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Irs. F. A. Hicks

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PREMILLENNIAL

BIBLICAL

The Baptist Examiner

Paid Girculation In All States and In Many Foreign Gountries

"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 Do So Many Fall Away?

It is a common thing to see people make a profession of their faith and come into a church, filled with enthusiasm. Especially is this true in connection with revival meetings. They continue for a little time to be in evidence, then they slack off, and before long the question is raised concerning them. "Where is so and so, I haven't seen him at church recently?" Why is it that so many are like this? Observation and long experience enables us to suggest several reasons:

Lack of true conversion. For a case in point see I John 2:19. Often people somehow miss the true way of salvation. They never truly turn to Christ hence God does no supernatural work within, so they "dure for a time, then fall away.." (See Matt. 13: 19-21) Jesus indicates in Matt. 13: that at least one fourth of

By ROY MASON Tampa, Florida



Eld. Roy Mason

the hearers of the word would not be truly saved.

Failure at the outset to establish definite Christian principles. When one is really saved, he starts a new life, and he should

lay down for himself some def-inite rules and principles to govern his behavior in living that new life. Let a person start into a new business and have no governing principles and the chances are he will make a failure. In starting in with a new business relationship, one would plan to arise at a certain time, eat at a certain time, spend so many hours at the place of business, etc. These matters would not be left to be settled over again each day. The same should obtain in the new life of a Christian. He should establish his worship habits at the outset. His set time for family worship; his set time for private prayer; his set time for public worship. Sunday, unless providentially hindered, and stick to it rain or

(Continued on page four)

REDEEMED FROM UNDER THE CURSE

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

The day-by-day feelings of many people are determined largely by the news they hear over the radio, or read in the daily press. If the news is 'good' with reference to their personal opinions or affairs, they "feel good", but if the news is contrary to what they think is good for them, their feelings suffer a serious decline.

When we open the Bible, God's only and inspired Word, we find some terribly bad news. Man is shown exactly as God sees him, and that is never a pleasant picture.

"And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:

"All have sinned, and come short of the glory of God" (Rom.

"Cursed is every one that con-

tinueth not in the all things which are written in the book of the law to do them" (Gal. 3:10).

These unerring declarations from God's eternal Word, and there are many others similar, show us to be in a most alarming condition—under the curse of God's condemnation against sin. And that's bad, very bad

But, the news from God's Word isn't all bad. There is some gloriously good news, and

So great has been the demand for extra copies of the paper, carrying the sermon "The New Modern Unholy Bible," we are reprinting it next week. Order 100 copies today to scatter in your community.

here is one of the items:

made a curse for us" (Gal. 3:13).

That's interesting, 'isn't it? If someone has redeemed or terrible curse, we want to hear

more about it, don't we?
Who is this Christ, Who "hath redeemed us"?

He is the Holy Spirit begotten (Matt. 1:20), virgin born son of Mary (Matt. 1:23, 25), sinless (Heb. 4:15), all powerful Son of God and Son of Man, Who left His place of glory with the Father (John 17:5), came into the world, took upon Himself the form of a servant, and became obedient to the death of a cruel cross (Phil. 2:7, 8), was separated from God, to redeem such as you and me from the curse of the law we had broken.

The "us" in the Scripture

BAPTISTIC Why God's Own **Should Reject The New Unholy Bible**

By JOSEPH A. TEISAN Wheaton College Student

Many of the basic truths of the Christian faith are denied in the new Revised Standard Version of the Bible, and this is because most, if not all of the thirty-two Bible scholars who served as members of the committee are liberal in belief. This knowledge came to me from Dr. Joseph P. Free, my archeology professor at Wheaton College who knows many of the translators personally and has studied under some of them. If the reader can grasp the full significance of Liberalism he will have a greater understanding of the type of scholars that translated the R. S. V., and the reasons why they corrupted the true text at point after point.

Liberalism teaches that the Bible is not the word of God but rather a collection of myths, traditions, and legends. It is not historically accurate but full of contradictions and mistakes. The liberal rejects the supernatural. This means that miracles, prophecy, the virgin birth, the deity Set it as a definite rule that you of Christ, the atonement, the res-will attend church twice on urrection and the second coming of Christ, the atonement, the resof Christ have no place in his theology. According to the liberal, the Old Testament is a record of the various stages of evolution through which the religion of Israel has passed. Such a concept makes the Bible an account of man seeking after God and not God seeking after man.

The keen reader will notice at "Christ hath redeemed us the R. S. V. that the translators from the curse of the law, being are careful not to call the Bible the word of God. To them it is simply a record of God's dealbought us out from under this word but was written that men ing with men, it is not God's may discern God's word.

The deity of Christ our Saviour is denied in several passages. Notice Romans 9:5 in the King James Version, "Christ came, who is over all, God blessed for ever." Dr. Free affirms that this translation is correct since in the Greek "God" is in apposition to Christ. In this type of construction the second expression identifies the first. Here Christ is called God. An apposition like "Washington, our first President," will further illustrate the type of Greek construction. There is no doubt in the original that Christ is equated with God in this passage. Now observe how the Deist "Christ hath redeemed us," re- and the Unitarian translators of fers to the apostle Paul, the the R. S. V. have rendered this brethren with him, and the peo- blessed verse, "to them belong the patriarchs and of their race, according to the flesh is the Christ. God who is over all be blessed forever." The translators made two sentences out of this apposition and thus corrupted the true text that speaks of the deity

Psalms 45:6 is clearly a mess-(Continued on page four)



WHEN A SERMON HASN'T A CHANCE

Sometimes the sermon which the pastor delivers hasn't got a chance. It may come out of his deepest convictions, bathed in sweat of brow and brain, steeped in prayer and tears and delivered in the power of the Holy Spirit, but with some folk in the congregation, it is a case of "pouring water on a duck." It doesn't have a chance.

No sermon has a chance with a closed mind. A person who has a corner on the truth and (Continued on page four)

The First Baptist Pulpit

OVER AGAIN"

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." -Rom. 15:4.

This is an appropriate subject, especially since it is the first Sunday of the new year. As for that matter, it would be an appropriate subject any Sunday of the year. But I think especially since this is the time for the making of new year's resolutions, and since this is the first Lord's Day of this new year, it is most appropo that I

bring this message to you.

This is also an appropriate text, for my text says, "For whatsoever things were written aforetime were written for our learning." That is to say, every thing that was written in the Old Testament was written that we might learn something from it. I certainly don't agree with that individual who believes in the setting aside of the Old Testament and in displacing the Old Testament entirely with the New. Frankly, beloved, there is much that you and I can learn from the Old Testament.

This morning I wonder if it

might be possible for us to learn from some Old Testament experiences how that men and women who err and sin and go astray, start over again.

As I think of this, I am reminded how that years ago when a party of archaeologists were exploring in the ruins of the city of Rome, when they uncovered some of the ruins of the Forum, a little spring of water burst forth in a tiny trickle. That little spring of water had been covered over by the ruins of the Forum of Rome for many years. The de-

(Continued on page two)

THE BAPTIST EXAMINER JOHN R. GILPIN - EDITOR

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"Starting Over Again"

(Continued from page one) bris and the dirt of the ruins had clogged that little spring of water for many centuries, but when it was opened-when the debris was moved away, that little spring began to trickle once again.

I am wondering this morning, beloved, if perhaps it might be that there is some dirt, some spiritual debris, and if peradventure there may be something that might be in the way that is shutting off the flowing of the water of life freely from the water of life freely from the water of life properties. your life unto others, and if perhaps by the removal of the spiritual debris, the water of life might flow again from your life to be a blessing to other lives. This shall be my prayer, beloved, as I shall preach to you. From the depths of my heart, it shall certainly be my prayer for every one of you that the Lord might give you grace today to remove thy sipritual debris from your life that would cause the water If Afe to cease flowing from you 18 others, whereby you, today, Might start all over again in

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to his father, had tricked his family, and had schemed against his own parents and brother. I know that you will recall how that Jacob was out of fellowship when he came to Bethel; at Bethel on that first night away from home, this home-sick lad looked up into the skies and saw a ladder lifted up between earth and Heaven, and on that ladder the angels of God were ascending and descending. To Jacob it was nothing more than God's revelation of grace. He saw the heavens and earth separated just like they were separated in his life. He saw them joined by the ladder, just like Calvary joins and bridges the gulf between earth and Heaven. When Jacob lay there upon the ground and saw that vision, the Lord spake to him. Beloved, that was God's way of dealing with him. That was how God was dealing with Jacob and that

night Jacob was saved. Brother, sister, may I say in passing, you will never be saved until you see that your sins have separated Heaven and earth, and Heaven and earth are only joined by the Cross of the Lord Jesus Christ. Jacob saw it and was saved. He arose on the next day and made some promises.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." -Gen. 28:20-22.

Now, beloved, Jacob didn't always live in the light of his promises. He got out into the land of Padanaram and lived with his mother's brother, Laban, who was as big a trickster as ever lived; and as Jacob and Laban traded among themselves Jacob forgot all about the promises that he had made. He never one time went back to the house of God. So far as we know, he never one time considered his promise to bring his tithe to the Lord. In all those twenty years that Jacob lived with his Uncle Laban, we find him scheming, conniving, and, in a shrewd way, trying to get the upper hand of his uncle, who, in the meantime, had become his father-in-law.

Sometimes he won, and sometimes he lost. He lost by getting a cross eyed old maid put off on him in the dark when he thought he was getting a beautiful young girl for a wife. While he lost on that deal, the Word of God tells us how that caused all the sheep and cattle reproduce in such a way that ore and more of the flocks and the herds became his possessions and fewer and fewer of for twenty years that man Jacob forgot about God. For twenty years all he thought about was his two wives and two concubines and trade and traffiking. For twenty years all he thought about awas that large family of sons and rome daughter that God gayveb has him, and how he would be able byshis shrewd scheming to routwil histfather-in-law and become so prosperous man. God wasgforgethers about.

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The Fire Upon The Hearthstone

By Eleanor Ruth Stephens

Have you built a family altar, On the hearthstone of your home? 'Dis not built of bricks and mortar, But of loving, living stones. 'Dis where father reads the Bible, And where children lisp a prayer, And where mother's heart is lifted Far above her load of care.

Little feet are kept from stumbling As they go their earthly way, And their hearts with love are lifted As they journey through the day. When they meet with fierce temptations Can you hear your children say, "God will help me in this battle, For I've heard my father pray"?

Oh, the fire upon that altar Will come down from heaven above, And the One who blest the children Will enfold you in His Love-Till those cords of love will bind you To the home beyond the skies, And the family be united By far sweeter, closer ties!

Precious mother, dear, and father, Can you pray your children through? Have you brought them to the Saviour Who can keep them clean and true? They must face the world's fierce conflict, There's so much depends on you; Build, oh, build that family altar, 'Dis the least that you can do.

Oh, that precious family circle Might be broken any day, And the ones whose love we cherish, From the home may pass away; But we'll meet them in the morning, In the land of fadeless day, If around that family altar We have taught them how to pray!

—The Herald of Light and Zion's Watchman.

it looked like this was the end of the line so far as Jacob was concerned, God spake to him,

"Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." — Gen. 35:1.

He hadn't been to Bethel for ten years he had been living in easy-going distance of Bethel. but he hadn't been there once. Thirty years ago he made God some promises but he hadn't kept them. Thirty years before it was a pleasant place, this place Bethel, for it was there that he came face to face with God and was saved. Now, beloved, thirty years later, when he couldn't go back to his brother, when he couldn't go back to his father-in-law, when he could not do anything else, God says, "Go to Bethel."

Sometimes, beloved, God has to deal with us in exactly the same way. Sometimes when you can't turn any other way, God speaks, and you can always turn

Jacob came back to Bethel.

him, saying:

"I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." — Gen. 35:11, 12.

Jacob came back, and he started all over again. Just as soon as he started over, God made him a promise in which God said, "Everything that I have given to Abraham and Isaac, I am going to confirm it unto you; and all the land shall be yours. And not only that, but the land shall be for your seed after you." Beloved, Jacob started all over again, this time for good. Thirty years before he started out walking with the Lord, lifting up his feet, and walking joyfully on the way from Bethel to Padanaram, but thirty years' absence from Bethel, thirty years' absence from the house of God, dimmed his vision of the Lord. Now, beloved, he goes back to Bethel and starts all over again.

What were the results? Do

you find him scheming? find him the same kind shrewd trickster and trad Forty y he had been in the past new he v he had been in the beloved. A little while let God's if find him standing in the ing opportunity of the beloved. of Pharaoh. Listen:

"And Joseph brought in an oppression of the father, and set him God say Pharaoh: and Jacob right a Pharaoh. And Pharaoh said and w Pharaoh. And Pharaoh 50 and was lo Jacob said unto Phara That adays of the years of my and That entified h mage are a hundred and mage are a hundred and retiried have are few and evil have of Goo days of the years of been, and have not attaine tions, "I the days of the years of telaiming of my fathers in the their pilgrimage." — Get disk disk their pilgrimage."

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What a scene! Never was there anything like some the palace of Pharaoh. No sees fore in that Godless, build palace did such take place od's time.

Joseph brought his old false exactly and presented him to Photo do. I instead of offering some a trade, instead of trying saw two if he couldn't, by chican some subtle scheming parate th Pharaoh before Pharaoh him — instead, Jacob salu us pray." There in the pal Pharaoh, Jacob lifted his Pharaoh, Jacob lifted by stayed of to God, the first time, dollestayed of that Pharaoh had evel forty y prayed for. So impressed come be Pharaoh that he said, "Floring face. I art thou?" Pharaoh knew maturel here was a man who by had learned something himself had never learned to state he said, "Hold old art day be day be dred and thirty years of far to attain unto the year and the life of my fathers the chir and evil have been the year and evil have been the year and of my life." Jacob has lead to be a l I have never been able my life." Jacob has lear love of last that life is more than love of as ing, that life is more than had be had be God's grace has finally for than had speed. He has learned the large than had speed the large than had speed. He has learned the large had speed the large than had speed the large than had speed the large than had speed that had speed the large than had speed that is just a pilgrimage. Be it paid to start over again

I wonder this morning speak to some Jacob he day who needs to rem his covenant vows - the you made to God the saved you—that you heen keeping. Do I special that you have wall call that you have wall call that you have wall you have wall that you have wall you have wall you have your from Him and you away from Him and yo gotten away from Beth you need to go back to and renew those covenal to the Lord? Oh, brothe ter, may I say to you, the never be a better time the day to start over again.

MOSES MADE A START.

He grew up, as you me call, the adopted son of as she took him out of the raoh's daughter. I can tle basket in the river niidless woman little baby for her very She couldn't have wanted thing more than she wante child, and she immediate solved in her soul to adop Moses as her own child. providence of God, Mose mother was chosen to 100 him. What better wages she ask than the joy of her own child! Beloved reared that child not Godless realm of Pharaoh for the God of Heaven many times, beloved, you I are too busy rearing out dren for a Godless wol please Caesar, when we to be rearing our childre please the God of Heave earth, who created this Moses' mother reared hi

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Starting Over Again"

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Continued from page two) and trad Forty years passed. Moses the past hew he was a Jew. He knew while least God's people in Egypt were ag in the king oppressed. As a lad forty of age, he saw an Egyprought in a oppressing a Jew. The Word set him God says that he looked to Jacob right and he looked to the and when he thought noara thought was looking, he killed that optian and hid him in the entified himself with the peodred and en evil har of God. That meant that ars of boses now was saying by his of attain tions, "I am God's man. I am rears of bolaiming Pharaoh. I am disn the diming the Egyptians." Moses
"— Get his choice, but, beloved, didn't have the courage to it through.

Never the through.

ing like Some preachers say that raoh. No see acted prematurely. I don't odless, black so. I think he acted in ke place od's time. I think he acted in ke place od's time. I think what he did is old for sexactly what God wanted m to Phinto do. I think when he acted g some saw two Jews striving among y chican enselves. When he tried to parate them, one said, "You Pharaon going to try to kill me and acob said me in the sand like you acob said me in the sand like you n the part the Egyptian yesterday." ifted his ses wilted then and ran off. ifted he swilted then and ran one ime, dollars stayed out in the wilderness had every years before he dared impressed one back home and show said, "How face. I don't think he acted said, maturely when he killed the who by highlian; I think he acted unething thinkly when the next day he r learned to stand up with the same ald art day before.

day before.

Here was a man who was a the children of Israel out of as lear who was qualified through ore that to be the prime minister as lear who was qualified through ore that love of God and the work re than the children of Israel out of as lear who was qualified through ore that the day as no other man was. He day been reared for Christ. I finally that one task. For forty tage. By the protects himself, hidder again out the control of the children of Israel out of the children er again och for a livelihood he lead a of sheep around over the morning Iderness. Finally, beloved, the acob her ord of God tells us that he the most unusual thing he ever seen before. One day the bush that was on fire, and the dazing thing about it was, that ough it was on fire, it didn't up. It burned and burned burned, and still it wasn't stroyed. God spoke to him, "That bush represents Jews in the land of Egypt. ought to be leading them the land of Egypt. For years and longer they have burning" back there in the d of Egypt, but they can't destroyed. They are just like burning bush—they burn, they can't be destroyed.

ye Jews are suffering, but
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ut of the Beloved, when God told Moses river. Moses had more excuses the average Baptist has on hday morning for not coming the house of God. Most peohave to pass three or four on Sunday morning. They to pass the weather test he what the weather is. They to pass the clothes test to whether or not they have thing to wear. They have bass the feelings test to see they feel. After they have those three tests, then the laziness test which he hardest one of all, and of the time they just turn and go back to sleep.

Moses had all kinds of ex-

cuses. He might just as well have said, "Lord, send somebody else. I don't want to go." He had become a prosperous man. He had married a priest's daughter, and he had two children. He had a flock of sheep. He wanted to stay out there in the wilderness. He was very well established now and he didn't want to worry about those Jews. If they wanted to get out of Egypt, let them get out like he did. Beloved, God sent Moses back. Moses went back and started all over again. The work he started forty years before, he goes back and starts over. In spite of Pharaoh he leads those Jews out of the land of Egypt. In spite of the Amalekites, the Moabites, the Amorites, the Philistines, and in spite of all the enemies of God he led that crowd of Jews, three million strong, forty years in the wilderness, and he gave them water to drink, food to eat, and clothes to wear, and took care of them for forty years' time. Moses started all over again and God blessed him. Forty years of his life was wasted, but in those last forty years of his life, God used that man Moses just because he started all over again.

I wonder this morning if you started serving the Lord sometime and something happened. You got cold, somebody didn't treat you right, or at least you fancied they didn't treat you right, and you dropped out. I wonder if it wouldn't be a good time to start all over again. Moses did. He wasted forty years. I don't know how many you have wasted. I don't know how many years of your life are wasted years. Moses started over again.

III

JEREMIAH MADE A NEW START.

Jeremiah was a great Christian. He was an earnest, sincere man of God. He was so earnest and sincere that even though the king would burn up his writing, his roll, he would write it again. He was so earnest and sincere that even though they put him down into a dungeon to die, a negro came along and pulled him out, and when he got out he started preaching again. But, beloved, even Jeremiah had a weak spot.

I don't care who is here this morning, there is a weak spot in your life, and the Devil knows where that weak spot is.

One day as a result of his preaching, the king had Jeremiah whipped publicly. It broke his spirit. I don't think the public whipping hurt him as badly as the humiliation, and it broke the spirit of Jeremiah. After he had been whipped, there on the public square, they put his hands and his feet in the stocks. He was a spectacle to behold. Bloody from his whipping and humiliated from being a public spectacle, Jeremiah said, "I am through. I am not going to preach again.

I think Jeremiah meant it. There isn't a doubt in my mind but what Jeremiah meant every word of it. "This is the pay I get. I faithfully stand for the Word of God. I contend for the things that are right. I am lied on. I am beaten publicly. I am humiliated. Lord, I am through." Jeremiah quit the ministry.

He wasn't the only one that ever quit the ministry. I don't know how many times I have quit, but I know one thing-I have gotten back into it one more time than I have ever quit. I go back along the line and think of some of the things that have happened. Your pastor is just flesh and blood just the same as you. He has feelings the same as you. He has a temperament the same as you. Your pastor, beloved, has a heart within him for his family the same as you have for yours. There have been many, many times that we have stood for things that we have known were right and have been ridiculed because of it. I can say to you, beloved, I apologize not for one thing that I have preached from this pulpit in twenty-four years' time. I can say to you this morning, there is not one doctrine in the Word of God that I have contended for that I will back down on one inch this morning. My flesh has made plenty of mistakes. In my mind, beloved, I have done lots of things that are wrong so far as I am personally concerned, but haven't you, and who hasn't? Time and time again, we have been ridiculed for what we have stood for and the doctrines which we have preached. When men could not gainsay that, they tried other methods. I have done just

GOD THE FATHER!

STOWED ON HIM THE NAME WHICH

THAT AT THE NAME OF JESUS EVERY

HEAVEN AND ON EARTH AND UNDER

TONGUE CONFESS THAT JESUS CHRIST

Jeremiah started over again. Listen to what he said:

like Jeremiah — I have quit the

ministry, but I started over

"For since I spake, I cried out, cried violence and spoil; because the word of the Lord was made a reproach unto me, and derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:2, 9.

When Jeremiah said he wasn't going to preach any more, the Word of God was just like a fire in his life. There was a fire in his bones. He couldn't keep still. He started all over again.

I have a preacher friend who, because of physical disability, had to quit the ministry for a year's time. He was out of the ministry for about a year and couldn't preach. He said that the most miserable time in his life was that year. God would give him a message and he was not physically able to give utterance to it. He wasn't physically able to speak what God spoke to him. It was the most miserable year that he ever remembered in his life. He said that the Word of God just burned like a fire within his bones, and he thanked God at the end of the year when he could start all over again.

That was Jeremiah's experi-

IV

SAMSON HAD GOD'S SPIRIT TO REST UPON HIM A SECOND TIME.

Samson was an unusual man. God dealt with him and with his parents even before he was born. When his parents realized that a child was to be born in their home, they immediately went to God in prayer concerning it. By and by Samson was born. He was an unusual child from birth. He was naturally endowed with unusual supernatural strength, and then, beloved, on special occasions God gave him special unusual strength. The Word of God tells us that as a great man, God used him.

The Israelites had an ancient enemy, the Philistines, and one day Samson took the jawbone of an ass and killed a thousand of them single handed. He wrought marvelous deliverances in behalf of the children of Israel. God used him in a marvelous way. If you will read the fourteenth, fifteenth, and sixteenth chapters of the book of Judges, you will find that there was never an individual that God

used in such a short space more marvelous than God used this man Samson, but, beloved, he

IS ABOVE EVERY NAME,

KNEE SHOULD BOW, IN

THE EARTH, AND EVERY

PHILIPPIANS 2:9-11 (RSV)

IS LORD, TO THE GLORY OF

Samson had never had his hair cut. The Nazarites wore long hair as a sign of separation unto God. Now don't misunderstand me: Samson's strength was not in his hair; his strength was in God, but his hair was a sign of his separation unto God. As long as his hair was intact, that meant that he was separated unto God, and God gave him strength.

One day Samson got his hair cut. I can't say that I blame him. I think that if a woman had done me as Delilah had done Samson, I probably would have done the same thing. I can understand very definitely when another woman in his life put on a seven-day crying fit that cost him thirty suits of clothes. Lots of women have done the same thing from that time down to this. They put on a crying fit to even get one suit of clothes whereas it cost Samson thirty suits of clothes. I can see Samon when he awakened from his sleep. He said, "The Philistines are upon us. I will go out as heretofore." But the Word of God tells us that the Lord's strength and power had departed from him. He was just like any other man. They took Samson and bored his eyes out. The man who had been born to be a leader now becomes a slave. The man who had been born to be a man of vision now becomes a sightless slave to his enemies. The man who had been born to be a deliverer from the Philistines becomes captive to those from whom he was to deliver. They took blind Samson and made him grind corn in the prison house.

(Continued on page three)



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When A Sermon Hasn't A Chance

(Continued from page one) thinks he knows everything will get nothing from the sermon. If the week has been filled

with shady business deals and the conscience has been throttled under a veneer of piety, the sermon won't penetrate.

If the business man carries his ledger and books into the pew with him, the sermon will have to stay put.

If the person is attending church only as a social diversion, the sermon will not move the heart.

If the heart is filled to overflowing with pleasure, cares, and riches, it will never be moved by the sermon.

The housewife who sits in the service wondering what she shall have for Sunday dinner, will get nothing from the pastor's message.

The man who sits in the pew with a grudge in his heart against the man across the aisle will go away from the service no better off than when he came.

The woman who is only here because it is her duty to attend church at least on Sunday, may as well have stayed at home as far as the sermon helping her is concerned.

The clock-watcher who is afraid the preacher will get wound-up and go over the hour and he will miss the bus or get home ten minutes late is guilty of murdering a good sermon. It means nothing to him. -Henry Mahan



"Starting Over Again"

(Continued from page three) As prisoner of the Philistines, it looks like Samson's life has absolutely gone for nought. But wait, the Word of God says that the hair of his head had begun to grow again. He began to get his strength. One day they brought him out that he might make sport for the Philistines. Even though he was blind, he was strong. As three thousand Philistines sat in the balcony to watch him as he put on some public exhibition for them, Samson feigned tiredness, and he said to the lad who led him, "Let me lean against these pillars." As he leaned there, he prayed, "O God, avenge me of my eyes. O God, let me get vengeance on the enemy of your people." God heard him. Beloved, no man that knows the Lord ever gets so far from Him that God won't hear him. That man turned in sincerity and penitence to the Lord and God heard him. God gave him back his strength and he started all over again. I can see him as he leaned against those pillars and pushed the house down, to the destruction of those three thousand Philistines gathered there to observe his feats of strength.

V

Philistines.

Samson started over again. He

didn't live long because he died

in the ruins, but in his death

he liberated the children of

Israel from the hands of the

There are many men that I might tell you about. I might tell you about David. He started over again. I might tell you about Jonah. He started over again. I might tell you about Simon Peter. Let's just pass these three by, by saying this: David sinned but he started over again, and the last part of David's ministry was the great-

> THE BAPTIST EXAMINER PAGE FOUR **JANUARY 24, 1953**

est ministry that David ever had. Jonah sinned in not wanting to go to Ninevah. Finally God sent him there anyway, and he started over again, and the whole city of 600,000 people were saved. No man had ever had a ministry like that before or since. He started over again. Simon Peter quit the ministry outright. He had a great experience in Gethsemane and on the Mount of Transfiguration, but he sinned. He warmed himself by the enemies' campfire. He denied his Lord. He "cussed" a little, and he did some things that he ought not have done. The next time we find him, he says:

"I go a fishing."—John 21:3. Peter went, but he had hardly quit the ministry until God got him started again. Out there on the shores of Galilee, God spoke to him through the Lord Jesus Christ, saying, "Simon, lovest thou me?" "Yes, Lord, you know I love you." Jesus spoke to him a second and a third time, "Lovest thou me?" Simon Peter was grieved because He asked him so many times, and he said, "Yes, Lord, you know that I love you." Jesus said, "If you do, feed my sheep." What had he done? He had made a threefold public denial; now Jesus compelled him to make a threefold public confession. He had to make restitution for all he had done. A little while later three thousand souls were saved on the day of Pentecost. Why? Because Peter started over

CONCLUSION

I tell you this morning, we can learn from what was written aforetime, and on this first Sunday of this new year my prayer for you, and my prayer in behalf of you, is that you might start all over again in the service of the Lord.

As the old song says:

"Where is that blessedness I knew, when first I saw the Lord?

Where is that soul refreshing view of Jesus and His Word? With peaceful hours I once enjoyed, how sweet their memory still,

But they have left an aching void this world can never fill.

Return, O holy dove, return, sweet messenger of rest,

I hate the sins that make thee mourn and drove thee from my breast;

The dearest idol I have known, whate'er that idol be,

Help me to tear it from thy throne, and worship only thee.

Thus shall my walk be close to

Calm and serene my frame; So purer light shall mark the road that leads me to the Lamb."

Oh, might it please God this morning to take these examples of those who lived in the days gone by, that we today might be able to emulate them and start all over again. As a church, as individuals, God help us to start all over again.

Sinner friend, let me say to you, you can't have a second chance after death. The only time for you to be saved is right now. The only opportunity for you to be saved is right now. As the prodigal son came to himself and went back to his father's house, may it please God this morning for you to come to yourself today and come home and be saved by the Lord Jesus Christ, and then start with God's people to live the kind of a life you ought to live. May God bless you!

Enlargement

(Continued from page one) BAPTIST EXAMINER. This I truthfully confess, all because of the doctrinal soundness of its Biblical, Baptistic, Missionary, Premillenial message.

May the Lord be pleased to give you many more years in His service, and grant you every desire for His glory.

Your brother in Christ, Eld. Leonard R. Hirtzel Effingham, Illinois

Dear Bro. Gilpin:

THE BAPTIST EXAMINER is already the best Baptist paper in the U.S., but when it is full grown to eight pages, Oh Boy! Eld. M. D. Goodson

Abingdon, Va. R. R. No. 2.

I had hoped we would be able to print our first eight page paper on Feb. 7, 1953, which is the beginning of our fourteenth year as editor of this Baptist weekly. I'll be disappointed though, for two reasons:

First, we havn't the money to move and erect the press (we have about one third of it), and second, if we did have the money, we can't secure an erector from the factory until sometime in February, as they are booked up until then.

However, before too long, by God's grace we will be printing eight pages weekly. We are happy over the prospects. As the Lord enables you, send us your offerings for this enlargement program. You and I together can do what no one of us could do alone.



Fall Away

(Continued from page one) shine, visiting kinfolks or anything else. Plan what else you will attend. Shall it be prayer meeting? If so, never break the prayer meeting engagement unless there is a providental reason. Establish regular habits as to giving and living. Leave nothing haphazard. Leaving the religious life haphazard is the thing that renders more Christians unfruitful than most anything that can be named.

In the Christian race, look to Jesus-keep your eyes on Himnot on fallible, weak, failing human beings. (See Heb. 12:1-2) Two things are especially important in this Scripture. It says to run "with patience." The correct rendering is, "run steadfastly." That means to keep on running at an even pace-not running by fits and starts. Then it says, "looking unto Jesus." Look at what other Christians do, and you will be discouraged. Tens of thousands of church members annually become disgruntled and stop running the race, because they get disappointed in somebody or get angry at somebody else. If someone makes you mad you are not warranted in "taking it out on God." Many do that very thing. Miss them from church and ask what is the matter, and the answer comes, "So and So hurt my feelings.'

Failure to recognize the devil's tactics is productive of much harm among Christians, and causes many to run a poor Christian race. Satan devises all sorts of schemes to keep people from serving God faithfully. He invents excuses, he makes people to be sensitive, he promotes discord, and he works in many ways to keep Christians from being fruitful. Paul writes, "Lest Satan should get an advantage, of us, for we are not ignorant of his devices." Neither should we be ignorant of his devices. When something threatens to sidetrack you from the Lord's service, stop and look to see if and ever." The R. S. V. again Satan isn't working a little nies the deity of Christ by mal scheme of some kind.

bout rewards is another thing dures for ever and ever." that causes many to run a poor completely disregard the fact Christian race. We are SAVED the New Testament in Hebre by grace, apart from works, but 1:8 recognizes the former tra we are rewarded according to lation. our works. Our position and standing in the age ahead will says concerning Christ, "Who be determined by how we serve ing the brightness of glory, as Christians now. The faithful the express image of his per of this age, shall be the rulers Christ is called the brightnes of this earth, under Christ, dur- God's glory and the expressing the age to come. "If we suf- age of his person. The lib of this earth, under Christ, durfer with him, we shall also reign cannot accept the deity of Ch with him." says Paul. If we and so he renders the pas could only see what every day's work and faithfulness will mean God and bears the very stam for all the future, we would get his nature." This new the busy. To be 'saved, yet so as by with all of our works burned as "wood, hay, stubble" is a terrible prospect. The thought of such ought to haunt us like a nightmare. If saved, we are "created in Christ Jesus UNTO GOOD WORKS." Those good works bring-not salvation -but reward.

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The Curse

(Continued from page one) ple of the "churches of Galatia" to whom he was writing. All were believers in Jesus Christ. Hence, this promise is limited to those who believe in Him.

Christ redeemed us by taking our place, being made a curse for us, bearing the penalty of our sins, satisfying the just demands of God's holy law against sin. In this redemptive work, He paid the price against us (Rev. 5:9), He bought us and took us out of the sin market (Heb. 9:12, Titus 2:14) and set us free forever from "the law of sin and death" (Rom. 8:2).

When we learn from God's Word Who Jesus is, and what He has done to redeem us from our sin debt, we see that we a woman who has not been have peace with God through Jesus Christ, His Son. One cannot know Who Jesus is in all His glory, power and majesty, and then know that He died for his sins, and not know unquestionably that his sin debt has been fully and finally settled. Jesus Christ is able and worthy to completely cover the total charges whatever they may be.

When we learn these blessed truths, and believe in Him, rest in and on Him for salvation without any reservation, then and there we come to stand before God in His righteousness, the perfect righteousness of the perfect Son of God, receive His eternal life, and are forever safe in His abounding grace (John 6:47, John 10:28, 29, Rom. 8:38,

"Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

- A. M. Overion



If the devil were as lazy as most Christians, he would count aside. "Propitiation" involves his converts for each year on idea of substituting atone his fingers.

neighbor's heart with anything word "propiation" because less than his own.

say and spends his lifetime say- I cannot accept this new

When everybody says so, translation like a chain is only nobody knows so.



The New Bible

(Continued from page one) ianic prophecy in which Christ is tification whatsoever. 1 called God. Notice the K. J. V. only pointed out a few "Thy throne, O God, is for ever errors. There are many more

Failure to know the truth a- vine, "Your divine throne, the throne instead of Christ

> Hebrews 1:3 in the K. thus, "He reflects the glory teaches that all men have a sp of the divine in them and all " bear the stamp of God's natu

The eternity of Christ is den in Micah 5:2 where it speaks Christ "that is to be ruler in rael whose goings forth have be from of old, from everlasting The new version reads "one " is to be ruler in Israel who origin is from of old from cient days." Dr. Free says in the Hebrew this word mes eternity in the majority of call. The liberals are neither fair honest in their translations.

The virgin birth of Christ set aside in the R. S. V. Isa 7:14 in the K. J. V. reads "Bell a virgin shall conceive and b a son." The R. S. V. reads "you woman" and this is a mean that the original Hebrew does have. William M. Fouts, pro sor of Hebrew and Old Testam at Northern Baptist Theolog Seminary, has recently written paper entitled, "The Word gin in Isaiah 7:14." After a ch ful study he concludes, "The brew word 'almah,' virgin, co from the verb Ah-lam, mean everywhere, to hide, to cont and kindred meanings. The b meaning of 'almah,' therefore covered, i. e., one who has 'known man.' All the ancient guage translations and vers used words, in translation of mah,' which meant a woman was truly virgin, never indi ing simply a young married man . . . Therefore the word GIN is correctly used in 7:14 and should not be relegated to the marginal footnote, simply "young woman" in text itself, as is done in the Revised Standard Version.

Dr. Free explained in class as he reads the R. S. V. he alw must go back to the original brew and Greek to be sure translators are not corrupting The translation is text. trustworthy, the mistakes are subtle that the average rel would not notice them. An ample of this is Romans where the atonement of is denied. The K. J. "Whom God hath set forth a propitiation through faith in blood." In the R. S. V. "proping tion" is translated "expiation" and thus the basic meaning is while "expiation" signifies a good will offering. The Lib A man cannot touch his translators could not accept would make God a terrible ster if the death of Christ Many a man has nothing to needed to satisfy Him. Breth ology.

Dr. Free has observed the good as its weakest links not judged by the number good translations, but by number of bad ones. The version has changed the tel over 1,000 places and in one of these places there was no

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