

# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 20, NO. 5

RUSSELL, KENTUCKY, MARCH 6, 1954

WHOLE NUMBER 787

## The Vagaries Of Atheism

By ROY MASON  
Tampa, Florida

### Communism Is Atheistic

complete sway over the world, Christianity would be "liquidated" and along with it all who refuse to renounce it.

### It Is Hard To Be An Atheist

There are several good reasons as to why it is hard for a person to be an atheist:

1. Because God did not make men with natural atheistic tendencies. Human beings are naturally religious. There is an old saying that "man is incurably religious." Human beings have a natural tendency to worship something. This is seen illustrated in all branches of the human family, for there are "gods many and" (Continued on page seven)

Atheism is the denial of God. The atheist claims that there is no need for God as an explanation of things. It is probably true that there have been atheists all along down through the centuries. Certainly there were such back in Bible times for we have the atheist characterized in Psalm 14:1. God there characterizes the atheist as a fool, and says that back behind his atheism is a wicked life.

There is a definite organization of atheists in America — "The American Association For The Advancement Of Atheism." Atheists circulated around our church building one Sunday evening, throwing their circulars in cars, and leaving a blasphemous book on the church steps for the pastor.

## What Happens When The Resurrection Of The Wicked Occurs?

Divine revelation concerning the resurrection of the bodies of the wicked dead is quite meager. God has not seen fit to give the details of the resurrection of those who reject His beloved Son and His great salvation. While those who are saved will have bodies of glory, like the resurrection body of Jesus Christ, those who died in their sins will have resurrection bodies of abhorrence, which will reveal the awfulness of sin throughout eternity.

The expression "wicked dead" includes not only the outrageous sinners, those who are licentious, ungodly, and lawless, but also those who are respectable and religious rejectors of Christ. They are described in Psalm 10:4: "The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts." And again in Romans 1:25-26: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies be-

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## In The Light Of Scriptural Teachings Have You Ever Yet Fully Repented?

By A. S. PETTIE  
(Now In Mansion's Above)

When a command is given it is always pertinent to seek to know the authority from which it comes. Is it competent authority? Well, the authority from which this command issues must be deemed fully adequate. "Now God commandeth."

The parties to whom this command is delivered are clearly indicated: "Now God commandeth all men everywhere to repent." The phrase, "all men everywhere"

### OUR WEEKLY RADIO PROGRAMS

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Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial  
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Sunday, 2:45 p. m.

is tremendously comprehensive. It includes all men and women, boys and girls who are sufficiently endowed to be personally accountable for their mental and physical acts. It includes all such men and women and boys and girls in the world. It includes you, and you and you. Now God commands you to repent.

Impenitence, being disobedience to positive divine command, is itself a sin. Therefore, every moment you live in impenitence, you are increasing your store of sin, your stock of guilt and treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God. You cannot leave this place as you come to it. If you go to impenitence you will go more thoroughly alienated from God, and with a heavier condemnation upon your soul than when you came. Repentance is a duty to which the Scriptures attach great importance. The text of the evening is a part of a sermon delivered by Paul on Mars Hill in Athens. The Greeks excelled all other peoples in philosophy, poetry, oratory, history, sculpture, and in many other lines of mental and physical competition. The audience before the apostle was the most intellectual and cultured the world could furnish. But Paul knew that all of their mental and physical

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years in the days of Abraham. This is the Modernist's way of saying that the O. T. Patriarchs were not as old as the Bible says, but that rather they were just one-twelfth as old as we have thought them to be. For example instead of Adam being 930 years old, he was actually 77½ years of age—just a ripe old age.

There is just one thing wrong with this theory—it just isn't so. Let me show you where it fails. In the case of Enoch, it says that he was 65 years old when he begat Methuselah. Cf. Gen. 5:21. Divide 65 by 12 and you have Enoch five years and five months of age. Certainly you would have to admit that he was quite precocious to beget a son at that early age. That just shows how foolish Modernism really is.

### 4. Are there any religious papers put out by the Southern Baptist Convention that are sound and helpful?

I imagine that every state in the SBC has its own paper. I believe that this is true. At one time I received thirteen of these papers, I think. My subscription ran out to most of them a long time ago, and if I want to waste my money, I'll just throw it in the Ohio River—at least I'll get the

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## The Fruitfulness And Definite Value Of Daily Bible Reading

It regenerates: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." I Peter 1:23.

It quickens: "This is my comfort in affliction; for thy word hath quickened me."

"I will never forget thy precepts; for with them thou hast quickened me." Ps. 119:50,93.

It illuminates: "The entrance of thy words giveth light; it giveth understanding to the simple." Ps. 119:130.

It converts the soul: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

It produces faith: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31.

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

It produces obedience: "And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes to do them." Deut. 17:19,

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## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel 6)

I am preaching to you on the the Book of Ezekiel, having begun this series some 6 weeks ago. In this 6th chapter we have a decided contrast between this and the last two chapters we've studied. In each of those, that is, in chapter 4 and 5, Ezekiel acted out his sermons. He gave his message in pantomime, but spoke not a word. God struck him dumb so he couldn't speak, and he had to act out his messages in pantomime. For example, in the first part of the fourth chapter, we find him drawing a map, showing a city besieged, thus giving a

message to the people, showing them besieged without ever speaking a word. In that same fourth chapter, he lay upon his left side for 390 days and on his right side for 40 days, giving to his people a message without speaking. Without taking time to discuss or to give you again these pantomime pictures, I'll just say that all the 4th and 5th chapters were acted out, with not a single word being spoken. Now when we come to the 6th chapter we have Ezekiel's first spoken message. This is the first time that he brings a message by way of his own lips. Heretofore God had smote him dumb, but now in

the sixth and seventh chapters, we find the first message spoken audibly by Ezekiel, in the book that bears his name.

I

If you'll notice very carefully, he directs his message to the mountains of Israel. In the third verse, we read, "Ye mountains of Israel, hear the word of the Lord God."

Now, it was rather conspicuous to me when I first began to study the Book of Ezekiel as to why it was that God would direct His message to the mountains. There were the plains. There were the

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### ALIEN IMMERSION

"A reader" asks the question as to whether a Baptist church is orthodox in allowing a person from Christian church, probably meaning Campbellite, to unite with the church without being baptized, and whether one so received is in full fellowship, entitled to the Lord's Supper and has a voice in the church government. The Baptist Churches in Kentucky and generally throughout the South are not so in the habit of receiving members. Baptism is not simply an immersion, but it is an immersion with a special purpose and meaning attached. The purpose is to express faith in the resurrection of Jesus, to announce one's own death to sin and resurrection to a new life in Christ. This is easily shown from the Scripture and yet no church bap-

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### IT DOES NOT PAY

1. To "have a good time" at the expense of an uneasy conscience the next morning.
2. To lose our temper at the expense of losing a friend.
3. To cheat a corporation at the expense of robbing our own souls.
4. To go to church in the morning if we are planning to go to the devil in the evening.
5. To have an enemy if we can have a friend.
6. To sow wild oats if we have to buy our own crop.
7. To spend the last half of life in remorse or regret for the first half.
8. To be discourteous, irreverent, cynical, cruel, or vulgar.
9. To give God the husks instead of the heart.
10. To live at all unless we live for all.



## "An Exposition Of Ezekiel"

(Continued from page one)

hills. There were the valleys. There were the rivers. There were the cities. Why didn't God direct His message to some of these or to all? Why would God direct His message primarily to the mountains. I think, beloved, the reason is not hard to find. Instead, I think it's rather obvious. The children of Israel had departed from serving the Lord and were worshipping idols. And as so, beloved, they had placed their idols on the tops of the highest mountains. Well, to be sure, the children of Israel even in their own sacrificial system, before they began to serve foreign gods, before they began to worship idols, did their sacrificing on the highest hills. We read:

"Only the people sacrificed in the high places."—I Kings 3:2.

You'll notice by this, beloved, and other Scriptures that we might read, even before they served foreign gods, even before they served idols, when they were worshipping the Lord, Jehovah, they would build their altar on the highest mountain. The reason was this—they thought it would put them up that much closer to the Lord God. Their idea was, they would go up on the highest mountain and they would be that much nearer to the Lord God, so they built their places of sacrifices—their altars, and worshipped unto God.

Then, as time passed by, and they became idolatrous, they turned away from serving Jehovah and began to worship other gods and began to observe idolatrous practices, and they naturally built their altars where they had already been serving God and had offered their sacrifices. So, my brother, I think that's the reason God directs His message primarily against the mountains of Israel. The reason was, Israel was going up to the tops of the mountains and observing their idolatrous practices, and God directs His message first against their false ideas of God.

### II

It's rather conspicuous to notice what God says that He is going to do to this people by way of judgment, for He tells how their dead carcasses are going to be scattered round about their idols and how He was going to scatter their bones before their altars, and all this for the purpose, as he says, in the 7th verse,

"And the slain shall fall in the midst of you, and ye shall know that I am the Lord."

Now, did the children of Israel not know that Jehovah was God? Weren't they acquainted with Him? Didn't they recognize Jehovah as the Lord God? They should have. He said that they were the apple of His eye, and He had certainly blessed Israel abundantly through the years, but now God says, that he was going to bring this punishment upon them that they shall know that He was the Lord.

Now what was the matter that the children of Israel didn't know that Jehovah was the Lord? Well, brethren, for a number of years,

Israel had had unusual material prosperity. They had been blessed materially over and over and over again. Brethren, do you realize that knowledge of God is oftentimes lost sight of in times of prosperity? Do you realize that days of prosperity are the worst days in this world for your spiritual experiences? You and I don't like depressions. We don't like financial recessions. We don't like the times of sickness, the times of heartache, the times of sadness, the times we are brought low materially, but I tell you, beloved, men and women lose sight of God in the hours of prosperity, in the times when God is seemingly the best unto us, and when God seems to bless us most, materially. These are the times when we are prone to forget about Him.

I've often said through the years from this pulpit that the days of adversity are the days of greatest spirituality, and, in contrast, the days of prosperity are the days when we get farther away from the Lord. If I speak to someone this morning who has passed through some period of difficulty, I'm sure you will agree with me that it was much easier for you to be spiritual—it was much easier for you to have an experience with the Lord in your difficulties, than it was when God seemingly was blessing you and overflowing you with mercies.

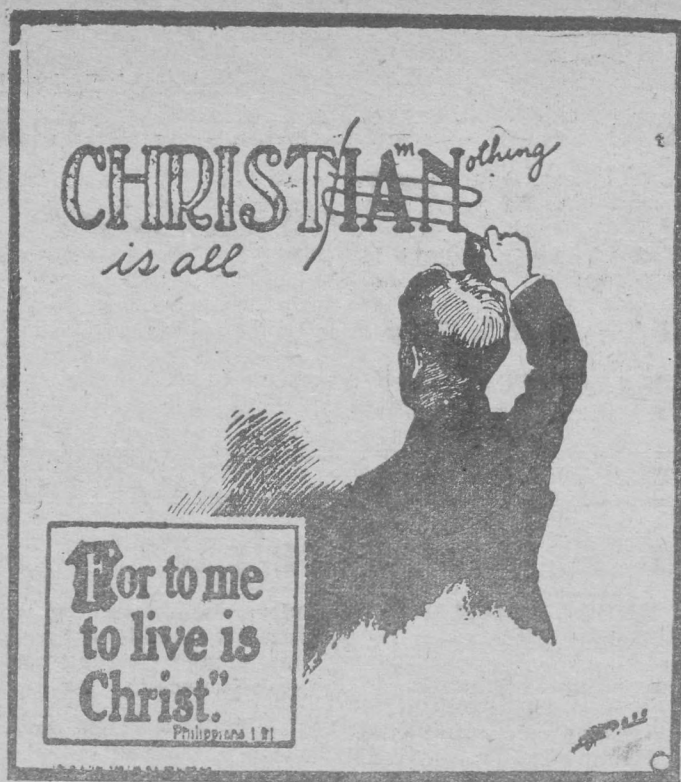
Well, that was true of the children of Israel. For a long period they had been blessed immeasurably by the Lord. They had had one blessing after another from the Lord and they had forgotten about Him. They had gotten away from the Lord. They had gone awhoring, so the 9th verse says, away from the Lord. They had turned after the false Gods and departed from the Lord. In other words, beloved, as a result of their prosperity, they had lost sight of the Lord God Himself.

And now God declared He was going to bring trouble upon them, so they shall know that He is the Lord. That reminds me of a passage of Scripture:

"And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord."—Ex. 10:2.

This verse was spoken at the time when God was to bring next to the last plague upon the Egyptians in delivering the children of Israel out of Egypt. And as God made this demand through Moses, He said that He was going to do something that you can tell your children and your grandchildren about—that ye may know that I am the Lord. Now, sometimes, I say, God has to bring heartaches, God has to bring troubles, God has to bring all kinds of difficulties to us in a way to make us know that He's the Lord. I wonder this morning if I speak to someone who's slipping, I wonder if I speak to someone who's careless about His spiritual experiences. I wonder if I'm speaking to someone today who only goes carelessly to the House of God and who only attends the services as the mood may strike him, who rarely makes a definite effort to be in the services of the House of the Lord. I wonder this morning, my brother, if you might learn a lesson from this passage of Scripture. Israel, in times of prosperity, forgot about God. They lost sight of the knowledge of the Lord, and God had to bring this punishment upon them by way of captivity in the land of Babylon in order that they might learn the knowledge of the Lord, and come to know the Lord. This ought to be a warning to you this morning, my brother. This ought to be a warning from God to every one of us. The times of your greatest spiritual prosperity have been the times of the least material prosperity. It's a fearful thing, for God's man, for God's women, to get away from the knowledge of the Lord—to have material prosperity to get him away from the knowledge of God.

If you'll turn, in contrast, to Psalm 46:10, you'll find a rather remarkable passage of Scripture,



when God says:

"Be still, and know that I am God."

Now, here's two ways that you can know God. Either go on in your prosperity and forget God and God will then whip you till you come to know Him, or else, beloved, you can "be still" and know that He is God. How much better it is, for a child of God to be still and know Him, than it is for that child of God to get away from Him, to backslide until that child of God has to be whipped until he comes to know Him. How much better it is when the child of God has seasons when he can meditate, when he can read His Word, when he can go to the House of the Lord, when he can meditate upon the things of the Lord, and thus come to know Him.

Let me ask you, beloved, do you have a stated time for the reading of the Word of God? Do you read God's Word everyday? Do you find some time during the day when you can pray for your own soul's benefit, when you can pray for God's blessings upon your pastor and upon the church you're a member of? Do you have some time when you can slip away, or steal away, as the Negro spiritual says, to be with Jesus? Do you have a time when you can meditate upon the Lord that you might thus come to know Him? Oh, I think this morning of some of you who are here. This ought to be an hour when you can grow in grace, when you come to God's House. When you leave this place, you ought to leave closer to the Lord than when you came, and when you go out this morning, it will be my prayer that you have come to know more about the Lord. Brethren, I say to you this morning, it's a lot better to know the Lord by being still and meditating before Him, than it is to know Him after the rod of wrath has fallen upon you.

There's one thing certain. Israel had their choice. Israel could be still and know Him or Israel could backslide and be chastened until Israel came thus to know Him, and I think the same is true of each of you who have come here this morning. I think you have the same choice before you. If you want to stay away from the House of God, if you want to neglect your Bible, if you want to neglect your prayer life, if you want to neglect all the means whereby you might grow in grace, and if you want to get cold and indifferent to the cause of Christ, backslide in your heart and get away from the Lord, brethren, mark my word, if you're a child of God, you may do it for a while, but God is going to whip you, and God's going to bring you back to Him, and God's going to chasten you, for one purpose, that ye might know Him. That's exactly what God says to you within His Word. Turn to this Scripture,

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

—Heb. 12:6.

What's the purpose of it? Read

the 11th verse.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Brother, do you remember the time when you were a little boy? Sister, do you remember the time when you were a little girl? Do you remember when somebody got after your bare legs with a switch? It didn't seem to be very pleasant then, did it? It wasn't very joyous. It was grievous. You know, it was the best thing that could have happened to you. The Lord says the same thing so far as you're concerned. God says no chastening is joyous, but rather grievous, but afterwards it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. The Psalmist David tells us that this was his experience. He says,

"Before I was afflicted I went astray: but now have I kept thy word."—Ps. 119:67.

And in the 71st verse, he says,

"It is good for me that I have been afflicted; that I might learn thy statutes."

Brethren, I say to you this morning, God will have you know Him. God is determined that you shall know Him. You're going to know Him in either one of two ways. You're going to be still, and know Him, or you will come to know Him as result of the

chastening hand of God that will fall upon you. Let me repeat, it's much better to know Him, in the light of Psalm 46:10 when He says, "Be still and know that I am God," than it is to have to learn as a result of the lash or the rod falling upon us.

### III

Now I wish you'd drop down to the 10th verse, when God says, "And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them."

God says, "I want you to know that I did not say in vain, that I was going to do it." Did you ever hear some parent say to a child, "I want you to do this, and I don't mean maybe." That's parents' way of enforcing discipline. Now, brethren, that's exactly what God says to His congregation. God says, that I want you to know that I have not said in vain that I would do this evil. I warned you and I didn't say it in vain. I didn't speak as if to say "maybe."

Let me tell you something this morning, beloved, God never speaks as if to say "maybe." Whatever God says is positive. He doesn't speak on the basis of "maybe." God speaks positively. Let's see what He says to you this morning as a child of God. Let's see if He says anything to you or to me this morning. Turn to Psalm 89:

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes."

—Ps. 89:30-32.

Does God mean it? He said to the Jews in Ezekiel's day, "I want you to know that I have not spoken in vain." Brethren, you can come back to this 89th Psalm and know that God does not speak in vain. He means exactly what He says.

Sinner friend, I wonder if you believe that? Sinner man, sinner woman, I wonder if you believe God means what he says? He's not fooling with you. God isn't jesting. God, beloved, isn't joking in what He says. Listen:

"And whosoever was not found written in the book of life was cast into the lake of fire."

—Rev. 20:15.

Brother, God's not saying "maybe." God's not jesting. He declares that if your name isn't in the book of life, you're going to (Continued on page seven)

## Southern Baptists Honor The Enemies Of Christ

Men Who Claim That—

JESUS IS AN ILLGITIMATE CHILD (bastard)  
HEAVEN IS NOT A PLACE  
HELL IS A MONSTROSITY  
GOD IS A TYRANT

are honored as teachers, authors, and lecturers at the Southern Baptist Theological Seminary. And Pastors and people across the South stand by and lay garlands of praise at the feet of the men responsible for such human and spiritual devilry.

These are not the fanciful imaginings of a deluded mind. These are cold facts which are fully documented in

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## Repentance

(Continued from page one)

achievements were wholly inadequate as a substitute for repentance toward God. "God will judge the world in righteousness." The judgment will surely come.

"He has appointed a day in the which he will judge the world." It is "because he has appointed a day in which he will judge the world" that He "commandeth all men everywhere to repent."

Therefore, in this great passage, it is clearly implied that without repentance no man can stand acquitted in the day of judgment. But that which is obviously implied in the text of the hour, is taught by the blessed Christ with abrupt and startling plainness of statement. "Except ye repent ye shall all likewise perish." So important does the Saviour deem this solemn avowal that He repeats it word for word and letter for letter. "Except ye repent ye shall all likewise perish." Mark 13:1-5. No repentance means no salvation. To remain impenitent is to perish.

As the Scriptures attach great importance to repentance, so they give to it great prominence. When John the Baptist came preaching in the wilderness, he preached that men should repent. Matt. 3:2. When the Christ began the work of his public ministry, He preached that men should repent. Matt. 4:17. When the disciples were sent forth under the first and limited commission, they went out and preached that men should repent. Mark 6:12. When the apostles went out under the final and world-wide commission, they preached that men should repent. Acts 2:38; 3:19; 21:21. The Redeemer came to call sinners to repentance. Luke 5:32. God commands all men everywhere to repent. Acts 17:30. And there is joy in Heaven over one sinner that repents. Luke 15:7.

The facts which have been presented suggest a question: "What is repentance?" I answer first by a single general remark. In the Scriptures two kinds of repentance are mentioned. In our Common Version these are represented by one word. But in the Greek, the language in which the New Testament was written, they are represented by two words. The purpose of your speaker does not require that these Greek words be named. It is said that Judas, the traitor, repented. Matt. 27:3-5. But his repentance brought him no blessing. He hanged himself and went to his own place. Acts 1:25. He was never a believer, a

true disciple. John 6:64. He was a thief. John 10:6. He was a devil. John 6:70-71. Therefore "his own place" was the place prepared for the devil and his angels. Matt. 25:41. Judas repented and was lost. Now the word which denotes the repentance Judas had is not the word found in the text of the evening. The Greek word which denotes the repentance of our Lord's betrayer is never found in the New Testament in connection with the words for life and salvation. That repentance is not unto life. It is not unto salvation. Therefore the Greek word denoting it is never found in the imperative form in the New Testament. God does not command any man anywhere to repent as Judas repented. This being true we dismiss this spurious repentance without other remarks. But, again the question comes clamoring for an answer. What is repentance? What is that repentance that is unto life and salvation? What is that repentance without which we shall perish? What is that repentance which God by positive commandment enjoins upon all men everywhere? A false answer is far more and worse than a mistake. It is a disaster. A correct answer is tremendously important.

First, I answer negatively, hoping that if we learn what repentance is not, we shall be better prepared to understand what repentance is.

(1) Repentance is not a mere conviction for sin. By conviction for sin, I mean what our Baptist fathers meant; what the Scriptures mean. It is a painful consciousness of one's own sin and guilt before God, wrought in the sinner by the Holy Spirit. Acts 2:37. John 16:7-8. On the memorable day of Pentecost marvelous things came to pass. Peter preached. Before him were the murderers of the Son of God. He charged them with the appalling enormity of their crime. "Him ye have taken and by wicked hands have crucified and slain." Acts 2:23. So powerfully does he sustain his startling allegations that his hearers are convinced that they are guilty as charged in the awful indictment. "They were pricked in their hearts." Acts 2:37. The pricking of the flesh causes pain in the flesh. The pricking of the heart produces pain in the heart. Pained by a deep conviction of their sin and guilt they cry out: "Men and brethren, what shall we do?" "Then Peter said unto them, repent." Peter's answer clearly indicates that though they had been convicted of sin, they had not repented. Conviction for sin is an essential preparation for

repentance, but it is not itself repentance.

(2) Repentance is not a mere sorrow for the consequences of sin—a regret that sin will bring adequate punishment to the sinner. A man commits a theft. He is arraigned, tried, convicted and sentenced to serve a term in the state prison. Very naturally he is sorry there is a penitentiary in which he must be punished for the felony he has perpetrated. But it may be that he is still a thief at heart and would steal again if he had the opportunity. He is sorry for the consequences of his wrong and not for the wrong itself. So there are thousands of people who are sorry—noisily and militantly sorry—that there is a hell in which sinners shall be punished for their sins. They have a far deeper sorrow for the penalty of sin than for sin itself. Indeed, they love darkness rather than light. They love sin rather than holiness. Paul speaks of this kind of sorrow. He calls it the sorrow of this world and says it works death. II Cor. 7:10. A criminal may be sorry that there is a prison and yet spend many years in prison. So a sinner may be sorry that there is a hell and yet spend eternity there. It will require a great deal more than sorrow for the penalty of sin to eliminate hell from the universe. "The wages of sin is death." Rom. 6:23. "The wicked shall be turned into hell." Ps. 9:17. "These shall go away into everlasting punishment." Matt. 25:46.

(3) Repentance is not a mere godly sorrow. By godly sorrow, I mean a sorrow toward God. Indeed, the Greek phrase translated "godly sorrow" in our Common Version of the Scriptures, might, with perfect propriety and exact literalness, be translated, sorrow toward God, or, with respect toward God. David gave eloquent expression to godly sorrow when he cried: "Against thee, thee only have I sinned and done this evil in thy sight." Ps. 51:4. In fact David had sinned and sinned grievously against Uriah and the sanctity of the home of this brave and loyal soldier. Of this he seems to have been conscious. The history of his connections with the prophet Nathan and the beautiful parable of the little ewe lamb clearly indicate it. But when he thought of his sin as against God it appeared so much greater than when viewed against man only, in accordance with oriental thought and idiom, he affirmed the greater and denied the less. "Against thee, thee only have I sinned." His sin had brought a cloud over his life and thrown a dark shadow upon his heart. He had sorrow. His sorrow was toward God. The poignancy, the sting of his sorrow was in a large measure due to the fact that he had sinned against God.

I do contend, insistently contend for that sorrow for sin of which mourning is a manifestation. An apostle has said: "Godly sorrow worketh repentance to salvation." II Cor. 7:10. Godly sorrow is not repentance. Godly sorrow is a cause. Repentance is an effect. Repentance follows godly sorrow as a logical sequence. No godly sorrow means no repentance to salvation. He who has not sorrowed and mourned on account of his sins against God is in the gall of bitterness and in the bond of iniquity. No difference who or where he is, he is a lost man. Godly sorrow is an essential preparative to repentance.

(4) Repentance is not a mere reformation of life, or change of conduct. Now, let no one suppose that I object to a reformation of life, or a change of conduct. Such a supposition would be false and unjust. Repentance always gives a new direction to life and a new character to conduct. Jonah preached. The men of Nineveh "repented at the preaching of Jonah." Matt. 12:41. The result and evidence of their repentance are clearly stated. The king and nobles issued a call to the people saying: "Let them turn every one from his evil way and from the violence that is in their hands." The people responded to their call. "And God saw their works, that

they turned from their evil way." Jonah 3:5-10. Their repentance wrought a radical revolution in their lives.

John the Baptist preached and baptized in the wilderness of Judea. He called the people to repentance and baptized those who responded to this appeal. The baptisms which he administered was "the baptism of repentance." It could not be given logically and properly to those who were impenitent. Therefore, "when he saw many of the Pharisees and Sadducees come to his baptism," he rebuked them and declined to administer to them the significant and solemn rite. He demanded of them "fruits worthy of repentance." Matt. 3:1-12; Mark 1:4. He preached a repentance that would bear good fruit by transforming their lives.

The parable of the prodigal son is one of the most marvelously beautiful and instructive portions of inspired literature. A young man with scant respect for parental authority became weary of home with its limitations and monotony. He demanded of his father the portion of goods which he thought he had a right to claim. The father was in a complaint mood and yielded to his son's demand. The young man was impatient. He hastened to get out into the world that he might have more and larger experiences of its life. For many years I have believed that he went into a large and populous city. He was unwise in the selection of his associates. Soon he had wasted his substance in riotous living. Quickly he became the "moneyless man." Then famine came upon the land. He began to feel the pinchings of hunger. In his extremity he sought and found a job. He went to the country to herd swine. It was a humiliating position for a proud young Jew. But no one pitied the hapless stranger. No man gave unto him. He fain would have filled himself with the husks which the swine did eat. He was in great distress. Then he came unto himself. He had lived insanely. Now with recovered sanity he begins to think of father and home. A purpose takes form. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Never was there given a better verbal expression of the elements which enter into repentance. Here we discover sin, conviction for sin, sorrow for sin, and confession of sin without any excuse or plea in palliation. Nor is this all. "I will arise and go to my father and say," etc. There is high resolve. There is virile purpose. The young man resolves and acts. He leaves the hogs. I sometimes say

## Beyond Today

If we could see beyond today

As God can see;  
If all the clouds should roll away,  
The shadows flee,  
O'er present griefs we would not fret,  
Each sorrow we would soon forget,  
For many joys are waiting yet  
For you and me.

If we could know beyond today

As God doth know,  
Why dearest treasures pass away  
And tears must flow;  
And why the darkness leads to light,  
Why dreary paths will soon grow bright;  
Some day life's wrongs will be made right;  
Faith tells us so.

"If we could see, if we could know,"

We often say,  
But God in love a veil doth throw  
Across our way;  
We cannot see what lies before  
And so we cling to Him the more,  
He leads us till this life is o'er  
Trust and obey.

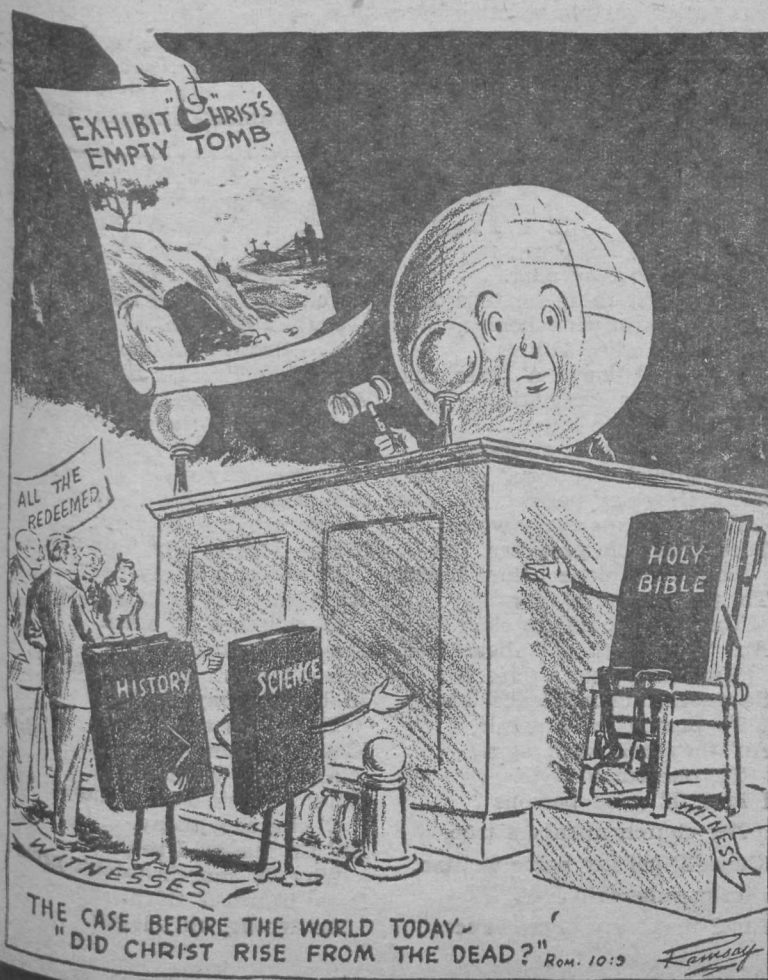
that when a man repents, he always leaves the hogs. This young man's repentance was fruit-bearing. It produced a marked change in his character, his position, his company and his work. This is the rule. True repentance is followed by a reformation of life, a change of conduct. Repentance is followed by turning from wicked ways. "Repent and turn from your idols." Ezek. 14:6. "Repent and turn from all your transgressions." Ezek. 18:30. "Repent and turn to God." Acts 26:20. "Repent and do the first works." Rev. 2:5. But repentance is more than a change of conduct. This can be made plain by an illustration. A man becomes addicted to the use of intoxicants. He becomes a drunkard. But he has his sober moments. In these moments he begins a course of self-inspection. He discovers that he is wasting his substance, wrecking his mental and physical manhood, beggaring and disgracing his family. For reasons like these he turns from his life of inebriety. There is a reformation, a change of conduct. But from the like of this man as his history has been given, some of the essential experiences which precede repentance are absent. He has had no conviction for sin as against God and therefore no sorrow for sin as against God. He has had no thought of God. Respect for self and family has wrought a reformation. There may be a reformation without thought of God. But there cannot be a true and genuine repentance without thought of God. There may be a reformation without repentance toward God. Repentance is not repentance. It is the fruit of repentance.

(5) Repentance is not penance. It is not a punishment self-inflicted or imposed by pope or Romish priest. Punishment is no part of the meaning of the word repentance as used in the New Testament. The same remark applies to *metanoia*, the Greek word of which repentance is the translation. On the contrary, repentance is an exercise of the mind which is part of the process by which, according to the divine plan, men escape merited punishment.

Sleeping upon a hard bed, or upon a harder floor, is not repentance. Wearing a coarse, rough and irritating garment next to one's body is not repentance. The giving of money, no difference how large the sum given; no difference how worthy the cause to which the donation is made, is not repentance. A thousand and physical acts, however laudable, are not repentance. Of

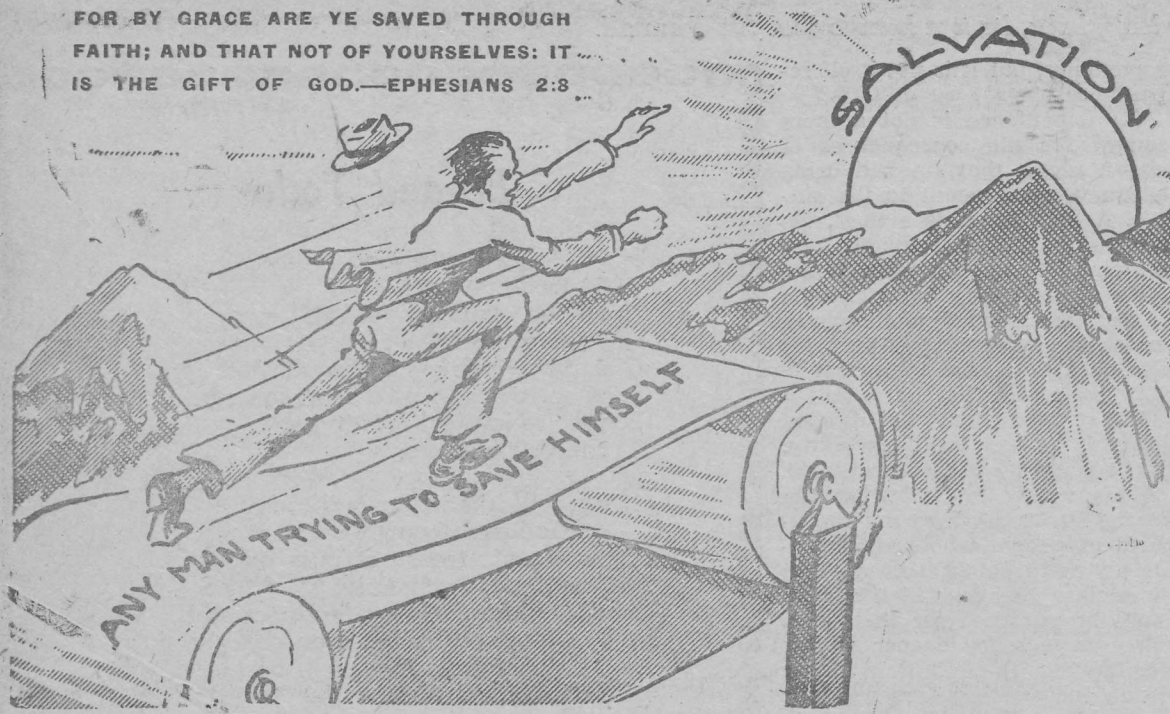
(Continued on page four)

## Christ Lives Today





FOR BY GRACE ARE YE SAVED THROUGH  
FAITH; AND THAT NOT OF YOURSELVES: IT  
IS THE GIFT OF GOD.—EPHESIANS 2:8



## Repentance

(Continued from page three)  
course, a physical act is not repentance. A man repents. Good deeds follow. Repentance is the tree. A reformed life is the fruit. In our studies up to this point, we have discovered what repentance is not. Our labor has not been in vain. Much rubbish has been removed. Now our question returns. What is repentance? In our effort to learn what repentance is not, facts have been disclosed which indicate what repentance is. But we deem it proper and important to answer the question affirmatively. If I were asked to define repentance in a single word, I would say:

**Purpose.** Already we have discovered that repentance follows and is resultant from godly sorrow. "Godly sorrow worketh repentance." It precedes reformation of life, or "fruit worthy of repentance." Between godly sorrow and reformation of life there is room for only one thing — a purpose to turn from a life of sin for a better life.

But it will be better to answer the question more broadly. A great English theologian defined repentance as "sins perceived, sins abhorred, and sins abandoned." As a broad, general definition, I like it well. One who repents realizes that he is a sinner. He realizes that sin is exceedingly sinful. He abhors his sins and himself on account of his sins. He turns away from his old life of sin with loathing and disgust. "Sins perceived, sins abhorred and sins abandoned." I believe it was Greenfield, the great lexicographer of New Testament Greek, who defined repentance as involving "a change in one's thinking and feeling and acting." As a general definition I like it well. One who repents thinks differently with reference to sin and holiness and God. He feels differently with reference to sin and holiness and God. He acts differently with reference to sin and holiness with God.

The Greek verb translated "to repent," in the text of the hour, means to change one's mind or purpose. The noun form of the same word means a change of one's mind or purpose. This change is internal and always for the better. One who repents has a new and better purpose. Out of this, logically and inevitably comes a new and better life. The Holy Spirit convicts a man of sin. He is painfully conscious that, no difference what may be true of others, he is a sinner. He has transgressed the law of God, and therefore is guilty before God. In view of the defiant audacity of his depravity, the atrocious turpitude of his sins, he has godly sorrow. As a result of his deep sorrow, a new purpose comes and becomes regnant in his soul. This new and dominant purpose finds

expression in a new and better life.

"God commands all men everywhere to repent." Every command given by the Lord is reasonable. But no command is more reasonable than that which requires repentance. If I wantonly offend my fellowman, every element of correct manhood demands that I go to him, confess my fault, crave forgiveness and promise amendment. This may be hard to do, but it is right. If it be right for me to go thus to the creature, it must be superlatively right for me to go in penitence before my Creator against whom I have sinned. "All have sinned." Therefore, "all men everywhere" are required to repent.

"God is love." O, the effulgence of his love, O, the goodness of His love. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." His love provided and now offers salvation to the lost. Indeed, "every good gift and every perfect gift is from above, and cometh down from the Father of lights." O, the force of the appeal made by the goodness of divine love. "Despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repent?" Rom. 2:4. God calls men to repentance by ways and means that are different. Sometimes He calls by His severer providences. Years ago I followed a little confined form to the cemetery at Mayfield, Ky. We came to a little open grave. Into that little grave we let down that little confined form. The little grave was filled. A little mound was made. The father of the child stood near me, leaning upon my shoulder. Others began to move away. The father lingered. He was reluctant to leave the little cold bed in which slept the child he loved. Convulsed with an agony of grief, he cried, "Oh, Brother Pettie, shall I see my babe again?" I

threw my arms about him, drew him to my breast and answered: "Jerry, you may. It is your privilege to give your heart and life to God and meet your babe high up in Heaven and close by the throne." God had given to a little grave a voice, and by it was calling a strong and godless man to repentance.

My hearer, it may be that God has called thus to you. I have my graves. You have yours. Once you stood by a new grave. Was it the grave of father or mother? Was it the grave of the husband or wife of your youth? Was it a little grave, the grave of the child that came and nestled in your arms for a brief while; the child, the pressure of whose soft chubby arms you still feel about your neck? As you stood by that grave you had strange thoughts and feelings. Didn't you? God was then calling you to repentance by means of an afflictive providence. You refused to make an adequate response. Now, we are in the house of God. There are no tokens of divine displeasure about us. Everywhere are tokens of divine love, mercy and goodness. O, if you would not yield when God called in the thunder-tones of His pain-inflicting providences, listen, hear and give a sufficient response as in this hour He calls in the sweet and tender accents of His love and goodness. May the goodness of God lead you to repentance.

Have you repentance toward God? God commands it. Without it you shall perish. Have you repentance? If so, you have taken a long stride toward salvation and eternal life. Repentance is unto life, and unto salvation. But, important as repentance is, it does not complete the process by which men are saved. One must have faith. One must believe in the Lord Jesus Christ. "Repent ye, and believe the gospel." Mark 1:15. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ,"

Acts 20:21. According to the New Testament order, faith follows repentance. But it is not until men believe in Christ that they are saved. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. But in the moment in which men believe in Christ, they have pardon and everlasting life. "He that believeth on Him is not condemned." John 3:18. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. If you have repentance toward God, now believe in Jesus, trust in Him as your present personal and all-sufficient Saviour and you are saved.

## Resurrection

(Continued from page one)  
tween themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." According to Revelation 21:8, the fearful and unbelieving will have their part in the lake which burneth with fire and brimstone, which is the second death, as well as the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars.

God has declared, and His Word cannot be broken, "Be sure your sin will find you out" (Num. 32:23); and again, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). A man's sin will find him out in his present body, or in the bodies of his children, or in his own resurrection body, unless he is saved from his sin by the grace of God and the blood of Christ. A man will also reap what he sows in this life or in the life to come. Every word of God will have its literal fulfilment. For that reason, the resurrection bodies of the unsaved will show the marks of sin forever.

### Bodies Of Abhorrence

Some indication of the awful condition of the wicked dead is found in Isaiah 66:23, 24, where the Lord declares that all flesh shall worship before Him; "and they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." In Daniel 12:2, it is stated that some shall awake out of the dust of the earth "to shame and everlasting contempt" (abhorrence, margin). The body is often likened unto a vessel, an earthen vessel, and in Romans 9:21, God is likened unto the potter who has power out of the same lump of clay to make "one vessel unto honour, and another unto dishonour."

In harmony with these Old

Testament quotations, the Lord Jesus said, as recorded in Mark 9:43-48, R. V.—"And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell (Gehenna), into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell (Gehenna). And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell (Gehenna), where their worm dieth not, and the fire is not quenched."

In this passage, the Lord makes it clear that it is far better to be maimed in this life, if necessary, than to have a sound body for a few years and then have it cast into Hell (Gehenna), "where their worm dieth not, and the fire is not quenched." In Matthew 5:29, 30, He said, "It is profitable for thee that one of thy members be cast into hell" (Gehenna).

### The Resurrection Body Cast Into Hell

It cannot be the natural or mortal body that is mentioned in these statements, because the mortal body does not go to Hell (Gehenna) upon death; it goes to the grave and there sees corruption. It is the resurrection body that is cast into hell (Gehenna). The Greek word "Gehenna" translated "Hell" is not the same as the word "hades," which is the place of departed spirits; nor is it the "grave," which is the place of dead bodies; but it is the "lake of fire" mentioned in Revelation 20:10, 14, 15, the final abode of the wicked. When the wicked dead are cast into that awful place in their resurrection bodies, they will find the Devil, the beast, and the false prophet already there. It is also called the second death, not annihilation, but an awful state of being from where there is no escape forever.

Since everyone is to "receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10; Rom. 2:6), the judgement of God against man will be manifested in his resurrection body. This gives some idea of what the resurrection body of the wicked will be like. It will give expression to the sinful life and character within, and in it every unsaved man will reap what he has sown.

While a detailed description of the resurrection bodies of the wicked is not given, yet the fact that they will be raised from the dead is emphasized in several passages. In John 5:25-29, the declaration of Jesus Christ is recorded: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." These are those who are

(Continued on page five)

## SOME CHURCHES OF THIS DAY

Church members ar' funny,  
(Don't tell me they ain't),  
From sinful backslider  
To holiest saint.  
They'll hire 'em a parson  
An' all go to ch'ch  
To hear th' great preacher  
They've heard of so much;  
An' they git mighty happy  
An' like 'im a while,  
But soon turn 'em off,  
'Cause he's out o' th' style;  
Then hire 'em another  
An' like 'im right well,  
'Cause he shakes hands so friendly  
An' jokes he will tell  
It's "Dear Brother Eatman,  
Your sermon was fine;  
It suits us exactly,  
Your gift is divine."  
But greeting soon changes  
To secret side chat,  
'Cause he's told 'em o' missions,  
An' they didn't like that.  
At the next deacon meeting,  
After Prayer Meeting hour,

They talk of a preacher  
More mighty in power.  
So they pick a good deacon  
Who feels like he can't  
To tell their dear parson  
Th' folks' complaint.  
An' those very same deacons  
Appear in surprise  
When th' preacher's a-standin'  
With tears in 'is eyes,  
A-tellin' o' somewhere  
He's been called to go—  
Then it's right after service,  
"We'll all miss you so?"  
Well, th' next parson brother  
Is a dear Mr. Ray,  
A square, honest fellow,  
An' he jest wants 'is pay.  
But th' members look sour  
When collection times come  
'Cause they can't spare th'  
money,  
An' they feel mighty glum.  
So they swap th' good brother,  
At the next fiscal year,  
For one less expensive

Who lives very near.  
But th' first thing he tells 'em,  
When 'is mission begins,  
Is of all o' their failin's,  
'Cause he knows o' their sins.  
He speaks in emphatic,  
High, audible tones,  
An' drowns by 'is stresses  
Th' grouch members' groans.  
His gestures ar' perfect,  
For he means every word—  
Such a terrible preacher  
They have none before heard.  
Th' pews soon ar' vacant,  
'Cause back-sliders skat,  
An' th' rest git downheartened,  
With th' parson's pure flat.  
So another church calls 'im  
To preach for a while,  
An' they call back agin  
Th' one out o' style.  
I love th' good parsons  
An' church members true,  
'Cause I got my name written  
In membership too.  
An' I make my own chances

An' go, when I can,  
To church, glad to listen  
To any ol' man.  
I like Brother Eatman  
An' like Brother Ray  
An' all o' th' rest,  
An' I try to help pay.  
What I feel like I'm able  
I cheerfully give  
An' keep on a-livin'  
Life other folks live;  
'Cause I carry my 'ligion  
Down deep in my heart,  
An' that's where th' sources  
O' churches all start.  
I'm not egotistic—  
Don't mean it that way—  
In bringin' myself in  
Th' things that I say,  
'Cause I know my own feelin's  
An' I jest want to say  
What I think o' conditions  
O' churches today.  
An' th' reason, I see,  
Why th' churches don't grow  
Is th' hearts o' th' members  
Ar' wrong, ain't it so?



## Resurrection

(Continued from page four)

saved during this age. But afterwards comes the resurrection of the bodies of both the saved and the unsaved, for He continues: "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These last are the wicked dead, and they are to have resurrection bodies.

Before Felix, the apostle Paul declared that he believed "all things which are written in the law and in the prophets... that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). It was because of this belief that he was called into question (v. 21); but he emphasized the resurrection of the wicked dead as well as the resurrection of the righteous dead.

### The Order Of The Resurrections

In the great resurrection chapter (1 Cor. 15:21-28), the apostle declares that "since by man came death, by man came also the resurrection of the dead." Just as sin entered through one man (Adam) and the judgment of death came upon all men (Rom. 5:12), so Christ by one act of obedience tasted death for all men on Calvary's cross in order that all men shall be raised from the dead. "For as in Adam all die, even so in Christ shall all be made alive," i. e., their bodies shall be raised from the graves. It does not say that all shall be saved from sin or the wrath to come.

But notice the order of these resurrections: (1) Christ the firstfruits; (2) they that are Christ's at His coming (the first resurrection); (3) then cometh the end, when the rest of the dead are raised and final judgments are rendered; (4) then all things shall be subdued unto Christ; and finally, (5) Christ shall deliver up the kingdom to God, the Father.

These end-time events are further emphasized in the twentieth chapter of Revelation. In this vision of the "things which must shortly come to pass," it is revealed to the apostle John that just before the reign of Christ on this earth for a thousand years in power and glory, the tribulation saints, as well as the Old and New Testament saints, are raised from the dead and given their resurrection bodies; but it is definitely declared that "the rest of the dead lived not until the thousand years should be finished" (Rev. 20:5, R.V.). This is a clear declaration that the wicked dead are not raised until after the millennial reign of Christ, but that they will be raised at that

## The Revival Of Conscience In The Practice Of Religion

When one who is conscientious looks into the world of affairs his heart sinks within him. Sin meets his investigation at every point. In spite of his effort to be optimistic, he will give weight to the prophecy of the clear-

time.

At the end of the thousand years, the Devil is loosed for a season and again deceives the nations of earth; but his time is short and he is soon cast into the lake of fire and brimstone, where the beast and false prophet were cast at the beginning of the millennium. Then comes the final judgment of the wicked dead, for John writes: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

### The Wicked Stand Before God

Who are these dead, and how do they stand before God? They are those who are spiritually dead — "dead in trespasses and sins" — who never received the gift of eternal life in Christ, because they refused to receive Him. But although dead they are standing before God, which shows they are physically alive in their resurrection bodies. In these bodies of abhorrence, showing the defilement of sin, they "stand before God"; and they are "judged out of the things which were written in the books, according to their works." From every part of the earth the bodies of the wicked dead are raised and stand before God — from the sea and from the graves. Hades, the place of departed spirits, gives up the dead in it, so that the spirits of the wicked dead and their resurrection bodies are reunited. In these bodies they plainly show their evil, corrupt, and sinful characters, as they "stand before God." Death and hell are cast into the lake of fire which is the second death; "and whosoever was not found written in the book of life was cast into the lake of fire." This is the final resurrection of human bodies, and the end of human history.

### Flee From The Wrath To Come

In closing, let me beseech every unsaved reader to flee from the wrath to come. "Our God is a consuming fire." He hates sin, and the man who dies in his sin will live in sin forever in a resurrection body "in which the worm dieth not and the fire is not quenched." Let me earnestly beseech every sinner to seek the Lord while He

headed J. B. Gambrell, made just before his going, "We are on the eve of the greatest apostasy in four hundred years." How can a conscientious man live, is a question far from being out of place. Shall a man kill his conscience, and go with the crowd, or guard it, and be by himself, or with the few?

In the political world a man of conscience is hard pressed, especially if he is running for office. The impression is made, and the word goes around, that an honest man cannot get in office; even though the candidates may be all, or quite all, church members. What become of their consciences? Alas! Alas!

Turning to the business world do our minds get relief? No. Verily. The heart grows sick, when it beholds the treachery, lying, scheming, dishonesty, and rottenness, practiced by so many, to land the almighty dollar without honest labor. Idleness, too, seems

may be found, and call upon Him while He is near (Isa. 55:6).

On the other hand, let every Christian who realizes the terror of the Lord, beseech men with tears to be reconciled to God. The time is short; men are dying without God, without Christ, and without hope; Jesus is coming! Let us endeavor by all means to save some in the short time that remains. "On some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 22, 23).

"When this passing world is done,  
When has sunk yon glowing sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then, dear Lord, shall I fully know,  
Not till then, how much I owe.

When I stand before the throne,  
Dressed in beauty not my own;  
When I see Thee as thou art,  
Love Thee with unswerving heart,  
Then, dear Lord, shall I fully know,  
Not till then, how much I owe.

When I hear the wicked call  
On the rocks and hills to fall,  
When I see them start and shrink  
On the fiery deluge brink,  
Then, dear Lord, shall I fully know,  
Not till then, how much I owe."

—The Evangel

## A Christian's Testimony

Not half the storms that threaten me  
E'er broke upon my head.  
Not half the pains I've waited for  
E'er reached me or my bed.  
Not half the clouds that drifted by  
Have overshadowed me—  
Not half the dangers ever came  
I fancied I could see.

Dear Heavenly Father, hold my hand  
Each moment lest I fall.  
Thine is the power to keep—my part  
To let Thee, that is all.  
I dare not take one step alone,  
And, oh, how sweet it is to know  
Thy loving, mighty, tender clasp  
Will never let me go.

to be the order of the day, and that in the face of the fact that God's commandment is as strong in compelling six days' work as it is in compelling one day's rest. If the rising generation were forced to work six days in the week, they would cry out with Cain, "My punishment is greater than I can bear." A revival of conscience as to work and business methods is badly needed.

Does a sight of the social world give the needed relief? Here again we are met with disappointment. Idleness, lack of parental discipline, moviedom, indecent dress, games, light-headedness, and light-heartedness, going and coming, are all too often the order of the day. These have had such a seared effect on the consciences of the young, that it is more difficult to reach them with the pure Gospel than formerly. Nothing but a formal religion, which does not disturb the conscience, seems to appeal to them; and the sad thing about it is, the girls, it is said, are harder to reach with the Gospel now than the boys. May I add here, that the familiarity of our age, and the efforts of some teachers and others to erase the natural timidity and consequent modesty of our youth by forcing them to appear too much in public, have gone very far in helping to bring about the brassy faces, which have greatly supplanted the modest, blushing ones. That God-given timidity and modesty, native to our youth, which their Creator meant to be their wall of defense in the hour of temptation, which is sure to come to most all of them, are now too quickly snatched away from them, with consequences so well known I need not dwell on them here.

So much from a general and moral standpoint. Surely from this point of view a revival of conscience is sadly needed.

But I am concerned more particularly about this revival of conscience from the standpoint of pure, practical and doctrinal religion. I make only three points among the many possible ones.

1. *Church Discipline.* Corrective discipline is almost a lost art. What is it that men can't do now and escape the rod of church discipline, if they pay liberally into the church treasury? Name it, and don't all speak at once. I know and have known of churches that have harbored swearing, lying, swindling, forging, drunkenness, adultery and heresy, and still sing, "Jesus keep me near the cross." Ah, the pitiful worship we put up sometimes toward our thrice holy God. No wonder He does not accept it, and bless the worshippers! "We are puffed up, we have not mourned," and on we go with our formal stuff that God despises. A pastor of many years' experience, and among very prominent churches, told me once that he had quit urging church discipline, on the ground that no church now would turn out a man who wore a broadcloth coat. There is more truth than poetry in his reason. Oh how we live, as the old folk used to say, at a poor dying rate! Surely, the

above is sufficient to convince all that a revival of conscience in regard to church discipline is badly needed. Church members should live better lives, and churches should, by all means, keep a purer house. The results would be, more light on the hill, more life, more of God's favor, more blessings, more spirituality, and much less trouble.

2. *Evangelism.* Wait. Do you mean to say that evangelists who are supposed to be our most spiritual leaders, need a revival of conscience? What do you mean? My answer is, I get but little pleasure in making the indictment I am compelled by the truth to make. I take off my hat to the true, conscientious, spiritual evangelist. May his tribe increase, but, sad to say, they are not all of that type. I know this is severe, but let us have the truth. Do you think an evangelist has his conscience in good standing before God when he writes to a pastor, intimating that he wants to help him in a meeting, saying, "If you get me to help in your meeting 'I will guarantee' one hundred additions to your church? Or this other, who writes, unsolicited by the pastor: 'If you will get me I'm sure your membership will about double as a result of the meeting. Imagine Paul saying that if you think you can stand it. And these are two of our great, not small potato, evangelists. I am sure that in these two there is a lack of humility, modesty, conscience and a proper sense of responsibility. Moreover, there is a strong public sentiment in favor of the charge, that too many of our evangelists, to save their reputation or for filthy lucre, have become mere nose-counters. If this charge is true, then we can well account for their further faults of sensational preaching, letting down the bars for church membership and using wrong methods to get sinners to 'confess Christ.' O, the responsibility of the evangelist, standing between the living and the dead, as a mouthpiece for God, with a message fraught with eternal interests, with the terrible possibility of leading a soul in the wrong way staring him in the face, and the thought that a multitude may meet him yonder at the Judgment, and amid its thunderings and God's wrath, curse him for their fate! How humble, devoted, and conscientious he should be, words can never express.

3. *Doctrine.* A revival of conscience regarding doctrine on the part of both churches and preacher is sorely needed. This is but another way of saying we need a deeper appreciation of all God says in His Book. Non-essentials are not known in the Bible. The value estimate that Christ places on His Word, however great or small it may appear unto us, is this: "Heaven and earth shall pass away, but my word shall

(Continued on page eight)

AND CONCERNING  
THE TITHE OF THE HERD,  
OR THE FLOCK,  
EVEN OF WHATSOEVER  
PASS UNDER THE ROD,  
THE TENTH  
I SHALL BE HOLY UNTO  
THE LORD

LEV. 27:32.





He who brings in the Holy Spirit as his resource has already won the victory.

# Education Department

## TRI-STATE BAPTIST BIBLE COLLEGE

JAMES H. SIMS, President

### FACULTY

T. P. SIMMONS

Z. E. CLARK



EVANSVILLE, INDIANA

### DEDICATED TO

The Training of Christian Workers  
The Winning of Lost Souls to Christ  
The Spread of the Truth of God's Word  
The Edification of New Testament Churches

## TBBC Opened Its Second Semester On February 15

Second semester classes opened on February 15 for the day students and on February 16 for the night students. Enrollments will still be taken up through March 1. New students are still coming in for the night school and it appears that we may gain a few over our combined enrollment of 43 for last semester. Some of the day students have had to drop out for financial and other reasons. Please pray for them that they may be able to return to the classes before March 1.

Perhaps it would be best to explain what is meant by financial reasons. No student has ever had to leave Tri-State because of not being able to pay his tuition or fees. If a student can afford to pay we appreciate it. If he cannot, we do not consider him as being in debt to the school. Financial reasons do not include inability to pay the school anything, because the school does not "charge" fees—the tuition is more in the form of a free-will offering from those who are able and desire to pay it.

An example will explain. One of our most outstanding day students is pastor of a church over 20 miles from Evansville. His home is approximately 40 miles from Evansville. The expense of maintaining his car and driving that distance of 40 miles every day is a heavy burden. Then he has given up his garage business to be able to attend day classes. His church is growing but is still too small to pay him enough salary to keep him in school and meet the expenses of his family. Therefore, he has had to drop out and take part time work in an effort to catch up on his expenses to the point where he can return to school. Other similar cases could be cited. There is a way that men like this can be helped.

Any gift marked "Student Aid" will be used to help worthy and promising students stay in their classes for the full course. Investment can be made in a young preacher's life by making an offering for "Student Aid" and sending it to the treasurer of the school.

We are praying that through the means of THE BAPTIST EXAMINER, the pages of which

have been so graciously opened to us by Brother Gilpin, many will be influenced to enroll for this second semester of the year 1953-1954. Write for an application blank, or come to see us before March 1. If you are interested in helping a student stay in school, send an offering as God leads you today.

## When Can Anyone Say That He Is An Educated Man?



By JAMES H. SIMS

Some think that a man must attend some formal course of study in a college or university and receive a degree in order to be educated. However, we believe that many a man who never saw the inside of a college or seminary is well educated, while many who have several doctor's degrees to tack behind their names are not really educated. Therefore, we were pleased to read the opinion of Socrates, the Greek philosopher who lived about 400 years before Christ. He said:

"Whom, then, do I call educated. First, those who manage well the circumstances which they encounter day by day and who possess a judgment which is accurate in meeting occasions as they arise, and who rarely miss the expedient course of action. Next, those who are decent and honorable in their intercourse with all men, bearing easily and good naturedly what is unpleasant or offensive in others, and being themselves as agreeable and reasonable to their associates as is humanly possible to be. Furthermore, those

Here is a picture of the platform on which some of God's great preachers will stand and the pulpit from which they will proclaim the Word of God in the Bible conference at Tri-State Baptist Bible College, April 12-15. Imagine these men in the picture and yourself listening to their preaching, and you'll start making your plans to be here.

D. B. Estep, pastor of Calvary Baptist church, Covington, Kentucky. For over 25 years, Brother Eastep has stood true to the faith once delivered and has built a great church and a world-wide ministry of the written Word. He will feed us and inspire us with the things of God.

H. H. Overbey, pastor of Canfield Avenue Baptist Church, Detroit, Michigan. Brother Overbey carries on a teaching ministry in his church that surpasses anything we know of. His people know the Book because he has taught them. In addition to the work of his great church, he has led in the work of Baptist Faith Missions, giving himself and his means unstintingly to this soundest of all Baptist Mission Boards. Those who have heard him know that he will give us fresh and living expositions of the holy Scriptures.

Jacob Gartenhaus, president of the International Board of Jewish Missions. Brother Gartenhaus has

who hold their pleasures always under control and are not unduly overcome by their misfortunes, bearing up under them bravely and in a manner worthy of our common nature. Finally and most important of all, those who are not spoiled by their successes, and do not desert their true selves but hold their ground steadfastly as wise and sober minded men, rejoicing no more in the good things that have come to them by chance, than in those which through their own nature and intelligence are theirs since birth. Those who have a character which is in accord not with one of these things but with all of them, these I maintain are educated and whole men possessed of all the virtues of a man."

It is our conviction that the kind of man described above can best be produced in a Bible school where he can daily saturate himself in the ethical and moral teachings of God as given in the Bible. Socrates did not know of Christ and so did not include the spiritual element which is the most important of all. A saved man, possessed of the indwelling Holy Spirit, with an open Bible before him should certainly become the kind of man described by Socrates as an educated man even if he never pursued any formal course of study nor ever received any degree. Whether in our school, however, an individual should seek to be a real man before he tries to be a preacher. "Quit you like men," said the Apostle Paul, "Be strong." (I Cor. 16:13).



a moving message for these last days in which we look for the return of our Lord. There is no one better qualified to tell us what is going on in Israel as the wheels of fulfilled prophecy roll on faster and faster in that miracle land. Brother Gartenhaus is outstanding in his field and has been known for many years as a sound and sincere Baptist missionary to the Jews. He will bring a real challenge to our hearts.

James B. Weigant, missionary to the Arkansas Ozarks under the authority of Temple Baptist Church, will be present to speak on his missionary experiences and bring a message on "Why I Am A Baptist And Not A Presbyterian." He and his faithful wife and family have undergone severe privations since he sold his home, left his job and answered the call of God to Arkansas. We rejoice with them that souls have been saved and a mission station

is growing. Other speakers which are invited to preach to us during the days of the conference are:

Pastor Eugene Clark, Base Line, Michigan.  
Pastor Wilburn Johnson, Wicks, Kentucky.  
Pastor Elton Wilson, Grace, Kentucky.  
Pastor Harry Hille, Dearborn, Michigan.  
Pastor John R. Gilpin, Russell, Kentucky.  
Pastor Harvey Ayres, Lancaster, Kentucky.

We regret very much that because of unforeseen developments in the health and schedule of Roy Mason that he will not be able to be present for the conference. He writes that he would as soon be here with us than anywhere on earth but under the circumstances it would not be a part of wisdom for him to come. (Continued on page eight)

### FINANCIAL RECEIPTS FOR JANUARY

Friends in Port Norris, N. J. (Through First Baptist Church, Russell, Kentucky)	\$3,500.00
First Baptist Church, Russell, Kentucky (For Bro. Simmons)	175.00
Canfield Avenue Baptist Church, Detroit, Michigan	25.00
New Hope Baptist Church, Dearborn, Michigan (For Bro. Clark)	26.75
Elder Norman Judge, Grayville, Illinois	25.00
Temple Baptist Church, Evansville, Indiana	40.00
<b>TOTAL</b>	<b>3,791.75</b>

### "THANKS BE TO GOD"

We thank the Lord for the wonderful way that He led His people to give for the work of our school this month. We are especially happy about the gracious amount from our friends in New Jersey. This gift has made it possible to catch up on all the small bills we had "let go" in order to pay our teachers. We were behind with Brother Clark's salary and the good offerings for January made it possible to clear that up. Remember that our teachers are here on faith that God will supply their needs. Pray for them and support them as God leads you.

Send offerings to:

KENNETH V. MINNIS, Treasurer  
Tri-State Baptist Bible College  
2007 West Franklin Street  
Evansville, Indiana

### THE BAPTIST EXAMINER

PAGE SIX

MARCH 6, 1954

### THE HUNTER FAMILY — OUR MISSIONARIES



In the last edition of the school page, we gave a brief biographical sketch of Brother Carroll W. Hunter and told about his family. Here is a picture of them taken at the Temple Baptist Church in Evansville, where Bro. Hunter was ordained to the gospel ministry. Pray for these fine people as they go to join the Lewises in Iquitos, Peru.



## "An Exposition Of Ezekiel"

(Continued from page two)  
Hell. God doesn't speak in vain. Listen, sinner friend, again:  
"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—Jn. 3:18.  
Brother, God doesn't say "maybe." God doesn't speak in vain. Sinner friend, that's God's message to you this morning and He means exactly what He says. Either believe on Him or go to hell.

### IV

I wish you'd notice what God says in the 14th verse.  
"So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblah, in all their habitations: and they shall know that I am the Lord."  
Already, in this chapter God had said that He was going to bring punishment upon Judah, to destroy their altars, their idols, some of them were to go into captivity, some of them were going to die by the sword and some of them were going to die by the famine when the city was besieged. Now He says "I'm going to stretch out my hand upon you."  
I've been very much interested to notice the acts that are attributed to God's hand, or to God's finger, or to God's arm. I've been very much interested in noticing what God says he'll do with His finger, what God says He'll do with His hand, or what God says He'll do with His arm. He says "I'm going to stretch out my hand upon them." Now, let's just see what He says elsewhere about the use of His hand. Take, for example:  
"So they sent and gathered together all the lords of the philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the HAND of God was very heavy there."—I Sam. 5:11.

Now, what does it mean. Israel had sinned in taking the ark of God into battle. That ark, which had been symbolic of God's presence times. They looked at that ark, and concluded that it was Israel's truth. They didn't recognize the ark was merely a symbol of Israel's God. They looked upon it as the genuine God, itself. The Philistines made merry over the ark that they had captured Israel's God, and immediately they took what they thought was Israel's God into the House of Dagon and put this God before their own God, Dagon. When they went into their temple the next day, old Dagon had fallen off his pedestal on his face. That was a strange way for a God to act. They concluded that their own God had gotten knocked off, so they picked him up. Man picked up his own God, and set him back on his pedestal. The next morning when they went out, they found that old Dagon had fallen off the pedestal and had broken himself to pieces. They decided, at once, then that their God was not as powerful as the God of Israel, since their God was falling down in obedience before the God of Israel. Then, it was, that they

moved this ark which was symbolic of God's presence. They moved it elsewhere and mice overran the country. The Word of God said they moved it elsewhere and they were smitten with hemorrhoids. Everywhere they moved this ark which was symbolic of God's presence, some calamity would fall upon the people of the Philistines. If the men did not become sick, their country would be overrun with mice or their country was destroyed. Something happened in every instance until finally the Philistine lords and nobles came together in a form of a brain trust to talk the matter over, and they decided they had to send the ark back home because the Hand of God was heavy here. Oh, let me tell you, beloved, God's hand can be a mighty heavy hand sometimes. Sometimes in your life, the hand of God may seem mighty heavy unto you.

Well, let's notice again.  
"Have pity upon me, have pity upon me, O my friends; for the HAND of God hath touched me."  
—Job 19:21.

Here's a man who has lost all his material possessions, whose sheep had been burned up by fire, whose camels and cattle had been carried away by the Chaldeans and Sabeans, his family had all died as result of a cyclone, his wife had turned her back upon him, his friends sat in his presence and said, "It's because you're a great sinner that all this has happened to you." And as they sat in his presence, Job says, "Have pity, oh, have pity upon me, oh ye my friends, for the hand of God has touched me." One material disaster after another had come into his life until finally he'd been smitten with a plague of boils from the crown of his head to the sole of his feet. Job for months, passed through one suffering and one sorrow after another, as this plague of boils worked within his body. Job says to those, who pretended to be his friends, "Have pity upon me, for the hand of God has touched me." Brethren, does God ever touch you with His hand? Maybe it would be a much wiser question if I were to turn it around and ask, how often has the hand of God touched you? For surely as the hand of God rested upon Job, the hand of God has rested heavily upon us.

"Who hath measured the waters in the hollow of his HAND, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"  
—Is. 40:22

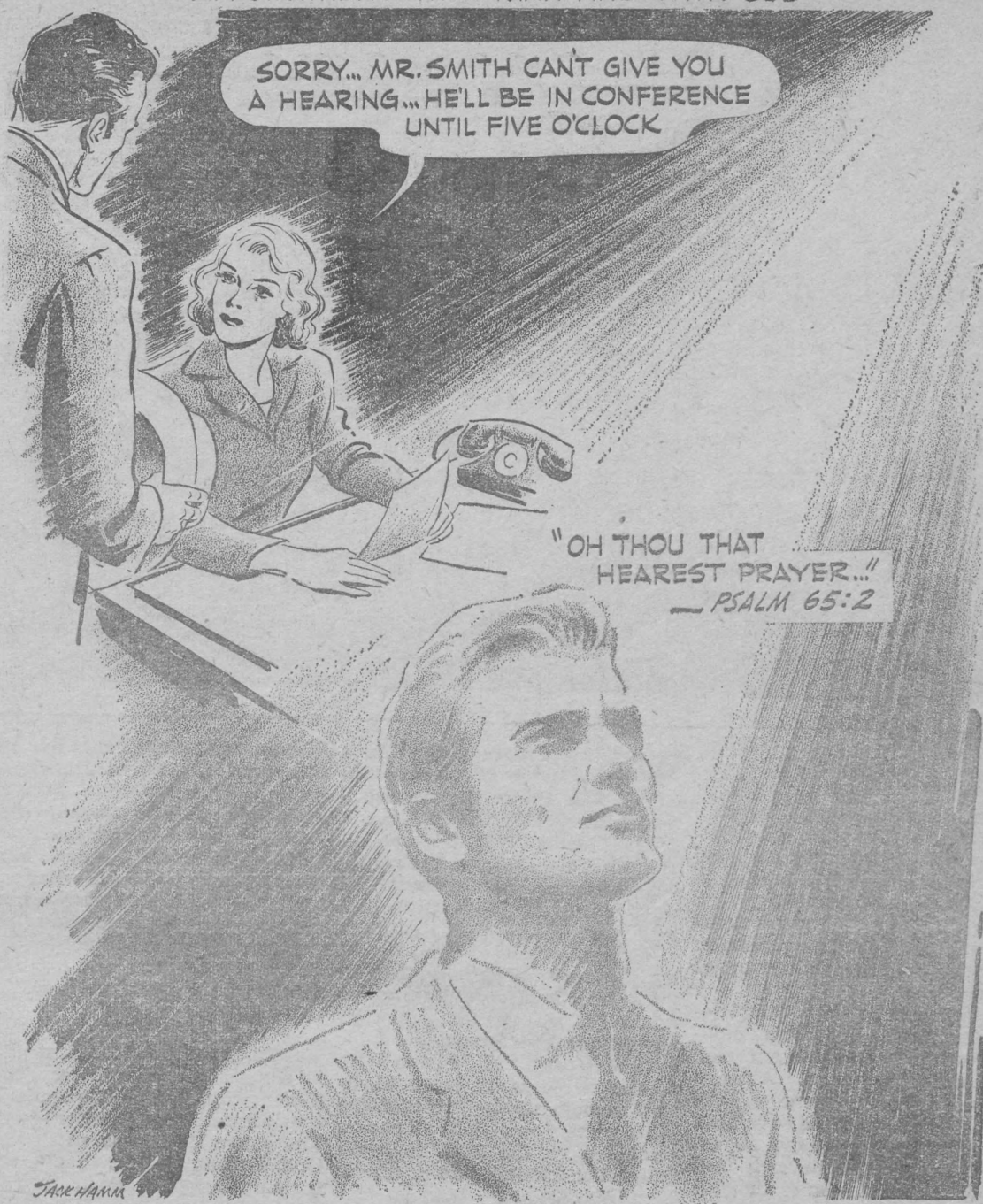
Brethren, what does it say about God. His hand is large enough to hold the waters of the earth in the hollow thereof. Sometimes the Ohio River goes on a rampage and you and I can't control it. We even build flood walls and flood gates, but still have a hard time controlling the Ohio River. Just one little river, while God can hold and control all the waters of the world in His hand. Oh, brother, sister, it's wonderful to know about the power of God's hand. God said to these Jews in the day of Ezekiel, He was going to bring punishment upon them. He was going to stretch out His hand upon them. It's bad for a man to be struck with a man's hand. It's bad for an individual to even be struck by the palm of another man's hand. But to think, a man whose hand is big enough to hold all the waters of the land, therein, says I'm going to stretch out my hand upon you. O, Israel.

Well, let's notice another:

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his HAND, or say unto him, What doest thou?"  
—Dan. 4:35.

Do you want to know how big you are this morning, or maybe I should say, how little you are? Do you want to know how insignificant you are? All the inhabitants of this earth and the army of Heaven put together can't stop the hand of God. Let's just think,

## APPOINTMENT WITH MAN AND WITH GOD



brethren, how puny we are this morning, how insignificant—and yet how mighty and omnipotent is our God. Our God is so great that all mankind and all the armies of Heaven together can't stop the hand of God. Listen, beloved, if you're a child of God this morning you ought to seek to be in God's will everyday. Brother, it's a fearful thing for a man to fight against the hand of God, a hand which all the inhabitants of this earth and all of Heaven can't withstand. Listen sinner friend, if I were you, I'd stop and consider this seriously now. If all the armies of Heaven and if all the inhabitants of mankind can't stop God's hand, I certainly wouldn't want to get into the hand of God for God to hurl me into a devil's hell.

Well, let's notice what is said about the hand of God:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my HAND. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's HAND."—John 10:28,29.

Where are you this morning, brother? If you're God's child, I ask you, where are you? Is there any danger? Is there any fear lest you lose your salvation and you go to hell? Brother, sister, if you're God's child this morning, you're in God's hand. What hand? The hand that's big enough that it can hold all the waters of the world. That hand that's big enough that it can push ahead and all the inhabitants of this earth and all the army of Heaven can't stop it. That hand that's so big that man and angels together can't even stop it. That's the hand that the child of God is resting in this morning. Talk about security! Talk about a child of God being safe! I tell you, my brother, when a man is saved, he's nothing else but safe, for if God saves a man, God holds him within His hand.

Isn't it wonderful, to know that you are in God's hand? Isn't it wonderful this morning, my brother, to know that irrespective of anything that takes place and in spite of the devil of hell you're in God's hand. Surely, we

we can sing:

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem and crown him  
Lord of all."

Surely we can sing, this morning, my brother, about the majesty and might of our God. I tell you, beloved, we're in His hand. I want you to notice one other reference to God's hand.

"It is a fearful thing to fall into the HANDS of the living God."  
—Heb. 10:31.

Primarily, that verse was spoken to Christians. Primarily, God was speaking to His own people and God says, "It's a fearful thing for you to fall into the hands of the living God." But I think we do the text no injustice when we apply it also to the unsaved. I say to you this morning whether you are saved or unsaved, it's a fearful thing to fall into the hands of the living God. Oh, imagine a God whose hand is big enough that he can hold the waters of the world in the palm thereof, imagine a God who is big enough that He can hold up His hand like a bulldozer to push against all the inhabitants of men and all the armies of Heaven, a hand that's big enough that He holds all the saints of God day by day so that we are eternally secure through Christ Jesus—in view of this, remember, it's a fearful thing to fall into the hands of the living God.

Israel was about to have that experience. God said that He was going to stretch forth His hand and when He did He would make their country more desolate than the country toward Diblah. Diblah was a desolate land, a land that was so desolate that nothing would grow there. God said, that He was going to bring a desolation upon Judah that will compare to the land of Diblah.

Now, as I bring this simple message to a close, let me ask you a very simple question. Let me ask you this morning, just where do you stand with reference to the hand of God? This morning, sinner friend, where do you stand? Christian, where do you

stand? Oh, might it please God after studying as we have this morning, this portion of His Word—might it please God today to reach down and save some lost sinner. Might He pick you up into His hand along with me and the rest of the elect who are saved, and all the rest of the redeemed of the world living in this world today, who are saved. Sinner friend, don't go out of this house this morning rebelling against God. Oh, might it please God to save some lost person. Christian friend, might it please God to draw you up just a little closer to Himself that you might rejoice more fully today over the knowledge that you're in the hand of God.

May God bless you!

## Atheism

(Continued from page one)  
londs many." One must become an atheist, for the natural tendency, even of fallen creatures is to worship.

2. Because one must reverse the regular processes of reason in order to become an atheist. The human mind demands a cause for an effect. Atheists behold created things and deny they have any creator. A little child looked down into Grand Canyon with wonderment and exclaimed, "Who did it?" This is the natural cry of a human being who beholds the wonders of creation. The atheist answers, "No one!"

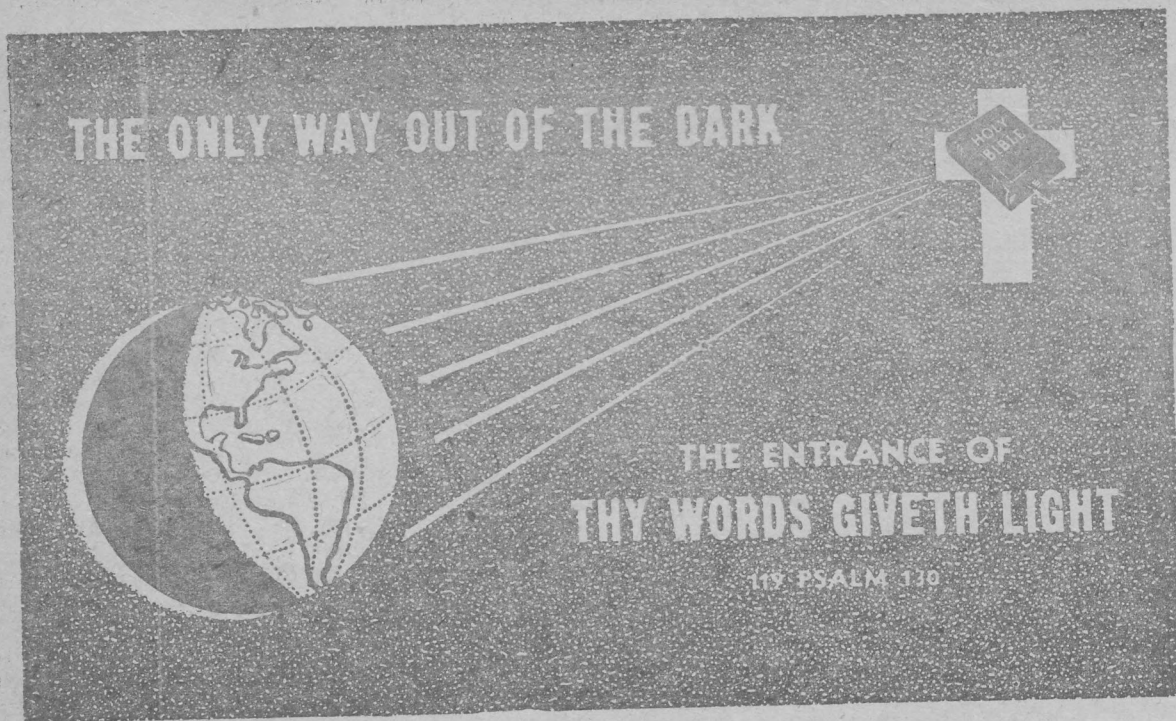
3. Because one must go against the realities of human experience in order to become an atheist. Observation and experiences tells us that things don't happen without an adequate cause. Napoleon's unanswerable argument to his atheistic field marshal, was to point to the starry heavens and say, "Who made all those things up there?" In this connection read Rom. 1:21-23.

4. Because atheism sees design (Continued on page eight)

## STEWARDS

When your editor purchased the rotary press a few weeks ago, there came with it the supply of newsprint that we have been using since then. In this were two rolls of pink and two rolls of green—worth in all at least \$200.00. I can't say that I like the color we are using this week, but feeling that as a steward under God of all that I have that I should use the value of it, I am making use of it until the supply is exhausted.





## Atheism

(Continued from page seven) but denies a Designer. The universe is most intricately designed—the human body is a marvel of design—and the laws that govern things are exact. It requires nothing less than mental assassination for one to be an atheist in view of all this.

5. Because atheism is completely unscientific. Scientific men observe certain phenomena and seek to ascertain the cause. Atheism denies all cause. Some of the greatest of all scientists have been devout Christians. No one should be a more earnest believer in God than the scientist who studies his laws.

6. Because atheism denies any ultimate purpose for anything. The world, according to atheism, is like a rudderless ship in uncharted seas, just floundering around. If atheism were true, there would be no reason for our being here, and we would be travelling nowhere. No chart, no compass, no guide, no destination!

7. Because atheism denies the truth of the Bible, which has been proven to be true in human experience, and through fulfilled prophecy. There can be no truthful denial concerning the fulfillment of prophecy. Just one indisputable fulfillment of one prophecy gives the lie to atheism. Likewise just one, indisputable answer to prayer, proves the existence of God.

It is interesting to note that the Bible does not argue for God's existence—it ASSUMES IT. His existence is too clearly shown in the world, for intelligent denial.

## Annual Conference

(Continued from page six)

We hope to have Professor Mercer Clementson from Chattanooga to speak to us on the legal implications of the recent court cases against Baptist churches in Lockland, Ohio, and Rock Mount, N. C. Brother Clementson has a master's degree in law and is a teacher of social studies at Tennessee Temple College in Chattanooga.

All in all, you may expect a great time in the Lord at our Second Annual Tri-State Bible Conference. Plan now to come and bring a car load. Rooms and meals will be furnished for all Christian workers who attend.

## "I Should Like To Know"

(Continued from page one) privilege of hearing it splash. Two or three of those papers still come to my desk. Frankly, beloved, there is nothing to any of them except a presentation of "the program." All the machinery of the

Cooperative Program, the Men's Brotherhood, the Missionary Societies, the B. T. U., the Seminaries, the G. A.'s, the R. A.'s, the P. Q. R.'s, the X. Y. Z.'s, and all the rest of the letters of the alphabet used a dozen times get liberal treatment every week. Once in a long time, a little weak treatment of doctrine creeps in—and then I imagine, more by accident than on purpose. It is a fact that you can read all of them before breakfast any day and still have room for ham and eggs and biscuits with double helpings of each. There isn't enough of the meat of the Word printed weekly in all papers combined, in the SBC, to cause indigestion on the part of a new born babe.

### 5. Explain Lev. 27:31.

If anyone gets hard up and goes to the bank to borrow money, he expects to pay at least a nominal rate of interest, usually six percent. Sometimes a man is hard up financially and uses his tithe for himself. This verse teaches that when he repays it, he should add a fifth thereto. In other words God charges 20% interest when we use the tithe for ourselves.

### 6. Should a Christian give to the Community Chest?

I don't think so, but rather I believe that all his giving should be made directly to the one who is poor and destitute, or else should go through the church of which he is a member, where the money will be entirely administered by Christian hands with every penny of it going for the relief of the destitute. Furthermore, there are some agencies in every Community Chest that I just don't care to support.

### 7. Does God need the tithe?

This question can be answered both "yes" and "no." Actually God is sovereign, and as such He needs nothing from us. Read Acts 17:25 and Psalms 50:10-12. At the same time, God uses human instrumentality in carrying out His program. Just as He has designed to use men for the preaching of His Word that the lost may be saved, so He has ordained that they shall be supported and the tithe is His means of supporting them. If you believe that God uses human means and human agents in the carrying out of His work, then God needs the tithe. Surely sound Baptists believe this.

### 8. What is the tithe to be used for?

I do not know of any reference in the O. T. where the tithe was ever used for anything except the support of the ministry. Both the Tabernacle in the Wilderness and Solomon's Temple were built by special offerings. Even the repairing of the temple was by special offerings. The tithe should be primarily used for the support of the ministry both at home and abroad.

9. In the Intermediate Teacher's Quarterly of the SBC, for the first quarter of 1954, on page 27, is this comment: "The story (John 4) is told with great simplicity.

We must remember that our author was not present at this interview. With the other disciples John had gone to town to buy food. Jesus and the woman were alone at the well, so it must have been she who told John what was said. The incident is related from her point of view, and shows her surprise, her natural kindness, her shame and evasions, and her final confession of spiritual need." Is this comment true?

A thousand times, No. Instead it is the most blatant heresy ever put in print. It is a plain denial of the inspiration of the Scriptures. The entire Bible was written by God. I mean by this that it was verbally inspired. Read II Tim. 3:16 and II Peter 1:21. John didn't have to learn anything from this woman of Samaria. He and all the balance of the writers of the Bible received all information from God as He spoke the words directly to them.

10. I am so happy for the new eight page paper, but I am confused over the matter of paying for the new press. Is it all paid for, or did you merely make the down payment in full by the offering of January 15?

Perhaps I didn't make myself clear in previous reports as this question in substance has come from several sources. We will owe \$1,000 and interest on the press the 27th day of June and the same amount each year for the next four years. Frankly, I'm praying that God will lay this heavily on the hearts of many of His own within the next few weeks so that we will have this amount on hand when payday of June 27 arrives. Will you pray with me, and give as you are able. I am doing, and will do my best, to give you a good paper. Where can you get an eight page paper filled with good things spiritually like this one is, for fifty cents a year? I think that this paper means enough to Baptists that dozens of churches ought to put it in their budget and support it as a missionary endeavor. Will you be one who will do so?

## Alien Immersion

(Continued from page one) tizes a candidate with this significance except a Baptist church. And whenever an immersion is performed that does not have this significance it is not Christian baptism. This purpose must not simply be latent in the heart of the one baptized; it is a public proclamation of this faith and fact, for that specific purpose. It also expresses our faith in the final resurrection of the body. Other churches do not immerse for this cause and so they do not perform a Christian baptism. If a Baptist church has in its membership any one who was immersed into a church of another denomination, this church has an unbaptized member. Such a person has no right to any privilege of church membership until baptized.

## DECEMBER-JANUARY REPORT ON SUPPORT OF T. P. SIMMONS

The following is the report for December and January on contributions for the support of T. P. Simmons as a teacher in Tri-State Baptist Bible College of Evansville, Indiana:

### DECEMBER

E. F., Ashland, Kentucky	\$10.00
P. S., Ashland, Kentucky	10.00
Mrs. G. McC., Ashland, Kentucky	30.00
Z. S., Gainsville, Florida	35.00
Mt. Pleasant Baptist Church, North Kenova, Ohio	10.00
<b>Total for December</b>	<b>\$95.00</b>

### JANUARY

Mt. Pleasant Baptist Church, North Kenova, Ohio	\$10.00
Miss E. F., Ashland, Kentucky	22.00
Mrs. G. McC., Ashland, Kentucky	15.00
<b>Total for January</b>	<b>\$47.00</b>

Brother Simmons receives no salary from the school. He preaches a time for a small sound church that is doing its best, but is unable to provide him full support. However, this church contributes monthly to the support of both Baptist Faith Missions and The Baptist Examiner. Those who feel to have part in this matter are invited to send contributions either to the undersigned treasurer of the sponsoring committee at 1839 Virgin Street, Ashland, Kentucky, or to Brother Simmons at 1024 West Franklin Street, Evansville, Indiana.

SIDNEY FISHER, Treasurer

## Bible Reading

(Continued from page one)

**It cleanses the heart:** "Already ye are clean because of the word which I have spoken unto you." John 15:3.

**It cleanses the ways:** "Where-with shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9.

**It promotes growth:** "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." I Pet. 2:2.

**It builds up:** "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Acts 20:32.

**It admonishes:** "Now these things happened unto them by the way of example; and they were written for our admonition, upon whom the ends of the ages are come." I Cor. 10:11.

**It sanctifies:** "Sanctify them through thy truth; thy word is truth." John 17:17.

**It rejoices the heart:** "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." Ps. 119:111.

## Revival

(Continued from page five) not pass away." If God will blot out the sun, moon, and the millions of stars with the earth, before He will change one iota of His Word, it is time we ignorant mortals were ceasing to speak of the non-essentials of the Bible. No such things exist.

All the Word of God should be believed and preached, even the hazard of life itself. The of martyrs from John the Baptist till now, all went to their death because of a conscientious regard for the truth, and some of supposed to be non-essential truth. The modern sneer at martyrdom, which says, "I am tired of hearing it said, 'I am ready to die for Christ,' I want to hear folk say, we are going to live for Christ," is a weakly sentiment, on a par with many other modern expressions that have superseded their superiors of days long gone. The days of doctrinal preaching were days of obedience and spirituality. True some good men may have emphasized doctrine to the detriment of the practical in religion but where are we now? Have we gone so far with the practical, that our work has in become very impractical? Have we emphasized "constructive criticism" till it has ceased to be "constructive?" Don't we now a little "constructive" preaching like Jesus gave out to the Pharisees, "Woe unto you hypocrites!" or like Paul handed out to the sorcerer, "Thou child of the devil, thou enemy of righteousness?" I am satisfied such preaching would "construct" in many places now. At least, it had better have ten thousand times over the doctrinal preaching of a generation ago, with its faults, yet with its accompanying spirituality, than to have the present situation with spirituality almost gone. O, for an awakened conscience in doctrinal preaching that God will approve and bless!

## MY NEED

By GRACE E. TROY

I thought I needed many things  
Along life's toilsome way,  
When days were long and heavy cares  
Left scarcely time to pray.

I thought I needed many things  
For those I held most dear,  
When they were sad and longed for rest  
Or change of portion here.

When it was Thee I needed, Lord,  
To satisfy my heart,  
To fill my days with rest and peace,  
And every grace impart.

And those I loved but needed Thee,  
Not change of scene or place,  
But faith, just now, through sun or shade  
Thy loving hand to trace.

Just Thee alone, my blessed Lord,  
For every time and place;  
Just Thee alone—until we all  
Shall see Thee face to face.