paid in this day, to the fact that there are amazing ruins in the world. But learning about ruins, we would discover fragments of the marvelous achievements, genius and art of earlier ages. And we would discover the

grandiose conceptions of the past; conceptions which cannot be rivaled in this day. Learning thus, we would become easily convinced, that great cultures and civilizations have arisen and passed away. Also, we would understand a little better, the sinful and precarious nature of our civilization.

Archeologists are constantly searching ruins, at least intermittently between wars. Scientific excavations have been carried on in varied parts

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## CHARLES G. FINNEY

In October, 1821, Charles G. Finney, a young lawyer, was sitting in a village law office in the State of New York. Finney had just come into the old squire's office. It was very early in the day, and he was all alone when the Lord began to deal with him.

"Finney, what are you going to do when you finish your course?"

"Put out a shingle and practice law."

"Then what?" "Get rich."

"Then what?" "Retire."

"Then what?" "Die."

"Then what?" And the words came tremblingly, "The judgment."

He ran for the woods a half mile away. All day he prayed, and vowed he would never leave until he had made peace

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## "The Message Of Ruins"

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of the world. They have brought to light, marvels of art and architecture. And it is the literal truth, that new empires, and new cultures have been brought to light by the excavator's spade. Thus also, has speculative history been replaced with solid facts. Archeologists surveying ruins get ideas of the areas populated by different people, the size of their cities, character of their pursuits, etc. For instance, some of the ruins surveyed by archeologists are of tremendous size, extending nine miles and more in length; while the ancient city of Tyre covered only 142 acres. Another instance, the forgotten empire of the Hittites bordering on the Euphrates, who were eventually conquered by the children of Israel, has now been geographically ascertained by the archeologist's spade.

However, that there are outstanding examples of overthrow, is what we are aiming to stress. Hence we wish to point out for you, the leading ruins of the world, even if briefly. Beginning with the ruins which are in the land of Egypt, we have among them, the ruins of Memphis, whose Biblical name was Noph. Its native name was Mennofer, "the good place." Memphis was the capital of the old Egyptian empire. Jeremiah 46:19, predicts the destruction of Noph thus, "for Noph shall be waste and desolate without an inhabitant." Verily, so it is. Also, in the same land of Egypt, the ruins of Thebes, whose Biblical name was No. Adorned with a multiplicity of monuments of gleaming gold, silver and ivory, it was conceded to be the most beautiful and the most stately city in the world. It stood mainly on the east bank of the river Nile, some 450 miles above the city of Memphis. It had a wall with 100 gates. But now its ruins extend some nine miles in length. The city was destroyed by conquering Assyrians. Nahum refers to it. And Ezek. 31:10-19, gives a more complete description of Egyptian destruction. Of course there are more ruins in Egypt, yet, these are outstanding.



Then we have the ruins which are in Mesopotamia. Among them, the ruins of Nineveh, the royal city and capital of the ancient Assyria, on the east bank

## CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED PILGRIMAGES

**CHRISTIANITY.** Catholics have always had shrines containing sacred relics to which thousands of pilgrims have flocked, affording considerable gain to the priests in charge and none to the pilgrims. Baptists find all those blessings in Christ which Catholics are exhorted to seek in those disappointing pilgrimages.

NO ONE CAN POSSIBLY ENJOY COMMUNION WITH GOD AND GO WHERE  
GOD DOES NOT GO.

**BRAHMANISM.** Bishop Thoburn gives the total number of devotees in India as being four million. Most of these devote a part of their time to visiting the sacred rivers and temples. Benares is the holy city of the Brahmans and is believed to be 80,000 steps nearer heaven than any other city on earth. It requires six years to make a complete pilgrimage of the river Ganges.

**HINDUS.** Pilgrimages among Hindus are popular and the holy places and temples are very numerous. Benares, Ramesvara, Allahabad, Mutra, Tanjore, Madura, Tinneville, Ellora are among the principal pilgrim cities. The Ganges and Jumna are sacred rivers. Teeming thousands swarm to these places, many dying from fatigue, hunger or disease.

IF WE WOULD MIRROR GOD, OUR SOULS MUST BE CALM.

**BUDDHISTS.** Gautama began his religious life as a pilgrim. He left all, spent six years in the desert agonizing for revelations. Pilgrimages have ever since been one of the fundamental features of Buddhism. Shrines and relics are used as in the Catholic church. In China there are five sacred mountains visited by pilgrims.

**TAOISM.** Pilgrimages are made to the Lunghu Mountains in Kiangsi where the Taoist hierarch lives who is believed to have control of demons. Pilgrims are there shown long rows of sealed jars, containing spirits of evil, imprisoned by the arch-magician, who captured them at the request of persons who have suffered from them.

THE MAN WHO BOWS THE LOWEST IN THE PRESENCE OF GOD STANDS THE  
STRAIGHTEST IN THE PRESENCE OF SIN.

**CONFUCIANISM.** Pilgrimages are made to the most important of the 1,500 temples to Confucius; the greatest, located in Shantung, possesses much beauty. Poor people are enabled to visit this, or other sacred places, by a number forming a society to which each member pays a certain amount annually, thus enabling one member to go each year.

**ZOROASTRIANISM.** There seems to be indication that Zoroaster advocated pilgrimages. He indicated that the five most pleasing spots on earth are, "the fire temple, the houses of pious Zoroastrians, cultivated lands, stables and pastures."

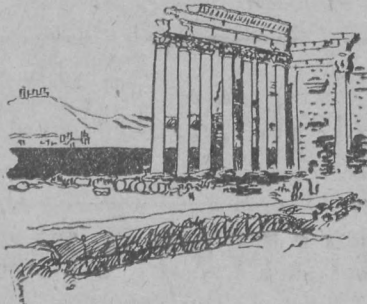
**THE PARSEES** reside mostly in Bombay and have no special places to which they can go in India on holy pilgrimages. However, they may be seen going away to the burning lakes, somewhere by the Caspian Sea, where they believe the god of fire has his home. They sometimes are seen at other pilgrim resorts in India.

THE SAME SUPPLICATION THAT DRAWS GOD'S BLESSING DOWN, DRAWS THE  
SUPPLIANT'S SOUL UP.

**SHINTOISM.** Pilgrimages to holy spots, especially "high places," are important in Shinto. Visitors to the great shrine at Kizuki, Japan, number 250,000 annually. Over 10,000 pilgrims climb Mt. Fuji every summer. The total number who make pilgrimages to the shrine of Ise is said to be half a million annually. "They are really picnic parties flavored with piety"

**MOHAMMADANISM.** From 60,000 to 90,000 pilgrims reach Mecca annually at the time of Hajj. Every Moslem wishes to make this visit once in his lifetime. There he visits the sacred mosque, kisses the black stone, drinks sacred water, prays, pelts Satan and then returns a "rock-ribbed fanatic." Before going, each pilgrim endeavors to pay all his debt so he can be clean before Allah.

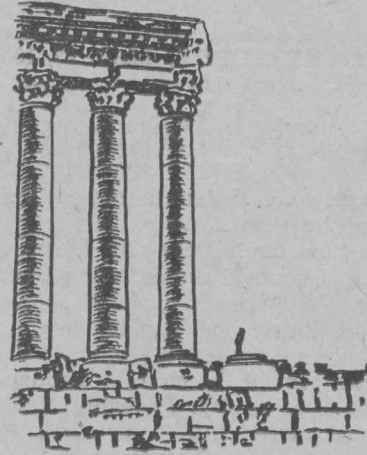
of the Tygris River; the same city in which Jonah preached. It was destroyed by the Medes in 606 B. C. Its swift disaster is spoken of in the 2nd book of Kings. God delivered it into the hand of spoilers. And while we are in Mesopotamia, we must not pass up the ruins of Babylon, that name of wonder and romance, the greatest city of the ancient world; the city where Belshazzar saw the vision on the wall, which is recorded in the book of Daniel. It had several million population, and was Rome, Paris, London, and New York combined. Its wall, pierced with 100 gates of brass, ran for 60 miles around the city. It has been estimated that this wall, made of sun dried bricks, was 300 feet high, 80 feet thick, and had 250 military towers. But today, Babylon is a sea of ruins and sand dunes. The graven images



of Babylon will rise no more.

Then we have those ruins which are in Syria. Among them, the ruins of the city of Carchemish. It was destroyed by fire 604 B. C., as the prophet Isaiah records; Pharaoh Necho came up and fought with Nebuchadnezzar at Carchemish which is by the river Euphrates. Also the ruins of Palmyra, whose Biblical name was Tadmor. With its thirteen mile circuit of ramparts, it was truly

unique among cities. Originally built by King Solomon, it now lays in ruins like another Carthage. Besides, in Syria, the ruins of Baalbek. This is one of the most famous ruins in the world. Wars and earthquakes have taken their toll upon its mighty and immense architecture. In Baalback you had the worship of Baal. Now it lies peaceful in the grandeur of death.



Then too, we have those ruins which are in the land of Persia. Among these ruins, we would mention the ruins of Susa, the Shushan of the Bible. A city which had a longer life than any other in the world. The scene of the story of Esther is laid in the palace of Shushan. Now however, the thick layer of charcoal and ashes testify of the catastrophe that overwhelmed them. And while we are on Persia, we should not forget the great palace city of Persepolis, the city founded by Darius I and his son Xerxes I. There are still remains to prove the former existence of one of the most famous cities of antiquity. The visionary architects of Persepolis erected palaces of dream-like loveliness, with the entrancing designs and the most tender, yet radiant, living colours, of which the genius of art is capable in this world. Today the few tottering pillars which man still name Persepolis look deserted and desolate. For Persepolis fell into utter desolation. It is now only a silent sun-drenched ruin.

Besides these leading ancient ruins, there is a crushing of man's architecture in Athens, Corinth, Crete, Ephesus, Jerusalem, Laodicea, Philippi, Philadelphia, Pergamos, Rome, Smyrna, Syracuse, Troy, and many other places. The only site which is not accessible to archeologists is the temple grounds in Jerusalem, because of the Moslem control of this ground whereupon their small mosque is built. Nevertheless, of the temple itself, not one stone is visible upon another, according to the word of the Lord. It must have been completely effaced by the legions of Titus in 70 A. D., since no vestige of stone or column has ever been found. This is an exception, for digging in these ancient world ruins, archeologists have found empty courts whose ruin and decay are very strange, stone work of all kinds, sculpture of all kinds, pottery of all kinds, idol images of all kinds, with special excellence in graven images; and all that goes to make up civilization in general. Surely you are privileged to "come, behold the works of the Lord."

In the second place, we would have you note, that these ruins demonstrate the solemnity of God's judgment—"what desolations he hath made in the earth." They demonstrate this solemnity, because these ruins are of a lasting nature. Most of these ruins have outlasted hun-

dreds of generations. The Lord has not left himself without witness in the earth, concerning the truth of his judgments since these ruins are fixed as perpetual monuments of overthrow. Reconstruction of these ruins is materially impossible because they are complete wrecks, with a collapse of everything that was a motive for the existence of inhabitants. And if no reconstruction, resumption of life in these ruins is equally impossible. For God's judgment hangs over these places as a continual curse which is not lifted.

Further, they demonstrate the solemnity of God's judgments because these ruins are of a depressing nature. They appear as if the silence of history were hovering over them. They, like gaunt skeletons are ghostlike and frightful to look upon. Desolate is the proper word for their appearance. And although the pronouncement and executions of God's judgments may be hid from mortal vision, yet one easily imagines the shattered hopes, the prostration of souls, the wail of woe, that must have been associated with calamities that could bring such horrible destruction and wasting. All the adorned beauty and splendor that once existed has been rendered an ugly fertility. And it is thus the inconsistent glory of sinful man has been laid waste again and again throughout history.

Again, they demonstrate the solemnity of God's judgments because these ruins are a cursing of the inhabitants. Generally, these inhabitants had fellowship with the unfruitful works of darkness. They worshipped their idol gods in temples erected for that specific purpose. Their kingdoms were mostly kingdoms of idols, and their craftsmen excelled in graven images, and their rulers were usually inflated with pride and arrogance. Now God had a controversy with these kingdoms, and he condemned their practice with an overthrow. Certainly God would not have idolatry multiplied continually in the earth. Therefore, in these ruins idolatry is entirely abandoned—it ceased as the Lord said it would.

Yet, in spite of the plain evidence of God's hand in ruins, the blundering of archeologists and historians persists. The most, if not all, fail to recognize that these ruins are the proceedings of God's hand in judgment. God never has been disposed to continue indefinitely, to allow competitive deities to himself. Judgment must be connected with the judge, and the guilt which makes judgment necessary. These ruins are the results of God's hatred of idolatry and the arrogance of man, in displeasing the true God. Seeing these ruins without the knowledge of God and his Word is the trouble with many historians and archeologists. Wisdom is reserved for the wise in God's Word. Knowledge of what God has said of many heathen cities enables us to see how these ruins are connected with the performance of God's Word. The exceeding severity of the calamities of overthrow, alone testifies of a hand of efficiency superior to mere human destructiveness. There is an absolutism in the accomplishment of these ruins which is not vested in man himself. It is therefore clear that the precise permanence of damage was decreed by the hand of God.

These ruins are called, God's desolating work. But though we might accumulate many Scriptural proofs, the unbeliev-

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## "The Message Of Ruins"

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ing archeologist or historian would still refuse to subscribe to this truth. Nevertheless, we love to confirm the truth of God in all this. God does as truly demonstrates his power in blanketing entire country sides with ashes and stones, as he does in the gentle falling drops of rain. We gather from the passage of 2nd Peter 2:6, that God turned the cities of Sodom and Gomorrah into ashes, as an example unto those who should afterwards live ungodly. We have many such warnings in history, such as Pompeii, whose very name suggests splendor and showy display. Yet it was buried by the accumulated debris descending from Mount Vesuvius by the hand of God. And giving destroying efficiency to invading armies, with the carrying away of inhabitants into captivity, is equally presided upon by the hand of God. Burning all vegetation and life, by scorching sun and blistering wind or by the withholding of rain is also God's desolating work. And changing fertility into deserts or salt marshes, making future habitation impossible in the region of these ruins is the consequence of his desolating work. It is certain that Chaldea was not always desolate. So likewise is it certain that the plains of Sodom and Gomorrah were not always barren salt marshes. All you have in the most of these ruins, are desolate surroundings, the air of stillness, and neglect which hangs over them. And a piled up ruin by the constant drifting of sand is not an inviting place to live, except for an archeologist.

In conclusion, to rightly contemplate the varied ruins in the world, offers a reproof to our present day vanity. We are prone to think ill of the ancient past, to shrug our shoulders at their accomplishments, and with our nose in the air make much of the superiority of the present day. It is pure ignorance, and stupid to belittle these accomplishments. Ancient ruins in the world certainly vindicate past accomplishments. Archeology makes it clear that we only try to duplicate many things of the past, whatever modification necessity demands. However, in spite of these wonders of the past, how comes it that they were overthrown? Was it accidental, or how did the calamities originate? Little do we appreciate or even consider these matters. Wherefore

it is best for us to consider these things seriously. This we ought to know, that the world is a mirror, or the representation of invisible things. Hence, there are things in the world which mirror or reflect God's vengeance and displeasure. So ruins in the world are examples of God's vengeance and displeasure, as we have already stated. Rom. 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." God did not spare these cities. They are examples of destruction to those that after should live ungodly. Therefore, us moderns, in our ungodliness, should not think ourselves more exempt from judgments, then were they of the past.

God disapproves of the arrogance of men whether in the past or in the present. We know that man loves to establish his reputation. So did they at the city and tower of Babel.—Gen. 11:4, "Let us make us a name." So did Nebuchadnezzar say, "Is not this great Babel, that I have built." Dan. 4:20. Why all the magnificence and pomp of the past, in Egypt, in Assyria, in Greece, and so on? Was it not to glory in man's accomplishments, and all this with a disregard of God? Likewise, man in the present, being equally blind to his own demerit, loves to adorn himself with titles of distinction. There never was a day, when so much undue assumption of superiority existed, as in this day. The brazenness of dictators is exceedingly marked in labor movements, in political movements, and in religious movements. Man in ecclesiastical positions loves to distinguish himself with titles of reverence. And then we wonder why the church makes no progress spiritually, when in fact, the profanation of God's worship and the neglect of true religion is one of the causes of God's displeasures in this world as already shown.

Wherever man has treated God with disregard, the consequences have been the same. The Lord has visited the wickedness of the reprobate with just vengeance, and has rewarded them with what they deserved. All the visitations of God are dreadful and full of terror to the ungodly. The same has been true, concerning the professed ancient people of God, when they turned their back upon Him. Instead of being at liberty, they were brought into bondage and into vexing reverses. And though the Lord

bears patiently for a time, yet the deferring of his judgment, will in no wise deliver the present day from the same gulf of destruction, so often recurring in the past. In fact, there are diversified scriptures which infer destruction in the last days. 1st Thes. 5:3, "For when they shall say peace and safety, then sudden destruction cometh upon them." 2nd Peter 2:1, tells how they bring upon themselves swift destruction. And Matt. 7:13, tells us that wide is the gate and broad is the way, that leads to destruction, referring of course, to the widespread inclusion and unification of the world. But the Lord knows how to reserve the unjust unto the day of judgment to be punished. Yet, at the same time, when men are deluded with false peace, and misled by a non-existent security, they are indisposed to believe in any judgment. Nevertheless, God has already denounced this world, and the feeling of security in a perishing world is but a sign of approaching destruction. For men in these last days have assumed to themselves the reputation of bringing to pass, in a peculiar manner, the peace of the world; thus transferring to themselves what belongs to God. No doubt this is a presumption of sinful man that has prevailed in all ages. But there are things which belong to peace which the world fails to recognize. Men being unacquainted with these true principles, have allowed themselves to be blinded by that which God has never approved. The wretched, sinful condition of mankind is not conducive to peace. "They say peace, peace, and there is no peace." Therefore, as Ezek. 7:25 says, "destruction cometh; and they shall seek peace, and there shall be none." As the world goes, may we not ask, is the world qualified for peace? Discontent within the world does not foster a state of peace. Peace requires a settled condition. But how can a sinful world anticipate a settled condition. So true is this, that the Lord has said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27. True peace is here specified. It is a gift, "Peace I leave," "Peace I give." The God of peace, the Prince of peace bestowing peace. Peace then is a thing given by God. And if he confers it upon us, no one shall take it from us. Regardless of the outward conditions, an inward peace is ours, if we have received it. In contrast to this, the falsified peace of the world is also identified by the Lord—"not as the world giveth." The world peace is a trifling peace, an inadequate peace, an ill-provided peace. This is a day wherein world notions of peace are overdrawn with exaggeration. They beat about the bush for a peace which is without foundation, and arrive at a false construction upon the doctrine of lasting peace. The many who give a false impression of lasting peace from this world, and the disappointing mists of error in their doctrine of peace are too evident to need description. How can this world come to enjoy any true lasting peace when it is at cross purposes with the true God? The more secure they are, the nearer sudden trouble is at hand.

Many do not want the Bible to be true because its teachings condemn their practices.

The certainty of the truth is not at all affected by persistent rejection of it.

## POWERLESS

"Be ye clean that bear the vessels of the Lord."  
—Isa. 52:11

Once I bought my son an engine  
That would circle 'round and 'round  
For I knew he'd be so happy  
When his 'lectric train he found.

Like a boy, myself, I set it  
Going 'neath the evergreen tree--  
All my dignity forgotten  
As I watched in childish glee.

Then it stopped. I tried to mend it  
Turned it here and punched it there,  
But my knowledge of mechanics  
Found no trouble anywhere.

I was disappointed sorely--  
As I knew the boy would be.  
Then I spied a glittering something  
That had fallen from the tree.

Surely that wee bit of tinsel  
On the rail no harm had done,  
But I brushed it off -- and presto--  
How that train began to run!

But my smile of joy soon faded  
As I slowly turned the key.  
Through that incident of playtime,  
What a lesson came to me!

Oh, how many lives are useless--  
Standing still, or sliding back!  
Something foreign cuts the current--  
Maybe tinsel on the track.

Just a bit of something shiny.  
Something harmless in its place,  
But it makes all effort fruitless,  
There's no power for the race.

Track is smooth and train is ready,  
The machinery has no lack;  
You alone, can find the trouble--  
Get the tinsel off the track!

Then again, your train goes speeding  
On the round the Master Hand  
Laid before you -- on the mission  
That His love and wisdom planned!

-- Ida Kays

## A COMPOSITION

9:27).

According to LIFE magazine, the most telling indictment of the H. Bomb was given by a 14-year-old school boy in Los Angeles. Asked by his teacher to write a short composition on the bomb, Maitland Hardyman, complied.

He lacked the facility of the scientist and statesmen. And in writing only 49 words he used one horrible word 11 times. The word he used was the one that underlay the thinking of them all. The soul-searchers tidily tripped around it, but the school boy boldly picked it up and swung it like a sledge hammer.

He wrote: "The hydrogen bomb reeks with death. Death, death to thousands. A burning, searing death, a death that is horrible, lasting death. The most horrible death that man has invented, the destroying, annihilating death of atomic energy. The poisoning, killing, destroying death. Death of the ages, of man. The lasting death."

If physical death were all, it would not be so terrible, but the Word of God assures of a "judgment" after death. (Heb.

The rider of the fourth horse of the Apocalypse is Death, but "Hell followed with him." (Rev. 6:8). If, and when, the H-Bomb is used, all its unsaved victims will discover that Death's companion is far more terrible than death itself.

Oh that the bare possibility of being a victim of the A-Bomb, or H-Bomb, would cause many to flee to the only safe place of shelter, the Rock of Ages!

The genuine doubter is a man who fights his doubts, not the man who wears them as a feather in his intellectual cap.

No one is so much alone in the world as a man who denies God.

Real doubt is looking for light. Unbelief is content with darkness.

THE BAPTIST EXAMINER

PAGE THREE

MAY 27, 1950

## APPLE BLOSSOMS

The other day I had to pass  
Along a dirty alley way.  
Decaying fruits, and bits of glass  
And filthy rubbish in it lay.

Unlovely sight on which I gazed,  
I thought the world a dreary place!  
Then, looking up, I stopped, amazed  
At beauty rare before my face!

Above an old, decaying fence  
Danced apple blossoms, fragrant, bright.  
They captivated every sense,  
And filled my soul with sheer delight!

How often we are sore distressed  
By troubles seen on every hand,  
But, looking up--to Christ, we're blessed.  
We see the beauty He has planned.

-- Bernice Ehrenbrook





### Charles G. Finney

(Continued from page one) with God. He saw himself at the judgment bar of God. For four years he had studied law, and now the vanity of a selfish life, lived for the enjoyment of the things of this world, was made clear to him.

Finney came out of the woods that evening after a long struggle with the high purpose of living henceforth to the glory of God and of enjoying Him forever. From that moment blessings untold filled his life, and God used him in a mighty way, not as a lawyer but as a preacher, to bring thousands to conversion over a useful period of fifty years.

### Why Go To Church

(Continued from page one) question is, should not a church as a whole back up the effort to have good attendance?

*But Just Why Should Members Go To Church?*

To worship God. Not primarily to hear song or sermon, but for worship. Read Psalm 34:3. And not to be "courted" with people's attentions. This idea of a church being a "friendly church" can be exaggerated. God — not social recognition should be the leading thought.

To learn of God and of duty. Why should Christians go thru life ignorant of the most fundamental doctrines of the Bible, when they can attend church and learn?

To be revived. During our weekly contact with the world, our spiritual batteries run down, and we need them recharged. "They that wait upon the Lord shall renew their strength."

To have fellowship with the Lord Jesus. "Where two or three are gathered together in my name — there am I in the midst of them."

To be obedient to divine command. (Read Heb. 10:24-25.)

To help maintain the work of the Lord. When churches drag along or go dead, the trouble is with the membership who

neglect.

To receive comfort. In these perilous times, people need the comfort that comes from the worship of God.

### Revival Problems

(Continued from page one) upon. Kyle Yates' ministry nightly, nurses, doctors, surgeons, internes, Negro laborers... every one. But brethren, not having any junior and intermediate departments we can't report so many conversions and baptisms! Wow! Silence was terrific.

If we are going to have a revival we are going to have to do preaching that will create problems and create problems that can't all be solved during the time of the meeting!—A. D. Muse

### The Publican

(Continued from page one) interpretation. If it meant that the publican was begging God for mercy I wanted to know it and tell sinners to do it. If it meant that the sinner should smite himself on his breast then I wanted to tell the sinner to smite himself on his breast. I set about to study this scripture and studied it hard and long. I found out that the word for "merciful" in Luke 18:13 was "hilaskomia." I also found out that the word is used only one other time in the New Testament, and that is in Hebrews 2:17 where it is translated "reconciliation." Then I found out that the word means to "be propitius," "to be appeased." B. H. Carroll, on page 203, Vol. II, The Four Gospels, first gives the Greek and then the correct translation after it: "God be propitius to me the sinner." T. T. Martin on page 35, God's Plan With Men, says that the Greek says "Be thou propitiated," and he says that President Strong, the great Baptist theologian gives the exact meaning when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." Then I looked up the word translated "mercy" in the New Testament

and I found the word to mean kindness, beneficence, pity, mercy and compassion, etc. But the word in Luke 18:13 means to be propitius or appeased. There is no doubt about it. The publican was saved by faith in Christ who the sacrifice pointed to. He wanted God to be satisfied with the sacrifice that the animal sacrifice pointed to. He wanted to make certain that God was satisfied with the person or sacrifice (who was the Lord Jesus) that he was looking to. He went down to his house justified. And by this we know that he repented from his sins and exercised faith toward the Lord Jesus Christ, because Romans 5:1 says that we are justified by faith. When did he exercise faith? When he said "God be thou propitiated (be satisfied with Christ as my sacrifice) to me the sinner." The publican was not praying for mercy or pity. He was expressing by mouth the faith that was in his heart. The publican was not saved by saying "God have pity on me, or God be kind to me, or God let me off from my sins." He said I am the sinner and my sins need to be paid for. I have sinned against you God and you need to be propitiated. You need to be appeased, now be thou propitiated to me the sinner. Be Thou satisfied with the payment that my Substitute makes for my sins. Let the atonement He makes, the covering He provides be appeasing to Thee. "By grace are ye saved through faith; and that not of yourselves: it is a gift of God: Not of works lest any man should boast." So we see that prayer was not a condition of salvation for the publican, because he went down to his house justified, and one is justified by faith. Romans 5:1.

### Negative Preachers

(Continued from page one) preacher preaches positive sermons and never shows people the other side, then he will have a congregation that is ignorant concerning a large portion of the teachings in God's Word.

If a parent tells a child to walk on the sidewalk and takes for granted that the child knows the reason for his instruction, he may very soon

have his child killed or in the hospital because he did not tell him that if he got in the street he might be hit by a car.

The scripture says in I Tim. 5:20-21: "Them that sin rebuke before all, that others also may fear... doing nothing by partiality."

Jesus rebuked the temple crowd when they were misusing the house dedicated to the worship of the Lord.

John the Baptist rebuked the religious hypocrites who came to him at the River Jordan.

We should not condemn sin in the lives of others merely for the sake of hurting them, but with the love of God in our hearts and a prayer to God on our lips that God will show to them their error.

If by "negative preaching" they mean a preacher who condemns sin and preaches the Word of God "without partiality" then I pray that the Lord will help me to be a "negative preacher."

From the bottom of my heart I feel sorry for the minister of the gospel who cannot give up open sins in his life such as smoking and attending the movies. How can he stand before Jesus who gave His all? How can he stand unashamed with Paul who said "if eating meat causeth my brother to offend, I will eat no meat?"

The only reason for attending the movies is for entertainment or escape. How can a minister, or any Christian find entertainment in "Christ-dishonoring traffic of a Christ-dishonoring Hollywood?"

May our prayer be that God will help us to rightly correlate the two sides of Christianity; the negative and the positive! To preach against sin "without partiality" and to do it with the love of Christ Jesus in our hearts for those who sin.

May our prayer further be that God will show our unconsecrated ministers their evil ways and that He will deliver those who sit under their preaching from the bad influence of their lives; that God will send us a great revival of "negative preaching."

### S. S. Heresy

(Continued from page one) have a good deal to say about that later on, if God wills. Alien immersion and open communion and open membership are the logical deductions of this heresy as to the invisible church.

Mr. Riddle gets off the same rot as to the church and kingdom being identical on page 17.

2. From Adult Bible Quarterly, on page 19: "The purpose of the Bible was not to teach science. The writers of the Bible knew no science, in the sense in which that term is employed today. God could have revealed it to them, if He had chosen to do so, but there is no evidence that He did. David on the Judean hillside looked up at the starry canopy above him and sang, 'The heavens declare the glory of God, and the firmament sheweth His handiwork.' But he did not know the difference between a planet and a star. Joshua commanded the sun and the moon to stand still; he did not know that sunset is due to the revolution of the earth on its axis, rather than the sun in its orbit. John in beatific vision saw 'four angels standing at the four corners of the earth,' but he did not see such a sight with his natural

eyes, for the earth does not have four corners."

The man who wrote that is an infidel and a fool. The only accurate scientific book in the world is the Bible. The Bible touches every science at its vital point and no science is ever right until it is right with the Bible. If the historical and scientific statements of the Bible are not correct, then the Bible is a discredited witness and its testimony is not worthy of credence on any subject. That is wherein this writer is a fool. To impeach the historical and scientific statements of the Bible is to impeach its veracity and its testimony on all subjects would be thrown out of court as thoroughly unreliable. Any honest jurist will tell you that. The writer of this quarterly only reveals his own colossal ignorance, when he thus writes of the 19th Psalm.—This writer is a fair sample of the foolishness of modernism and science. Again on page 33 "The term 'church' does not refer to any local organization, but to the whole company of the saved people, the spiritual church. These constitute 'the body of Christ.' No local church alone does this."

Wrong again. In I Cor. 12:27 Paul said to the church at Corinth: "Ye are a body of Christ." No definite article there. Every such local church is a complete body of Christ. Paul also says "there is one body." If each local church is a body of Christ and Christ has but one kind of body, the only kind of body Christ has on earth is a local church.

We have quoted in part from News and Truths printed 21 years ago. Will any dare to say that the S. S. literature of the S. B. C. has improved today?

### WHAT PART

Do church and S. S. attendance play in the Gospel plan of evangelization? The "Seal of God And The Work of The Beast" discusses this. Postpaid 60c. Clarence O. Baker, 2810 Denver Blvd., Pueblo, Colorado.

### Appreciated Comments

Griffin, Ga.  
May 2, 1950

Dear Bro. Gilpin:

Enclosed you will find a love offering of \$10 for THE BAPTIST EXAMINER.

Just a few words to let you know how much I appreciate the paper. I fully enjoy reading it, and I am enlightened a lot by it.

Your truly,

Ed Alvis  
Griffin, Ga.

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Have been reading The Baptist Examiner for over two years and think it is grand. May God bless you in your work.

Mrs. Rinda Lively  
Bellepoint, W. Va.

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I am a shut-in and can never tell you how much I enjoy the Baptist Examiner. It sure is a fine paper. May God bless you and yours.

Helen Clark  
Catlettsburg, Ky.