

The Baptist Examiner

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

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An Exposure Of "Jehovah's Witnesses"

By OSWALD J. SMITH

Check forgers frequently change their names. So do cults which need to conceal their identity. Russellism, "Millennial Dawnism," "Zion's Watch Tower," "International Bible Students," are some of the earlier names for the cult now known as "Jehovah's Witnesses." This sect was founded by the self-styled "Pastor" Russell in 1884. After his death, in 1916, the movement was carried on by one "Judge" Rutherford (never a judge in any court). He died in 1942, leaving the leadership to one Nathan H. Knorr.

This noxious heresy has been propagated by millions of copies of books in some thirty different

languages. They reject leaders as Luther, Wesley, Finney, Spurgeon, or D. L. Moody; but on the contrary, condemn all clergy.

Their writings are thickly sprinkled with certain Bible "proof texts," which, taken out of their setting, misappropriated, or interpreted symbolically, appear to serve the purpose of the writers who quote them. They harp on these certain texts (mostly from the Old Testament) and ignore much of God's Word. Then they proclaim certain fundamentals which all evangelicals hold, with the arrogant insinuation that they are the only ones who teach

these truths. Their crafty mixture contains the following errors:

(1). **They teach that Jesus was not Divine.** "Jesus was not God the Son" (Reconciliation, p. 113). In its denial of our Lord's Deity, this cult is like Spiritism, Christian Science, Christadelphianism, Unitarianism, Theosophy, Mormonism, and other false isms. "Jehovah's Witnesses" teach that Jesus was a created being, an archangel, and that while on earth He was only a man and died as a man, and that He is now a kind of exalted spirit!

Blinded rejectors of the Bible as the inspired Word of God have (Continued on page six)

1. Why do Fuller and De Haan believe such heresies as the universal invisible church?

In all probability from ignorance and a lack of training as to God's Word. Mighty few Baptist preachers and churches have been true in presenting the entirety of the Great Commission, and accordingly a great number of otherwise good men know next to nothing as to church truth.

This is another reason why this paper is worth its weight in gold in that it instructs and teaches younger preachers, as well as older ones, in the "all things" of God's Word. Send it to every member of your church if you want sound Baptists.

2. **Should Truth-loving Christians have any part in supporting them?**

If you believe the great doctrines that this paper contends for, and at the same time support men like Fuller and De Haan, you are tearing down with one hand what you attempt to build with the other. I can't pray God to bless any preacher's universal churchism and I certainly wouldn't want to financially support that which I could not pray for.

3. Should Christians buy groceries in super-markets which also sell beer and wine?

This is somewhat akin to the problem of eating meat offered to idols, which the Corinthian Christians faced. Paul gave his answer to it in I Cor. 8:13.

In the same book, Paul reminds us that while we are not to fellowship the ungodly, we must have various relations with them. He even tells us that the only way we can avoid such worldly contacts is to "go out of the world." See I Cor. 5:9,10. As long as we are in the world, we must deal with unsaved people, both from the standpoint of business and social contacts. Personally, while I have never been confronted with this problem, I believe I would continue to buy my groceries at the super-market selling beer and wine, unless it proved to be a hindrance to some weaker Christian. We need to remember we are stewards of our money and every penny saved in the buying of groceries may be used to preach Jesus on the mission field.

4. **A friend is a professing Christian but he persists in taking a bottle of wine and beer occ-** (Continued on page eight)

Why Segregation Is God's Plan For All The Races

By C. W. Howell

This is in answer to R. Lofton Hudson's article in Baptist and Reflector of August 5th, 1954, "Is Segregation Christian?" Bro. Hudson attempts first of all to prove by an encyclopedia that the Negroes who are the descendants of Ham are also Semites and are not negroid. In other words he is saying a Negro is not a Negro. If he wants to get the truth about this matter why doesn't he study the 10th chapter of Genesis?

Then he goes to Acts 17:26 to try to prove desegregation. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." If he would study the latter part of this verse he would find that it teaches segregation. God set "the bounds of their habitation" or as Weymouth renders it, "God marked out for them their appointed periods and the limits of their settlements." This verse teaches that we are all God's creatures, and the main theme here is that the gospel is a universal gospel for all mankind. But Paul certainly is not saying that we are to be one in the physical realm.

His third attempt to prove desegregation is by Galatians 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The theme here is that our standings with God is the same regardless of race or sex and that is all it does teach. If he wants to bring it down to the physical realm I wonder if he would be in favor of doing away with all kinds of segregation? Men and women are segregated in many ways, you know, in

wash rooms and restrooms, etc. If we are all actually and literally sexless and raceless why be segregated in anything at all?

His fourth attempt to prove desegregation is found in Acts 10:28 but if we will study that verse of Scripture in the light of its contextual setting we will learn that it teaches here, as in the other Scriptures mentioned, that the gospel is for all mankind. It certainly does not teach the mongrelizing of the whole human family which will be the inevitable result if God's barriers of segregation are removed.

His fifth attempt is by showing that Jesus talked to the Samaritan woman at Jacob's well. He then says Jesus crossed the segregation line by talking to her. But this does not prove desegregation at all for many times I have preached for the Negroes at their place of worship. Most Negroes want to have their own churches with their own pastors. The Samaritans were a mongrelized race of people whom Jesus was reaching with the gospel. He certainly did not approve of their being a mixed breed, and I am sure that Brother Hudson would not attempt to prove that he did. Does not Brother Hudson know that if segregation is completely wiped out that we will have a mongrelized race (Continued on page six)

Q. What is the unfailing guide-book for a Christian's life?

A. The Word of God.

Q. What is the first mention of the tithe in the Bible?

A. Abraham paid tithes to Melchizedek. Cf. Gen. 14:20.

Q. Did the law command him to do this?

A. This was 400 years before the law was given. The tithe antedates the law.

Q. Is tithing though taught in the law?

A. Yes. Lev. 27:30,32; Deut. 12:5.

Q. How many tithes did the Jew's pay?

A. Three.

Q. What are they?

A. The national tithe. (Deut. 14:22-27); the triennial tithe (Deut. 14:28,29); and the Holy tithe (Lev. 27:30-32).

Q. Are these binding upon the Christian today?

A. Only the last one, as the other two were purely Jewish.

Q. How do we know the Holy tithe is binding upon us?

A. Christ said, referring to tithing, "Ye ought not to leave (Continued on page six)

that you have an architect's blueprint and description of the future temple that is to be built in the city of Jerusalem.

This morning I want to bring to you some lessons that grow out of these last nine chapters of the book of Ezekiel.

I

THE TEMPLE THAT IS TO BE BUILT IN JERUSALEM IS TO BE A HOUSE OF PRAYER FOR THE NATIONS OF THE WORLD.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my

The Marvel Of Man's Body Proves God's Workmanship

The stunning marvel of our Lord's workmanship—for "without Him was not anything made that was made" (John 1:3)—perhaps reaches its apex in the human body. "I am fearfully and wonderfully made" (Psalm 135:14); and when are added the depthless mystery of the soul and of the spirit, we are struck speechless.

The Heart

The heart is six inches in length and four inches in diameter and beats seventy times a minute, 4,200 an hour, 100,800 a day, 36,792,000 a year, 2, 565,440,000 in three-score and ten years, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces a minute six hundred and fifty-six pounds an hour, seven and three-fourths tons a day. All the blood in the body passes

Through the Heart in 3 Minutes

This little organ, by its ceaseless industry, pumps each day what is equal to lifting one hundred and twenty-two tons one foot high, or one ton one hundred and twenty-two feet high.

The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average 1,200 times an hour, inhale six hundred gallons of air,

or 24,000 a day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces, of a female two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a body-guard outnumbering by far

The Greatest Army Ever Marched!

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 lbs. Each square inch of skin contains 35,000 sweating tubes or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

Man is marvellously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom, let him not wander the wide world around to seek them, but examine himself.

Wonders Of The Human Body

The human body is a marvel of mechanical efficiency and adaptability. Like many other machines, it derives its energy from carbon. Coal or oil burning engines get their carbon from coal or oil. But these fuels come originally from (Continued on page six)

The Baptist Examiner Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 40-48)

This, beloved, is my last message from the book of Ezekiel. The last nine chapters of the book form a climax to all of Ezekiel's great prophecies that he has given thus far. The most of these verses of the remainder of the book of Ezekiel have to do with the building of the temple of God in the city of Jerusalem. It would be rather interesting for you someday to take your Bible and a ruler, and draw a floor plan of the temple that is to be built in Jerusalem. I did it one time, and found that it was about the only way that you can understand the verses of chapters 40, 41, 42, and 43 particularly, and if you will do this, you will find when you get to the end of this 43rd chapter

that you have an architect's blueprint and description of the future temple that is to be built in the city of Jerusalem.

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HOUSE OF PRAYER: their burnt-offerings and their sacrifices shall be accepted upon mine altar; **FOR MINE HOUSE SHALL BE CALLED AN HOUSE OF PRAYER FOR ALL PEOPLE.** —Isa. 56:6,7.

If you will read this chapter carefully, and study both its context and its meaning in itself, you will find that Isaiah is speaking about the temple of the Lord that is to be built, and he says that this temple that is to be built in the future, at the time of the return of the Lord Jesus Christ, is to be an house of prayer for the nations.

Now, beloved, if you will go back to the time when the Lord Jesus Christ came into this world, you will find that there (Continued on page two)

LORD'S SUPPER RESTRICTIONS

1. Restricted to local church. I Cor. 10:16,17.
2. Must be held by a church. I Cor. 11:18.
3. Restricted to saved people. Mt. 26:20-29.
4. Restricted to baptized people. Mt. 28: 19,20.
5. Restricted to an orderly walk. I Cor. 11:18-20.
6. Restricted as to denominations. I Cor. 10:21,22.
7. Restricted to those who walk according to Paul's doctrine. II Thess. 3:6.

HOW GOD BLESSES THE TITHER

"Bring ye all the tithes into the storehouse."

A prosperous dressmaker whose husband and son were both out of work, said to herself, "I cannot afford to tithe my income now," and stopped giving. Her own business began to decline, and she soon found herself going in debt, and felt surer than ever that she was right in refusing to tithe.

One day she went to church praying, "Lord, give me a personal word today which I cannot (Continued on page eight)

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\$-A-MONTH CLUB \$

Some of our friends each week show an interest in the promotion of this paper, and little by little our fund for the reduction of our debt continues to grow. Here are a few samples of this correspondence.

Dear Bro. Gilpin:

I always look forward to the next issue of T.B.E. I receive many blessings from such good sermons and the other articles.

Please apply the enclosed \$1.00 for the Dollar-A-Month Club. As the Lord provides, I'll continue to send \$1.00 each month for such a good cause.

People are now looking for bargains, or more for their money. THE BAPTIST EXAMINER is the best bargain that a person can find.

Your friend,
W. E. Melton
Fairfax, S. C.

Dear Bro. Gilpin:

Please find enclosed \$1.00 to help pay on your press. I don't want your paper to stop. I don't want to be without it.

Yours respectfully,
G. M. Iglehart
White Plains, Ky.

Dear Bro. Gilpin:

I do hope you can get the debt paid off entirely on TBE's equipment and that you can print the paper for a long time to come. It has been a real blessing to me, and I am sure to many more. I have a small income, and am 76 years old, but I want a little part in printing TBE. Will send more as I can.

In Christ,
Mrs. W. O. Prewitt
Harrodsburg, Ky.

Dear Bro. Gilpin:

For sometime now we have been intending to send a dollar for the "Dollar-A-Month Club," and will by His grace try to continue to do so as we think this a wonderful idea. We just hope that all your readers who love the truth will try to help out, even if they have to make some small sacrifice, because there never has been a time when the truth needed to be circulated more than it does today.

I thank God for what THE BAPTIST EXAMINER has meant to my life and to the lives of others, and my prayer is that God's richest blessings will rest upon you, that He will continue to give you health and strength and supply your every need and that He will keep TBE in the mails until He comes in the air to take us all home.

Bro. Gilpin, it seems like the paper gets better all the time! I enjoy every bit of it, but especially the "I Should Like To Know" column—it has taught me much.

In His Name,
Mrs. F. R. Parrish
Carrsville, Va.

"An Exposition Of Ezekiel"

(Continued from page one)
were two incidents when He cleansed the temple. In the second chapter of John, he drove the money-changers out of the temple, and it was said of Him at that time that the zeal of the house of the Lord had eaten Him up. Then, at a later date, near to the end of His ministry, He cleansed the temple the second time. We read:

"And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the HOUSE OF PRAYER: but ye have made it a den of thieves."

—Luke 19:45,46.

Notice, beloved, that the Lord Jesus when He was here in the days of His flesh looked upon His temple of worship, as an house of prayer. When He comes back again and this big temple is built in Jerusalem, the like of which the world has never seen, the primary purpose of that temple shall be, to be an house of prayer, unto the nations of the world.

Now, beloved, we consider that most of our work is that of preaching and serving. I am not sure but what we have wrongly put the emphasis upon the serving. We often say that men are saved to serve, and of course that is true, and yet, beloved, I am wondering if perhaps it would be better that instead of so much service, there was more worship of our Lord by way of prayer. If you will notice, prayer is just the individual's attempt of worshipping unto God. Our Lord tells us that when this temple is built in the city of Jerusalem at this latter date, it will be built for the express purpose of being an house of prayer for the nations.

I would to God that you and I would realize that Jesus, when He was here, said that His house was an house of prayer. When we read this passage, we see that the future temple for the Jews is to be an house of prayer for the nations of the world. I wish today that you and I might realize that this place of worship is likewise an house of prayer. I would to God that you and I more and more might realize the necessity of praying and talking unto the Lord. How I would to God today that you and I would realize that "more things are wrought by prayer than this world dreams of." Beloved, prayer is the essence of worship itself, and when our Lord comes back, and sets up His millennial kingdom, and this temple is built in the city of Jerusalem, it will be for the purpose of prayer for the nations of the world. At that time, the main thought of God's service will be that of worship unto the Lord.

II

THE GLORY OF THE LORD RETURNS TO THIS TEMPLE AFTER IT IS BUILT.

"Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face."

—Ezek. 43:1-3.

If you will read the earlier chapters of the book of Ezekiel, you may recall that the glory of the Lord moved from over the cherubim to the threshold of the house. When we studied in those early chapters of the book we saw that the glory of God moved from over the cherubim to the threshold as an indication or a threat of his departure from the house, and at a later time that he moved from the threshold and hovered over the cherubim instead of settling down upon them. Then later God tells us that the glory of God took its departure from the cherubim and from the

city of Jerusalem. I said to you when we studied the eleventh chapter of Ezekiel that the reason the glory of God took its departure from the temple, was because of the sin on the part of the people of God, and that the glory of God would not come back again unto the city of Jerusalem until the iniquity was purged and cleansed, and the temple of God was rebuilt, and dedicated unto the Lord.

Now, beloved, notice, all the period of time that has elapsed since Ezekiel's prophecy, all down through the church age in which we are now living, and down to the end of time, when Jesus Christ comes back again and sets up His kingdom and builds His temple in the city of Jerusalem—during all this period, the glory of God has been removed from the city of Jerusalem, but someday the glory of God is going to overshadow that temple in the city of Jerusalem.

In the fortieth chapter of the book of Exodus you will find the story of the building of the tabernacle, that first place of worship that the Jews ever had in which to worship God by way of a building. When that tabernacle was built, it was built by the pattern that was shown to Moses in the mountain. When every bit of that tabernacle was built according to God's plans, and was set up as a place of worship, then we read that a cloud covered the tent of the congregation and the glory of God filled the tabernacle. Notice, beloved, when that first place of worship was built and that first meeting house for God was constructed — when it was built according to God Almighty's plans, then the glory of God came down and settled upon that tabernacle, so that the people could see that the glory of God filled the place of worship.

What took place when the tabernacle was set up, likewise took place when Solomon's temple was built. Listen:

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord. So that the priests could not stand to minister because of the cloud: for the GLORY OF THE LORD HAD FILLED the house of the Lord."

—I Kings 8:10,11.

When they built the tabernacle as the first dwelling place for God in the wilderness, and built it according to God's plan and pattern, God's glory filled that place. When they built Solomon's temple, building it according to God's plan and God's pattern, God's glory filled that place. Beloved, at some future date when the Lord Jesus comes back and His kingdom is set up, and when this future temple that is described in Ezekiel is completed, and with sin purged and everything having been done according to God's will, then the glory of God that took its departure from Jerusalem in the days of Ezekiel, is going to come back and settle down in the city of Jerusalem in the temple of the Lord.

Now, beloved, doesn't that give to us a marvelous illustration this morning? Doesn't that give to us a tremendous truth so far as we are concerned? At first, when they built the tabernacle, God's glory rested there because it was built according to His pattern. When they built the temple of Solomon according to God's plan and pattern, the glory of God rested there. My brother, when this future tabernacle is built according to God's plan and God's pattern, God's glory is going to rest there.

What a marvelous illustration this is for you and me that if we build our lives first of all according to God's plan and God's glory, we can expect God's glory to overshadow even our lives. When we build our churches — not the actual building, but the church itself—according to the plan and the pattern of Almighty God, we can expect the glory of God to settle down upon them. When you and I work and live and pray

and serve the Lord according to God's plan and according to God's own glory, with self out of the way, we can expect the same thing to be true today so far as our lives are concerned. In other words, we are to build according to His pattern, and His glory shall overshadow us.

There is another illustration that grows out of that same truth, and that is that as the glory of God departed from the temple long ago in the days of Ezekiel and at some future day shall come back to rest upon that temple, so the Lord Jesus Christ took His departure from this world in the days after He had finished His ministry, and He, too, is coming back some blessed day.

I do not know anything today that ought to bring more joy to you and me, as God's children than just to know that the Lord Jesus Christ is coming back to this world. While we are living in a world full of sin that surely isn't pleasing God today, I am glad that Jesus Christ has not left us alone. I thank my God this morning that He is coming back to this earth some glad hour. I do not know when He is coming, but I know that when He was there in the temple talking to His disciples, that He comforted those that were there in their grief by saying:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

Beloved, He went away, and He is bound to come back to this world a second time.

Every time that we observe the Memorial Supper, we have a silent message preached to us about the return of the Lord Jesus Christ to this world. Listen:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till HE COME."—I Cor. 11:26.

Beloved, the Spirit of God removed itself and the glory of God took its departure from the temple of God in the days of Ezekiel, but some day in the future He is coming back. Jesus Christ took His departure from the world in the days following His ministry when it was all completed on this earth, but thank God, He, like the glory of God, is coming back to this world a second time.

I tell you, beloved, it blesses my

soul this morning to know that the Lord Jesus Christ is coming back. I do not know what your hope is this morning. I do not know whether you hope that the world will get better or not. I do not know but what you might think that through the influence of statesmen and politicians that the world will get better. Maybe you think that through religion and religious influences, that the world will be made better. I do not know what your hope is, but, beloved, my hope is not that this world will become one bit better, but my hope is to preach the Gospel of the Lord Jesus Christ, whereby God will call His elect remnant out of this age, and that some of these days the Son of God will come back, and make right the things that are wrong within the world today.

III

THE ANIMAL SACRIFICES ARE TO BE RESTORED.

If you will read the forty-third chapter of the book of Ezekiel, you will find that it talks greatly, and at length, about these animal sacrifices that are to be restored. I will not take time to read what it says about the restoration of these animal sacrifices, but I would like to say in passing, that some of these days, they are going to kill the animals just like they killed them in the days of Moses. Some of these days they are going to build the brazen altar and put that bullock on the altar just like they did in the Old Testament. In the Old Testament, they killed those animals and looked forward to the time when the Lord Jesus Christ was going to die on the Cross.

Beloved, those Jews, in the main, missed the message. Those Jews, failed to grasp the truth of what they were doing. It finally came to them to be mere routine and ritualism. It finally came to be mere routine and worthless. Those Jews would bring their offering and put it on the altar and they saw nothing beyond the slaughtering of that animal. It was just a ritual through which they passed, but, beloved, one day they are going to do the same thing again, but for a different purpose. Why is God going to have them repeat these animal sacrifices in the Millennial kingdom? Beloved, those Jews then are going to be saved people. At the time when this temple is rebuilt, those Jews who worship there and who come from all nations to make God's house an house of prayer, will then know the meaning of those animal sacrifices, and they will stand there and look upon those sacrifices and will say, (Continued on page seven)

"UNTO HIM THAT LOVED US"

1. Who Maketh Thee To Differ?
2. Scriptural Reasons For Unbelief.
3. What It Means To Be "Set For The Defence Of The Gospel."
4. How God's People May Enjoy Each Other Daily.
5. When I Am Weak, Then Am I Strong.
6. The Bequest Of Peace Which Comes From God.
7. "Please Talk To Me About Christ."
8. The True Brotherhood This World Needs.
9. The Lord's People—Are You One Of Them?
10. Have You Really Been Born Again?
11. Just What Is Involved In Living The Christian Life?

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AN OPEN LETTER TO THE STUDENTS OF THE SEMINARY

By RAYMOND A. WAUGH

Since departing from the Seminary in September of last year, I have thought often of many of you young preachers whom I came to know as a student. Occasionally I have toyed with the advisability of writing some of you letters in lieu of the conversations which we once had across the bunks in Mullins Hall, across the tables in the cafeteria and coffee shop, and in the halls after classes. But then I would immediately remember that such a move might involve you, without your consent, in the protest which our God has ordained in my hands this past year or two. So I have refrained from any conversation, whether by voice or script, with those of you who have not come to see me.

My practiced restraint, however, has not cleared me of my desire to talk with you in mutual confidence as we once did, and neither has it cleared me of my responsibility to you. Thus I take this means to let you know that I have not forgotten our many discussions, and pleasant they were too. But I take this means that none of you, who in the past were friendly with me, should suffer unduly at the hands of those unscrupulous religious leaders who have made it a practice of dealing harshly with all who had any dealings with Waugh.

In retrospect I would remind you that most of the heresies which our Lord has enabled me to expose in the past year are the very ones discussed in various

know that every attempted contradiction of the truths which I have proclaimed in the past year or so was and is a lie. And most of you have at one time or another been in conversation with those preacher-boys who openly avow the Neo-orthodox creed. And each of you know that even these boys recognize that Southern Baptists would remove their support from the Seminary if they knew what it was teaching.

Though I have refused to jeopardize the life and future of any one of you, my friends, I must confess I cannot understand fully your actions. I know you know the truth for we discussed it fully. And I know that many of you actually have had the call to service. But my knowledge in this makes it all the more difficult to understand why you who have been born of the Spirit of God fear to enunciate the truth which you know in the camp of the enemies. If our Lord had followed such a policy of quiet compromise there would have been no Cross. And if Paul, the Apostle, had followed such a pattern there would have been no Gospel to the Gentiles.

As I look back, however, I remember that occasionally one or two of you would bounce into the coffee shop on Monday with a word concerning the pay received per sermon. Then I remember how Bro. Stanfield used to insist that a man should get at least \$25.00 a sermon and how vigorously you used to Amen this "teaching." So I have come to concede the possibility that the interest of many of you in the truth which we mutually discussed in the halls and coffee shop is secondary to your interest in professional and financial security. Too, many of you doubtless saw what Duke McCall could do to Waugh and were not interested in taking a stand for the truth which you knew would cost you something. Doubtless, some of you looked at your wife and children or remembered your parents and friends back home and decided that the hierarchy could offer you more than your faith in God. Too many of you, tragically, have never distinguished between your responsibility to God and the people and your desire for a degree. But then there were many such preachers (teachers) among the Pharisees, Sadducees, and scribes in the day of our Lord and His Apostle, Paul.

But each of you young men who have been actually separated unto the Gospel of Jesus Christ has a responsibility which supersedes your desire or ambition for fame among your friends, pastor, or relatives. You have a responsibility to God which can be secondary to nobody and nothing. If you have never learned this, then you will go forth from the Seminary a proselyting piffle pusher and God will not be able to use you any more than He can use the pious priests of Rome who lead the masses to their destruction.

If you are actually one of God's Chosen Vessels you cannot, and you must not permit your loyalty to secondary responsibilities to hinder your service to and in the truth which is Jesus Christ. God calls those of us who are separated unto the Gospel to "forsake all and follow" Jesus Christ. That does not mean that you can get a dispensation (permission) from the Pope or the Duke and forsake your secondary responsibilities in order to join yourself to some religious cloister or monastery and thus "forsake the world" in contradiction to the Great Commission! But it does mean that you should take your stand for the truth as you understand it where you are even, though Satan and all of his devilish and infidelic hordes be set against you! And it does mean that you should take your stand for the truth as it is in Christ Jesus and the Word without regard to the price which you may have to pay. Though Paul suffered for the Name of Jesus Christ, he was never forsaken by God. And though you

ON LAWS THAT CANNOT BE SUCCESSFULLY VIOLATED



"I APPLIED MY HEART TO KNOW, AND TO SEARCH, AND TO SEEK OUT WISDOM, AND THE REASON OF THINGS..." — EC. 7:25

may be called to suffer for His Name, be assured that He will bear you up, "for He who is in you is mightier than he that is in the world."

Young men at The Southern Baptist Theological Seminary, many of whom I deem to be my friends even now, look to your responsibility to your Christ and His Call. If you are truly called, yours is the greatest responsibility that this earth affords; the souls of men are your field and your object! I do not say that all of you should come pouring out of the Seminary, for there are lost boys there who are actually studying to become preachers. May God have mercy on the Southern Baptist mothers, dads, and young people who will sit beneath their teachings! But everyone of you who feels that he is forsaking the faith of his fathers and the true testimony of God's Holy Word, the Bible, should hastily appraise his spiritual condition. And if such a one cannot resist he should flee. It is no sin to flee! Joseph did it, Paul did it, and others will do it. But it is a sin to stay and sin.

If there be any of you, however, to whom God has given a double measure of faith and spiritual stamina for this hour to enable you to meet the devilry of Kant, Hegel, Kierkegaard, Barth, Brunner, Tillich, and Ferre, as proclaimed by McCall, Moody, Mueller, Price, Ranson, Ward, and many others, do not suppose that you can fulfill your responsibility to God with a closed mouth!

The judgment of God is upon every man "who knoweth to do good and doeth it not." And the curse of blood is upon the hands of everyman who sees the destroyer approach, in whatsoever form, and does not sound forth the watchman's cry (Ezek. 33:6). And according to Jude 3, the voice and life of every called man of God must be raised to "contend earnestly for the faith."

Young men, at the Seminary, if you have felt the leading of God and yet turn from that leading you are not too young for His Judgment. And young men, if you have felt God's leading and yet turn to secondary responsibilities in the interest of professional ease, the curse of blood will be upon your hands. Young men, if God has actually placed His Hand upon you the criterion of your service will not be the number of noses you count, or the number of hands that are raised, or even the number of sermons you preach or the years you serve. Rather the criterion of your service will be whether you render the service which God has ordained for you. One infinitesimal scrawl on the scroll of time, which is ordained of God, supersedes the physical prowess of multiplied millions of humans moving en masse in the throes of nature. And one screaming Evangelist down by the Riverside accomplished more in his months of service than the milling hordes of Caesar across a generation. Be not short-sighted young men as you seek to fulfill your "Ambitions."

Duke McCall and his hosts may strive to turn you with their boast of fame and service, but look twice and think seriously before you cast your Bible and the Christ it proclaims aside for their Neo-orthodoxy. Look twice and think seriously before you forsake the God of the Bible, who loved you enough to send Christ to die on the Cross and who hated sin enough to wreck His Righteous Wrath upon the helpless body of His Son, for the unscriptural love and no wrath theology of Ranson, Price, Ferre, and Oates. Duke McCall and his heretical faculty may have swayed you with their false teachings but believe me they cannot so dispose of God's Wrath! And if any of you, who are in truth God's own, turn from

the interest of the blessings of the hierarchy and a "this-worldly" success you will know of God's awful judgment in chastisement!

To all of you young men in the Seminary who do not feel equal to the task of meeting heresy boldly, I send this word of truth from God's Word, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. 19:27). There is no truth in Neo-orthodoxy and there can be no truth in any man who wilfully and purposefully promotes it. It is the opposite of truth and blasphemous to our Lord and His Word. Though Dale Moody has openly confessed that he deems Barth to be the greatest theologian of this day, Neo-orthodoxy still as completely refutes every man or woman of God as does the devilry of Rome. Thus when you sit sedately beneath the teachings of Moody, Mueller, Rust, Price, Ranson, Ward, and others and lend your silent support to their proclamation that Barth and his proselytes Brunner, Tillich, Ferre, Moody and others, such are fine Christian theologians, you do despite to the Spirit of Grace. Young men, have you never heard in God's Word, "... or what part hath he that believeth with an infidel?" (II Cor. 6:15). If you believe you should have no part, whether silent or audible, with these infidels!

You young men who have come from churches where the pastors preached the Word of God in truth, have you never read, "Mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them." (Rom. 16:17). (Continued on page five)



ELD. RAYMOND WAUGH

Places right on the campus. So most of the articles which you have read and to which others have referred were not news to you; they were simply a repetition of the problems which we as Baptists mutually faced and discussed while fellow-students. Thus each of you realize that Duke McCall's recent attempt to convince certain Southern Baptists that I was the only student who ever found the positions which I condemned could not have been designed of truth.

Each of you know there is not a student in the Seminary at this hour and who was there with us who is not aware of the continuing heresies and in some instances blasphemies which have fallen from the lips of the leading professors. Many of you were in that very large New Testament Greek class when J. E. Jones forsook the Christ he is supposed to be proclaiming and joined the camp of the Pharisees. Most of you were in the Chapel that day when Eric C. Rust turned his back upon the Word of God and joined the atheistic scientists and religious agnostics of this day to blaspheme the scriptural truth concerning God's creation. And a great host of you jammed Theology 41 the day Dale Moody forsook wisdom and the Word to promote an untutored heresy concerning sin. And many, many of you remember our several discussions of these and other spiritual tragedies at the Seminary. So each of you

WHAT DO VISITORS SEE WHEN THEY COME INTO YOUR HOME?

"What have they seen in thine house?"—II Kings 20:15.

Hezekiah had shown to these messengers of the king of Babylon all his royal treasures: "the house of his precious things, the silver and the gold, and the spices and the precious ointment, and all the house of his armor, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." There was nothing wrong in the mere act of exhibiting these for the gratification of his visitors. The wrong lay in the motive which led him to make the exhibition, in his spirit of boastfulness, of self-satisfaction, the vain display of his strength and wealth, but especially in his forgetfulness of God, his failure to speak of Him as the source of his greatness and the object of his reverence and trust. He was the head of the nation which alone had the true religion, and was, in a certain sense, Jehovah's representative; and it was a serious omission and a grave offense that he showed to these representatives of a heathen king only his treasures and luxuries, and failed to bring to their notice the Supreme Being whom he served. For this reason the prophet Isaiah was sent to arouse his conscience by this inquiry: "What have they seen in thy house?" and also to forewarn him that, as a result of his impolitic display to a rival power, and as a punishment for his sin, all these treasures should one day be carried away to Babylon, and even his own children should be taken there into captivity and servitude.

Many of us might reflect likewise: "I have enjoyed the visit of my friends, and have treated them well and have been gratified in exhibiting to them my comfortable home; but I have failed to honor my Lord before them, failed to show them the religion of Jesus ruling in my house."

II

The house is the home. The home is the place in which, in the main, our true character is exhibited and much of our most potent influence is exercised. It is our living-place, and there our life is seen and felt. Our domestic arrangements, our furniture and adornments, our habits and modes of life, our books and pictures and music, our amusements, our conversation—these indicate character, these arrest the attention of visitors and friends, these produce impressions. It has been said very correctly that "a man's character may be better known by his amusements than by his business." For in general his business is something to which he is compelled, not strictly a matter of choice and taste; but his amusements are of his own choosing, and are indicative of his tastes. So, in general our homes are what we make them. They are our own, under our control; no stranger has a right to interfere with them. We are indeed, all of us, too much affected and controlled in our home life by fashion, by public opinion, by the gossip of society. Still it is true that a man's house in his castle, and his manner of living there is voluntary. There he throws aside care and watchfulness, gives himself liberty, lets himself loose from the strain of self-control, and rests or riots in a sovereign independence. There are some cases in which a man is never known in his own family. Strangers know him better than his wife and children. He may be pursuing some illegal business, be practicing great dishonesty or indulging in gross sensuality, and disregarding his marriage vows and his personal chastity; he may be harsh, unjust, mean, towards those employed by him; and yet

at home be amiable and indulgent, the very light of the family circle, diffusing joy whenever he enters it. These, however, are the exceptions. In the house usually the true nature displays itself. And people are influenced in their judgments of us by what they see in our houses.

And when we consider that our homes are the birthplace of our children, and that there the first impressions are made on young hearts and a bias is given to character at its very beginning; when we consider how the members of a family, the inmates of a dwelling, are in constant and most intimate relations to each other, and how visitors to that house form their judgments of the inmates and receive impressions on their own characters from what they see and feel there; and when we consider that God established the family in order that He might thereby perpetuate and extend true religion—might have in homes nurseries of piety and an ever multiplying seed to serve Him; and also that there is so vital a relation between the family and the State, that the home is the cradle of the citizen and the guardian of sound civil life, and that, therefore, every home should be a Christian home, and every Christian house should be fragrant with the incense of Christ-like living—when we consider all these things, this question, "What have they seen in thy house?" becomes very significant and searching.

Suppose friends making us a visit, spending a little time in our homes in the freedom and familiarity of daily life; what do they see?

As to efforts to make home attractive to all the members of the family. Home ought to be the happiest spot on earth, the portion of Paradise that has survived the fall. It is a failure to make or find it such that has in so many instances driven husbands to club-rooms or drinking-saloons, or wives to unsafe confidings of their bitterness to other wives, or what is unsafer still, to other men than their own husbands. This has led many sons to habits of dissipation, and made many daughters unhappy—driven them to unwise and hasty marriages which only repeat in other homes the history of their own, or turned them to outside amusements and frivolous pursuits and idle gossip, or embittered for them a disposition and a character which might have been happy and beautiful. If we may not say precisely that it is our first duty to make home attractive, yet it is hard to say what duty comes before that. For that is part of the endeavor so to construct and manage our home that it shall most fully realize what God designed it to be, and that He shall be most glorified in it.

It is our imperative duty to try so to live our home life that none of the family shall find it gloomy, burdensome, repressing the natural craving for happiness, and be driven to seek in questionable places and dangerous pleasures relief from the tedium and barrenness of the home and the enjoyment which is denied them there: so that none, husband or wife, son or daughter, shall find in the fatal caresses and smooth voices of siren charmers a solace for the cold repulses, the harsh scoldings, the bitter taunts and censures of home. Home ought to be full of the sunlight of love, a garden of the Lord in which shall grow all manner of trees giving refreshing shade, and yielding abundant fruit pleasant to the taste and good for food.

And such it may be made, however humble and plain. Our ingenuity and industry and self-denial can scarcely be better employed than in efforts to make home happy. There are a hundred things which may contribute to this, some of them apparently trifling in themselves; but as it is

the little foxes that spoil the vines (Song of Solomon 2:15), little sins that poison and destroy spiritual life almost unawares, so it is the little things of domestic and social life that combine to make or mar our happiness. There is a point in the homely story of the good woman, who when asked how it was that there was always brightness and cheer in her dwelling, replied that they kept two bears in their house, bear and forbear. Mutual forbearance is a lubricating oil that makes all the intricate wheels of home life run smoothly. Then think of these things: cleanliness and neatness of person and dress, such as may be found in the dwelling even of the humblest workers, and should be found in every dwelling; wives and daughters having more care to avoid everything approaching to slovenliness, and to make the ordinary appearance bright and tasteful for the home life, than to dress finely for company; and husbands and sons and brothers reciprocating by avoiding needless rudeness of attire and personal neglect; orderly arrangement of rooms, and punctuality of service, as to meals, for instance; kind words and pleasant greetings and cheerful looks instead of fault-finding and complaining, and fretfulness and groans and sighs, and sullenness and angry frowns; interest in one another's affairs and social conversation about them; readiness to gratify each other; suitable amusements in the home, suitably mingled with the enjoyment of outside attractions; the old keeping ever young and buoyant, never forgetting the wants of childhood and youth; parents watching with tenderness over infancy, and as years advance, taking the children into loving sympathy and familiarity of thought and conversation; and children ever maintaining love and reverence for their parents and obedience to them along with this open freedom of intercourse. Such things as these should be seen in every house—and they will always make a happy home. The little birds build with great care under the impulse of a divine instinct, the nest which is to be the home of their coming family; and then with wonderful tenderness they watch over the young brood in their soft bed, sheltering them, guarding them, feeding them. By-and-by, when they are old enough to "plume their pinions for adventurous flight," they thrust them forth, but still for a time guard and teach and feed them, until they mingle at length with the crowd of self-supporting birds, and build nests and rear broods for themselves. Let God's higher creatures, His own children, learn from the birds of the air to make their nests warm and cozy, to make their nestlings happy. By-and-by these too must go out into the world and care for themselves. Let us see to it that sweet memories of home shall go with them, making the old nest a loved spot which they will delight to revisit, and father and mother as long as they live a center of attraction to them, and the family tie perpetual in its strength and beauty.

IV

What is seen in our houses in respect to propriety of style of living? There is much about this that is vague and intangible. No precise rule can be laid down to govern it. No man can prescribe to another man just how he ought to live, how he and his family should dress, how he should furnish his house or his table. These things should be left to every man's judgment and sense of right, without impertinent interference or criticism from others. Yet there are certain general principles which may be insisted on.

Evidently, no man has a right to be living beyond his means. If you see in a man's house very costly furniture, rare and rich ornaments, luxurious living, ex-

pensive social entertainments, and know that his income is very limited, or that he is unable to pay his debts, even his ordinary daily bills, you have a right to say, That man is not living properly; his style is beyond his means; he has no right to live so.

On the other hand, if you find a man of great wealth living meanly, paying no attention to the culture of his family, and not giving them the comforts which are so within their reach that not to have them makes them the more uncomfortable, you cannot help saying there is an impropriety in this. The rich man living meanly, unless he is doing it from some high motive of philanthropy, that he may bestow abundantly on others, may be as wrong as the poor man aping the style of the rich. The poor woman living in dirt and confusion in her house may deserve quite as much censure as the miser in rags or the fashionable lady flaunting her gay attire; and both are very different from the true woman, who, without display or vanity, quietly follows her good taste and modestly uses the gifts which kind Providence has bestowed on her. Position in life describes certain duties, establishes proprieties of style. Wealth brings its obligations in this respect; so do education and culture. It may be as wrong in certain cases not to have the ornaments and luxuries of life as in other cases to seek to indulge in them. Every one must have regard to his position, his means, his culture or love of it, the claims of his family, his influence on his fellow-men, his usefulness in the world, the power of his house affecting his own life, the life of his family, the life of mankind. Giving due regard to these, let him be governed by a supreme desire to do the will of God, and he will instinctively fall upon the proper mode of life; so that he need not fear to have men or angels or God come and see what is in his house; so that if men do censure him, he can quietly refer the matter of his secret soul to God and be at rest.

V

But still more important is it to ask, "What do men see in our houses with respect to religion?"

What opinions shall our visitors carry away about our religious character and about the religion which we profess to believe in and to love?

Hezekiah's fault was that he did not exalt Jehovah in the eyes of the ambassadors from Babylon. How is it in our houses? Can persons come and stay for a time, long or short, under our roof and not know whether we are Christians or not? never see anything,

never hear anything, that makes them think of God and Christ? We may be assured that they will form some opinion about the matter, carry away some impressions concerning it. Especially will this be so if we profess to be Christian families, if all or any of us are "members of the church." We are expected to manifest our religion. The house of a professor of religion is naturally and reasonably expected to have certain characteristics distinguishing it from the home of one who does not profess to be religious. How is it in that respect with those who read these words? "What have they seen in thy house?" Is there a family altar there?

The maintenance of daily family worship may properly be regarded as one of the distinguishing features of a Christian household. Without entering into a discussion of the ground on which it should be maintained, or considering with any fulness the benefits flowing from it, it is enough here to say that the sentiment of the church and the expectation of the world look for family worship in the houses of Christian people, and there is felt to be a great deficiency where this is not found. Its maintenance is not indeed in itself proof of a Christian character or life, but it is an acknowledgment of God which may rightfully be expected of those professing to be Christian people. The classic heathen nations were wont to have in appropriate places in their households their penates, their household gods, some kind of images representing the deities whom they worshipped. Shall they who know the true God and profess to believe he is the God of the family, on whom all are dependent—shall they be without any visible acknowledgement of him in their homes? Of course our God is a Spirit, and invisible, and all true worship of him is spiritual, in the mind and heart. Still, spiritual worship is expressed in outward forms; and both for the sake of the worshipper and for impression on others and for glorifying God it must have appropriate physical and visible manifestation. It is a bad thing, indeed, when family worship is made a mere formality, when children and servants and guests perceive a wide inconsistency between the professions made in prayer and the temper and habit of the daily life; a bad thing when the inmates of a home suspect that the worship is insincere, or is a mere mechanical performance. But it is also bad when it is neglected altogether, when there is no attempt made to maintain it in spirit and in truth. While on the other hand, if rightly sustained it becomes a

(Continued on page five)

EVENTIDE

God loves the Aged.

He gives them greater visions than the young;
He puts the words of wisdom on their tongue;
And keeps His presence ever by their side,
From dawn to dusk, and on through eventide.

God helps the Aged.

Within their home His Spirit ever dwells;
Their mellow hearts are touched like chiming bells;
He calms their fears; then worries disappear,
Because they know His help is always near.

God keeps the Aged,

With hearts of gold, and silver-tinted hair,
And earnestness, and greater faith in prayer;
He keeps them as a shepherd guards his sheep,
'Til in His fold they gently fall asleep.

--Charles W. H. Bancroft

Your Home

(Continued from page four)

most important instrumentality in witnessing for God, in preserving family piety, in diffusing the order of the gospel, in impressing and training the young, in reaching with salutary influences the mind and heart of all who participate in it.

And the same may be said in its measure of that particular part of family religion which consists in "saying grace" at meals, the thankful acknowledgement of the good providence of God, and recognition of our dependence on Him, with supplication for His blessing—a practice which readily commends itself to every thoughtful and devout person. One of our foreign missionaries has made this statement: "Among the Teloo-goos no heathen family sits down to a meal until each has first put his offering into the idol's dish, which always has its place by the family fireside. This is done at every meal by infancy, childhood, and age; so that with the earliest recollections of a child is associated the requirement of a sacrifice." Christian parents may learn something from this. Prof. Church, in his recent book on "Roman Life in the Days of Cicero," says of the training of the Roman boy: "It was his mother that had exclusive charge of him for the first seven years of his life, and had much to say to the ordering of his life afterwards." "At seven began the education which was to make him a citizen and a soldier. Swimming, riding, throwing the javelin developed his strength of body. He learned at the same time to be frugal, temperate in eating and drinking, modest and seemly in behavior, reverent to his elders, obedient to authority at home and abroad, and above all pious towards the gods. If it was the duty of the father to act as priest in some temple of the State (for the priests were not a class apart from their fellow-citizens) or to conduct the worship in some chapel of the family, the lad would act as camillus or acolyte" (i. e., assistant or attendant). Here too is something which Christian parents and their children may consider, that they may not be surpassed by those who had not the knowledge of the true God.

VI

What is seen in thy house with regard to the religious life?

Are the children instructed in the Word of God, made acquainted with the gospel of salvation, imbued with its truths, carefully

nurtured in the way of the Lord? Is it evident that the law of God is the law of the household, and that religion is truly the life of the family, so that those who are in the house, even casually, will receive the impression that it is a religious family, that God is there of a truth? Or may persons come and go, tarry for a season, longer or shorter, and not know whether it is a Christian family or not? Do the children and domestics perceive that the parents really regard religion as the chief thing, and are governed by religious principles in their family arrangements and their personal living? We all know what this means. We know that there are great differences in professedly Christian families in this respect. In some the odor of a true piety so fills the house that you cannot fail to perceive it. It may manifest itself in various ways—in words, in looks, in tones, in the general ongoing of life. It does not necessarily imply that there shall be much of what is ordinarily called religious conversation, much putting forth of religious views and experiences, and no conversation about secular matters—about the thousand things that ought to interest us in our domestic and social and civil and broad human relations. There may be much religious talk where there is little piety, told without earnestness. Strangers and children feel the difference. So there may be living piety where there is little of technical and professional religious talk. Its presence will be felt, pervading all, predominating over all. It will come out in remarks or in acts which show that God is honored supremely, that the law of love is in full force, that the cause of Jesus is of supreme interest. If not literally, yet in spirit, the directions given to the Jewish families in Deuteronomy 6 will be regarded in such a household. There will be references to God and His wonderful works. There will be "speaking of the things pertaining to the kingdom of God." Children will be encouraged to ask what these things mean; they will be instructed in the stories of the Bible, and learn to esteem as of highest importance and interest the ever fresh and wonderful story of redeeming love, and will have incorporated into their mental and moral habits the living reality of Jesus. This will be part of their life, the atmosphere of their youth, the effects of which they will never lose. And so this religious life in a family will show itself, now in this, now in that; so that visitors cannot fail to feel its presence; so that if we show them all our

treasures, our pictures, our books, our furniture, our comforts, our luxuries, they shall yet carry away the impression that all these are enjoyed as God's gifts, and that He is above them all.

VII

What is seen in thy house in respect to conformity to the world?

The phrase "the world" is not merely one of the cant phrases of a false or narrow piety. It is a Scriptural expression. The same authority which bids us use the world as not abusing it, tells us to be not conformed to this world, and speaks of a love of the world which is destructive of the Christian spirit. It has a well understood meaning, though it is not easy to define it briefly and precisely. There is a recognized distinction between the worldly spirit and the religious spirit.

Now it is evident in the conversation, the arrangement of the house, the social entertainments, the amusements that are indulged in at home or frequented abroad, in the books that are read and talked about, that there is more endeavor to be "fashionable," to be in the current of worldly life, to enjoy the pleasures of this life, than to be conformed to the will of God? that these are the chief things, and that religion is held in abeyance or thrown into the background? Or is it evident that while due regard is paid to the proprieties of life, to the demands of one's social position, to topics of general interest, to culture of taste and innocent and necessary enjoyment, there runs through it all the vital force of devout gratitude and consecration to God, the acknowledgement of Him in all our ways, the doing of all things to His glory? Is it seen that we are living under the power of the endless life, as seeing the invisible, as those whose citizenship is in Heaven? So with regard to our personal experiences. Our sorrows; they may come in the shape of disappointments, of loss of property, of sickness, of painful disease or irritating infirmity, of death of dear ones or of anguish on account of their sins and dishonor of poverty, of persecution, of ill-treatment, of slanderous gossip; are they borne patiently, with submission to God's will and earnest prayer that they may be turned to spiritual growth? Or do they produce in us an angry, complaining, fretful temper? Or do they make us selfish, fault-finding, exacting, absorbed in our own cares and forgetful of others, annoying and harassing them by demands of sympathy and service, or wrapped in a morbid, gloomy stillness, and indolent, self-indulgent, brooding?

And now prosperity; does it make us self-sufficient, haughty? Does it become an idol, taking the place of God in our thoughts and affections and trust—the gift dethroning the Giver? Does it readily appear that we think more of the treasures and luxuries and the grandeur to which we have attained "than of the Lord, whom we ought to delight to honor?"

And how is it with regard to the treatment of each other in the house?

Do love and harmony prevail? Is there evidently mutual forbearance, and sympathy and thoughtfulness for each other? Husband and wife, parents and children, mistress and maid—is there a mutual refraining from exacting too much, and a mutual readiness to yield to each other? Is love seen promoting love, and confidence securing fidelity and affection? Is there such confiding in each other that husband and wife will beautify the marriage relation with the ever-growing affection that is based on unswerving respect and restful trust? Are the servants of the household bound to their masters' interests, and guarded and strengthened in honesty and faithfulness of service by self-respect, because they are trusted and treated with kindness and due respect, instead of being suspected and watched and scolded, and treated as aliens to the family, rather than an integral part of it?

Is there such confiding in each other, such a flow of love through the family, that children will tell their parents, or brother and sister tell each other, their religious convictions or troubles or desires, instead of hiding them behind a wall of reserve, carrying an uneasy heart in secret, or going first for relief to strangers? Evidently there are great differences in families in all these respects. In some the law of love and mutual confidence prevails and makes home the abode of peace and the nursery of strength, where young and old talk freely of their cares, and help to bear each other's burdens and share all their joys. In others the family seems more like an aggregate of units, a number of persons thrown together, with little of common interest, each caring, and left to care, for himself; so that children come at length to feel that home is the last place in which they would open their hearts and unburden their doubting, troubled, tempted souls.

How is it in thy house?

VIII

And what illustration of Christian charity will visitors see in our houses?

We do not inquire about almsgiving or beneficent work. Of course these will appear, modestly, in a Christian family. There will from time to time be some evidence that there is an effort to help in some way the less fortunate, some shining forth of the spirit of Him "who went about doing good." But the question now is with reference to habits of speaking about others. Many houses are disfigured by ill-natured or thoughtless gossiping about neighbors and acquaintances, by an uncharitable fondness for parading faults and mistakes and misdemeanors. In many Christian houses, instead of the charity which hides a multitude of sins, the good feeling which loves to discern and commend the excellences of others, there prevails a mischievous habit of dwelling on failings, of dragging to the light, with a sort of cannibal gusto, sins and deficiencies; a thoughtless love of scandal or of tattle, or a critical spirit not devoid of self-esteem which sometimes deceives itself with the notion that it is a zeal for godliness.

In other houses everything is talked about with interest except the goodness of God, the salvation of the soul, the blessedness of the love of Jesus Christ, the prosperity of the church. The conversation may be kind, intelligent, interesting, entirely proper; but you hear nothing that indicates a living interest in the growth of the church, in the spread of religion, a recognition of the supremacy of Jesus and desire to honor Him, and of the value of the Christian religion in purifying social and national life. A stranger would hardly ever get the impression that there was a portion of the church of God, redeemed by the blood of His Son; a peculiar people, appointed to show forth the praises of Him who called them out of darkness into His marvelous light.

IX

Thus let the question come with searching power: What have they seen in thy house? The family was designed to be the representative of God's great family of the redeemed, and an exemplification of His loving and righteous government of His children. In it the same righteous love that characterizes His paternal relation to the church should be exhibited. It should breathe the spirit of the heavenly family, so that strangers visiting it shall be constrained to say, "God is here of a truth!" and should bear away with them the conviction of the truthfulness of religion, and an attractive picture of its results in the love and strength and beauty of living which it produces.

How is it in your house? What impressions will strangers carry away from it? Will they fall down and worship God, and seek to enjoy for themselves the blessedness of the Christian faith? or will

they say, "It is all a sham and a delusion?" Be assured they do not come and go without seeing something, without some impression.

And there is One who is always with us. Our houses may be closed against others. We may exclude visitors and hide our home-life from the world; but we cannot hide it from God. He is always there. And what does God see in our house?

X

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture, and hundreds of things, disclosed the character and habits of the life of the people. And the stranger now visiting the unburied city and walking the streets and going into the houses and shops and forums and temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived and what was the nature of their pursuits. And it is a deeply impressive lesson to meditate upon: how after lying for eighteen centuries in the grave these things have been disclosed to us, and especially how among the freshest of the things preserved are numerous evidences of the sensual and vicious pleasures in which the people indulged.

The very works of art which ministered to their vices now rise from the grave to testify against them. What was done in their houses is now brought to the light of day.

Suppose now that our home life could be put into some permanent forms, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day?

If at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?

XI

Let it be remembered that every member of a family has an influence on the home life, and therefore a responsibility for the character of the family. Our houses are what you and I make them. Parents and children, husband and wife, brothers and sisters, master and servant, mistress and maid—each and all make up the family life. Each bears part in the daily influences which go to make the home. Let it be repeated: our houses are what we make them. And we are what our hearts are. And so it comes to this: What does God see in our hearts? Is the spirit of Jesus there?



Waugh's Letter

(Continued from page three)

Again in II John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Everyone of you young men at Southern Baptist Theological Seminary who has been led to saving faith in Jesus Christ by some faithful pastor, knows that Duke McCall and "his boys" are opposing in practically every doctrinal area the teaching of God's Word and "the doctrine we have learned." Your responsibility young men is clear. If you stay you must oppose with every fiber of your beings the error which is being promoted as Baptist Truth.

(Continued on page six)

IF WE KNEW

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

Ah! We judge each other harshly,
Knowing not life's hidden forces;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better
If we only understood.

Jehovah's Witnesses

(Continued from page one)
ever denied the Deity of Jesus. For nearly two thousand years all true Christians have believed Him to be, as He claimed, the Messiah. I need not prove what the Scriptures clearly proclaim. Let unbelievers disprove it! They cannot disprove the fact of our Lord's Deity, though they may wrest the Scriptures "unto their own destruction." Any honest doubter will profit by examining the note on John 20:28 in the Scofield Reference Bible to find what God's Book claims. He will, with Thomas, bow in worship, exclaiming, "My Lord and my God."

(2) **They teach that the body of Jesus was not resurrected.** "Whether it was still preserved somewhere . . . no one knows; nor is such knowledge necessary" ("Studies in the Scriptures," V. II, pp. 129, 130).

After His resurrection Jesus said, "Behold My hands and My feet, that it is I myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have." "Reach hither thy finger and behold My hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." There is no suggestion here of anything but a bodily resurrection. Our Lord's tomb was empty. To reject the bodily resurrection of Jesus, is to reject the New Testament. If the spirit and not the body rose, there was no resurrection, for the spirit does not die.

(3) **They teach that Christ came in 1874.** "1874 . . . when Christ the Bridegroom and Reaper, actually came" ("Studies in the Scriptures," V. II, pp. 140). **They teach the consummation of the age came in 1914.** "With the end of 1914, what God calls Babylon and what men call Christendom will have passed away" (Id., p. 234).

If that be true, then the prophecies concerning our Lord's

Q. Is there any hint that Christ set the Holy tithe aside?
A. None whatsoever.

Q. Is there any other evidence in the New Testament that a Christian should tithe?

A. Yes, Melchizedek is mentioned as a type of Christ (Heb. 7:21). Since he received tithes of Abraham and is a type of Christ, then Christ is a tithe-receiving priest now.

Q. What does God call the Christian who does not tithe?

A. A robber. Mal. 3:8.

Q. Is God pleased when we do not tithe?

A. He is much displeased. He curses us for our failure. Mal. 3:9.

Q. If a man robs God of the tithe, will God collect it anyhow?

A. "He shall restore double." (Ex. 22:4).

Q. Does God bless us for honoring Him with our tithes?

A. Yes, abundantly. Mal. 3:10.

Q. When do we make a gift to God?

A. Only after we have paid our tithe.

Q. When should I commence tithing?

A. Now — today.

Q. I am in debt, should I pay these debts before I begin tithing?

A. The first debt anyone owes is to God. Pay your tithes first. Mark. 12:17.

Q. Is it inconsistent for a Christian not to tithe because he is in debt?

A. Very inconsistent. We should be more honest with God than with man.

Q. Has a man ever become poor because of paying his tithe?

A. There is no such case on record.

Q. Is anyone too poor to tithe.

A. Not unless he is entirely supported by the community.

Q. Is it possible that 9/10 of one's income can go as far as 10/10?

A. This and more, is possible, when God is on the side of the 9/10.

Man's Body

(Continued from page one)
plants. Man also gets his carbon from plants, either directly or through the meat of an animal which has eaten plants or has eaten some other animal which has eaten plants. The body, like an engine, takes in oxygen, combines it with the carbon, and exhales carbon dioxide. The energy resulting from the combustion is the energy at our disposal for everything we do.

Oxidation In The Body

Because of this oxidation process going on within him, man is a kind of walking furnace. The average human body dissipates about 2,500 calories daily—enough energy to boil 25 pots of coffee.

The oxidation also provides us with heat—which is a form of energy. A remarkable temperature regulation system keeps the body heat at an average of about 98.6° F. throughout our lives, summer and winter, except when a higher temperature is needed to combat disease.

Temperature Regulation

The regulation of the temperature of the blood stream is accomplished through a delicate control centre in the brain. From this centre, nervous signals are sent throughout the body asking for an increase or decrease of temperature. If the temperature drops, oxidation is increased and the blood vessels of the skin contract, so that less heat is lost by radiation. The skin glands secrete a fatty substance, the hair of the skin stands erect, resulting in a layer of dead air which acts as

an insulation layer.

If the blood temperature becomes too high, signals are sent from the control centre for the oxidation to be decreased. The blood vessels of the skin dilate, so that more blood passes through and perspiration takes place. The moisture thus evaporated cools the skin surface and the body.

This remarkable system can — for a limited time — prevent our body temperature from rising, even in heat that will fry a steak. A man has actually withstood a temperature of 262° for fifteen minutes. A steak was fried in the same enclosure during the time he was in it, yet close to his skin, almost normal body temperature was measured.

An Intricate Electronic Device

The body is an intricate electronic device, far more complicated than any which man has ever built. The human brain is made up of something like 10 million nerve cells, or neurons. Each neuron is a battery-powered device operating at a potential of 0.07 volts.

If man were to make an electronic equivalent of the human brain, it would need a very large building to house it, and all the electricity generated at Niagara Falls to operate it.

A Telephone System

The nervous system is a telephone system by which the brain is kept informed of what goes on around us. It is estimated that each of our eyes has 130,000,000 rods and 7,000,000 cones which are the sensory terminals of sight. These are connected to the brain by over 300,000 separate "telephone" lines. When we look at something, the thing we see is broken down by these millions of sensory points, and the gradations of light and shade and color of each incremental area are sent to the brain as separate signals. There they are rearranged, in some way yet unknown to us, to give the impression of visualizing the whole scene.

In television, each tiny elemental area of the screen is connected to the receiver for only about 1-250,000th of the time. In the human eye, information is sent to the brain from all areas of the scene simultaneously. Some of the early television systems proposed to use the method which the eye uses, but the system was so bulky, even to transmit a very poor image, that it was abandoned.

Signals From Ear To Brain

To carry signals from the ear to the brain, something like 150,000 separate conductors lead from each ear, each insulated from the others. These signals are picked up by delicate probes on the brain, amplified by sensitive amplifiers and reproduced on a loudspeaker. These electrical signals sent to the brain, in some unknown way give us the sensation of hearing.—World Science Review.

Waugh's Letter

(Continued from page five)

But if you have neither the faith nor the courage to stay and stand, that is, if you have not the courage and faith to witness in the midst of error, then come out and avoid the heretics. If, on the other hand, God provides you the faith and the courage to stay and stand, even though Duke McCall and every heretic in his support bring every sort of political, religious, and academic pressure to bear, remember the words of Paul, "Fight the good fight of faith."

Each of you young men who are training to be preachers in The Southern Baptist Theological Seminary have a serious decision to make, will you be Baptists true to the faith or will you be the enemies of all True Baptists and the Lord Jesus Christ? Will you be a party to the error of those men at S. B. T. S., who are in-

When The Lost Stand Before God For Their Judgment

By The Late
WILLIAM PETTINGILL

The JUDGMENT OF THE GREAT WHITE THRONE is described in the 20th chapter of The Revelation, verses 11-15. It is one of the most terrible and one of the most majestic and awe-inspiring strains in all literature.

This is the Great Assize, where the rejectors of God's free salvation must answer for their crime. They are lost, and for ever lost, not because they are sinners. On that basis we should be lost, since "there is no difference, for all have sinned and come short of the glory of God." No, they are lost, not because they have sinned, but because they have refused "the gift of God" which is "eternal life in Christ Jesus our Lord." They have trodden underfoot the Son of God, making His blood an unholy thing, and have done despite unto the spirit of Grace (Heb. 10:28,29).

And now the end is come; the awful goal has been reached. Now they must be arraigned before the Righteous Judge of the Whole Earth. And who is that Righteous Judge? It is none other than the Son of God, Who died to save them, and Whom they spurned, saying, "We will not have this Man to rule over us." "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

Thank God! there is yet time to receive Him as your Saviour. While the door is still open, I beg my unsaved readers to flee from the wrath to come. And there is no place to which you may flee for refuge, but into the arms of Him who longs to save you. Take your place now under the shelter of the shed blood of the Lamb of God, and thus pass out of death into life.

A young man driving recklessly in city traffic, hit and injured an elderly man, who nevertheless forgave him and saved him from going to prison. A few days later the same young man, again driving recklessly in city traffic, hit and injured a woman. This time he was arrested, and when he was arraigned in court he was surprised to find that the Judge on the bench was the elderly man whom he had hurt and who had forgiven him. "Judge," he said, "don't you know me? You saved me the other day from going to jail. Save me now."

"No," the Judge replied. "The other day I was your saviour; today I am your judge," and he sentenced the young man to a term in prison.

Today, if you will have it, there is salvation for you; but if you spurn it, the only thing left for you is the doom which your rejected Saviour will pronounce upon you as your Judge.

Let us now consider this solemn scene, as depicted in the Scripture already mentioned; namely, Rev. 20:11-15:

1. **"And I saw a great white throne"** (11). The scene is laid somewhere in space, apart from the Heaven and the earth, where the innumerable millions of the enemies of God and His Christ,

settle for Barth and Brunner as commendably promoted by professors and administrators or will you be men of the Bible? And in the final analysis it all may be summed up in, will you young men compromise with the promoters of error at Southern Baptist Seminary in the interest of a big church, professional ease, and the praise of men or will you take your stand for the faith of Jesus Christ; willing to suffer with Him without the gate?

I trust that each of you my friends have read my letter to you with spiritual eyes and that God will give you the courage of your convictions. We shall continue to pray for you for we believe that God will lead some of you through tears and trials to His own purposed victory.

the despisers and enemies of the Gospel of Grace, are to be gathered together to hear their final sentence.

2. **"And Him that sat on it"** (11). This is, as we have shown, the Lord Jesus Christ, Who one day hung on the cross of Calvary, dying for the sins of the very people arraigned here because they would not have Him as their Saviour.

3. **"From whose face the earth and the heaven fled away; and there was found no place for them"** (11). Language could not go further than this to describe the majesty of that fact.

4. **"And I saw the dead, small and great, stand before God"** (12). For remember, the Son of God is Himself God. And here are all the lost of all the ages, standing before Him. The saved dead have already been judged prior to this judgment.

5. **"And the Books were opened"** (12). Those who insist that they will be able to stand upon their own record will have an opportunity here to have that record examined. Of course, no one can stand before God in such a test; "for there is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20). "If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?" (Psa. 130:3). "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous" (Psa. 1:5).

6. **"And another Book was opened, which is the Book of Life"** (12). The only reason suggested for the presence here of this Book of Life is that it might be shown that none of the names of the lost could be found written there.

7. **"And the dead were judged out of those things which were written in the books, according to their works"** (12). And, depend upon it, the record in the Books is a true and correct record; for "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13).

8. **"And the sea gave up the dead which were in it; and death and Hades (not Hell) delivered up the dead which were in them; and they were judged every man according to their works"** (13). There is a difference between Hell and Hades. Hades is the place where the lost dead are kept in suffering until the time of this JUDGMENT OF THE GREAT WHITE THRONE. When that awful day arrives, the spirits of the lost will be cast out of Hades into Hell, and the sea and the grave will give up their bodies.

9. **"And Death and Hades were cast into the Lake of Fire. This is the second death"** (14). "Death" here evidently stands for the graves from which the bodies must come, while Hades is the place out of which their spirits and souls will come: all to be "cast into the Lake of Fire," which is "the second death." In the 6th verse of this chapter we read: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

10. **"And whosoever was not found written in the Book of Life was cast into the Lake of Fire"** (15). This then is the final word. Here we are plainly told of the inescapable fate of all whose names are not written in the Lamb's book of life.

IS YOUR NAME WRITTEN THERE?

Hell is prepared only for those who prepare it for themselves by kindling its fires here and now.

To have Jesus ever with us will be the acme and sum of all happiness, of all perfection, of all good.

When progress ceases, backsliding begins.

Segregation

(Continued from page one)
with just a few pureblood white here and there? May I ask this question here, what was the cause of these Samaritans being mongrelized? This is the answer, because somebody violated God's law of segregation.

God is the author of segregation. Listen to God's Word in Deuteronomy 32:8: "When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." It says God divided and separated the sons of Adam. All Bible students know that the descendants of Ham settled principally in Africa. That is where the slave traders found them. I am sure that the strongest believer in segregation does not believe in slavery. But if we are to keep the races as God made them we must observe God's law of segregation.

As we study the eleventh chapter of Genesis we learn that the descendants of Noah built a tower and were all going to live together in the land of Shinar.

But as we study the 8th and 9th verses of that same chapter we learn that God scattered, or separated, or segregated them. God will desegregate when the time comes. When Jesus comes and we get our glorified bodies I am sure that all racial barriers will be wiped out, for all of God's children will be like Him.

So let's let God do the desegregating in His own way in His own time.

Tithing

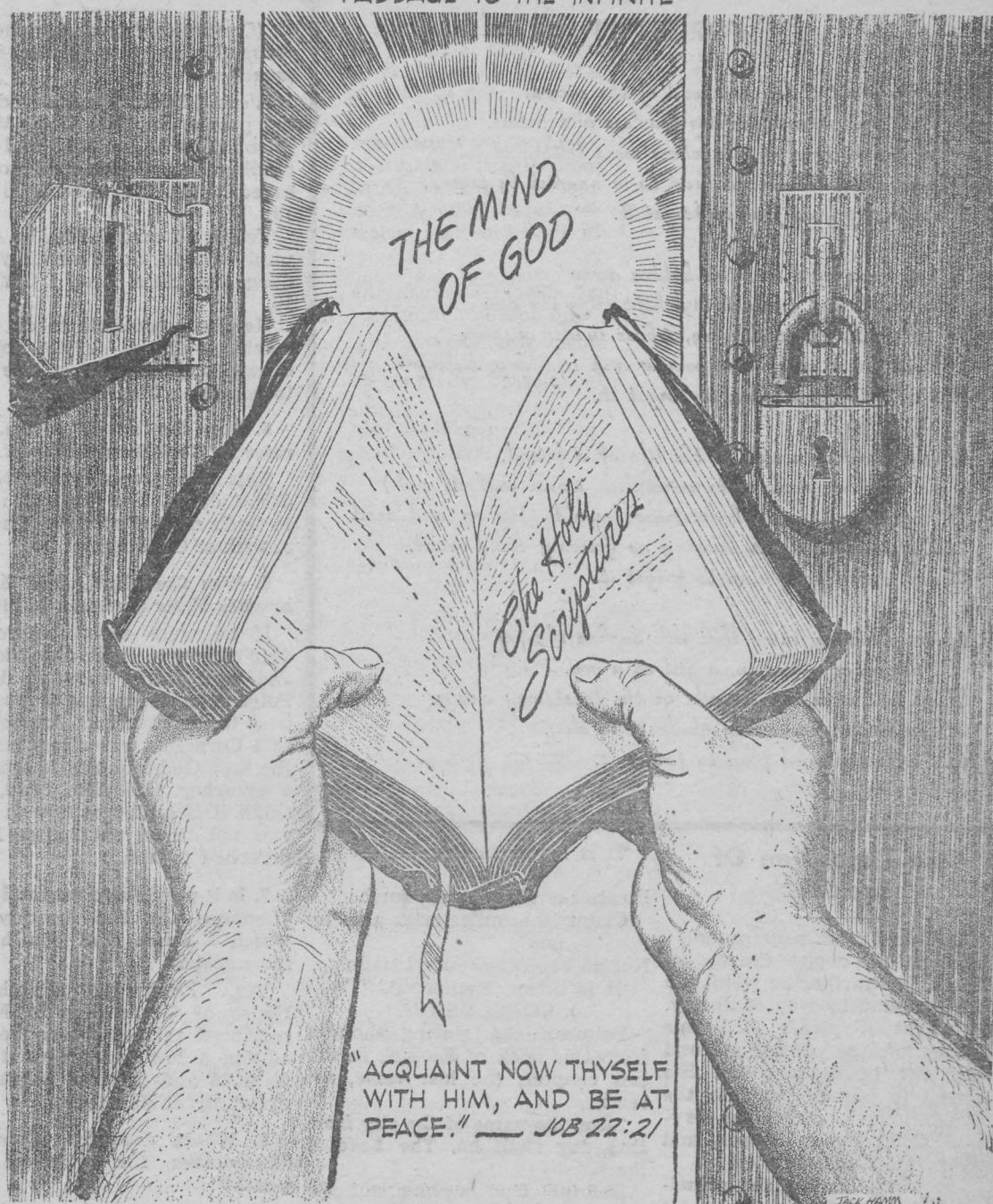
(Continued from page one)
the other undone." (Mt. 23:23).

"An Exposition Of Ezekiel"

for us at Calvary.

IV

PASSAGE TO THE INFINITE



(Continued from page two)
"Why was it that our fathers could not see the meaning of this back in the wilderness?"

My brother, I like to think of those old Jews in the Old Testament who were blind to the meaning of the sacrifice. They looked, and saw the blood drip from the sacrifice, but they saw not the blood of Calvary. They saw the body of the beasts consumed, but they saw not the body of the Lord Jesus Christ, and His suffering upon the Cross. They saw that beast as it was offered as a sacrifice, but they saw not the soul of the Lord Jesus Christ as it was offered as a sacrifice for sin in behalf of the elect of God. Beloved, they failed to see it then, but one day when the Lord Jesus Christ has finished with this world, when this temple is rebuilt, those Jews are going to offer those same sacrifices. This time when the blood flows out from the sacrifice that is offered thereupon the altar, the old Jewish priest will stand there beside it and will sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!"

That old Jew will stand there and rejoice for:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

That Jew will stand there and see the blood as it flows out upon the embers, and as he looks upon it, he is going to rejoice, because:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Beloved, you can not tell me that a Jew that is saved will offer a sacrifice again and depend upon that sacrifice alone for his salvation. You can not tell me that he will depend upon that blood of that bullock that is offered for his salvation. No, beloved, he will see beyond that, and he will see how our Jesus, the Jesus whom we worship and preach to you today, fulfilled it all, and he will see how it has all been completed in the Lord Jesus Christ.

Oh, I can imagine two of those Jews standing back there in the Old Testament days—in the days of Moses—when it had all become a ritual and meaningless, and I can hear them saying, "It seems selfish that we should bring this animal and offer it as a sacrifice. What is the meaning of it?" And each would have to say, "It is just a ritual through which we have to pass." But, my brother, their descendants who have seen the truth, are going to look upon that sacrifice, and are going to see that, in it, they have salvation, and that they have life and have it more abundantly—not because of the ritual of it, but because of the sacrifice that was wrought out by Jesus Christ at Calvary. Beloved, throughout all of the millennial kingdom, they will offer those sacrifices as a memorial to what Jesus Christ did on the Cross, just like we take the Lord's Supper today as a memorial of what the Lord Jesus Christ did

THE GATE THROUGH WHICH JESUS CHRIST ENTERED INTO THE CITY AT THE TIME OF HIS CRUCIFIXION WAS CLOSED.

"Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."

—Ezek. 44:1-3.

This is just another example of fulfilled prophecy that is remarkable in itself. The Lord Jesus Christ came into the city of Jerusalem by way of brook Kidron for His crucifixion. Beloved, long before Jesus ever did that—long before the Son of God ever made His entrance into the city to be crucified and die for the sins of man, God said to Ezekiel, "You tell the people that that gate is going to be closed. The Prince entered in by it and that gate is going to be closed." Beloved, did it come to pass? Years passed by. You know, God never gets in a hurry. God just takes His time to work things out, according to His own time and purpose. Fifteen centuries passed by after the time that Jesus entered into that gate and they still used it. The gate was still being used, but that road from the brook Kidron was falling into disuse. They were not using it anymore like they had been using it. Finally, it got to the place that the road from the brook Kidron was not used at all. It was just a useless road. All the people traveled some other way into the city.

Some years later when they were repairing the city's walls, when Sultan Seluiman Magnificent was the ruler over the city, he said, "What is the use of having that gate there at the east? What is the use in rebuilding that gate? Let us just close up the wall. The road from the brook Kidron is no longer in use." Sultan Seluiman Magnificent closed that gate into the city through which Jesus had passed. He didn't know what God had said in the days of Ezekiel. He did not know what had been said in prophecy in the days of Ezekiel. He did not know anything about it. He just closed the gate, for he did not see any need in having it, since the road from the brook Kidron was no longer in use. When he closed it, he was merely fulfilling the Word of God.

This would tell us that every text within this Bible is going to be fulfilled. You needn't remind me this morning about any portion of God's Word falling by the wayside or coming to naught. You needn't worry that God is not going to take care of His own. You needn't worry about the things that are to happen in this world. You needn't worry about the problems or difficulties that come to you. Just remember this, that the God who saw to it that the gate was closed, is still on His throne. He is still looking down on His own, and if He saw to it that that verse of Scripture was fulfilled, He will see to it that every verse and every prophecy in this Bible will be gloriously

fulfilled one day.

V

NOTICE WITH ME THE RIVER OF THE SANCTUARY.

What a wonderful story! It tells how that water flowed out from the east side of the temple that had been built. Miraculously and supernaturally, water flowed out from the temple. The man of God waded out 1,000 cubits and he found that the water came up to his ankles. Then he waded out 1,000 cubits farther and found that the water was up to his knees. He waded out another 1,000 cubits and found the water to his loins. He waded out another 1,000 cubits, about 1½ miles in all, and he found that the water was deep enough for him to swim in. Beloved, what is the meaning of this? See how the water was up to his ankles, then his knees, then his loins, then water deep enough to swim in, and see the water as it flows on down to the Dead Sea and that Dead Sea is made alive. There are fish in that Dead Sea, and everywhere that the water touches, everything is made alive. What is the meaning of it?

Beloved, God is going to restore this world just like it was in the days of the Garden of Eden. He is going to make this world over. Notice some Scriptures in this respect:

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, SHALL BE GRASS with reeds and rushes."—Isa. 35:7.

"The wilderness and the solitary place shall be glad for them; and the DESERT SHALL REJOICE, and BLOSSOM as the rose."—Isa. 35:1.

"Behold, I will do a NEW THING: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and RIVERS IN THE DESERT."—Isa. 43:19.

"Instead of the THORN SHALL COME UP THE FIR TREE, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut

off."—Isa. 55:13.

Where did the briars, thorns, and the thistles come from? Go back and read in the book of Genesis and you have the story. When sin came, God cursed the world with thorns and thistles. When sin came, this old world suffered the curse of Almighty God, someday, beloved, God is going to remove the curse. Someday, beloved, this old world is going to be made just like it was in the Garden of Eden. In fact, it is going to be more glorious than the Garden of Eden. The thorns and the thistles and the briars are going to be taken away, and instead of the desert, there shall be a rose garden. I tell you, beloved, the most beautiful rose garden in this world will not compare with what this world is going to look like when God Almighty gets through making it over.

This river that miraculously flows forth from the city of Jerusalem is for the purpose of re-making the world.

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a FOUNTAIN SHALL COME FORTH OF THE HOUSE OF THE LORD AND SHALL WATER THE VALLEY OF SHIT-TIM."—Joel 3:18.

"And it shall be in that day, that LIVING WATERS SHALL GO OUT FROM JERUSALEM; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. 14:8.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. 22:1.

Beloved, some of these days God is going to make this old world over. Some of these days not only is sin going to be removed, but every vestige of sin is going to be removed. Some of these days it is all going to be ruled out, and is going to be made over, just like it was in the days when God made this world originally. When it is, water is go-

ing to flow from the temple of God in Jerusalem, miraculously and supernaturally. It is going to change that Dead Sea. It is going to change all of that area. The Dead Sea is going to be made alive, and everything that the water touches is going to become alive again.

I think, beloved, that here is a lesson that ought to thrill your soul as you leave God's House. Notice the prophet. He walks out from the house of God and water comes up to his ankles. He walks on a little bit farther and the water comes up to his knees. He walks on a little bit farther and the water comes up to his loins. Then he walks another 1000 cubits, which makes about 1½ miles, and the water is deep enough for him to swim in. Beloved, God wants you to launch out into the deep. God wants you to get out into His service. God wants you to get out deeper into his service—still deeper, still deeper, and still deeper into His service. Notice, the farther the prophet went, the deeper the waters became. The farther he went, the more waters he found. The deeper he went, the more liberty he found in the waters, and finally, water to swim in.

Oh, I wonder how deep you are in the waters of the Lord. I wonder how deep that you think you are in God's service. I wonder today if most of us are not just dabbling around on the shore. Perhaps most of us have just barely got the soles of our feet wet. I am very doubtful that if any one of us have gotten far enough out into God's service that we can even say that we are up to our ankles in God's service. I doubt if any of us have gotten to the place that we can say that we are knee deep in the service of the Lord.

Beloved, the farther the pro-
(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

OCTOBER 30, 1954

READ! READ! READ!

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FORGET IT

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause this proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, whose sudden display
Would cause grief and sorrow and life-long dismay--
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend,
(We all have such spots concealed, world without end.)
Whose touching his heartstrings would play on and rend
Till the shame of its showing no grieving could mend,
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

"An Exposition Of Ezekiel"

(Continued from page seven)
phet went, the deeper the waters became. The farther he went, the more he found by way of liberty. Oh, might it please God this morning to cause you and me, and every one of us who are His children to launch out into the deep—to launch out into the service of God, deeper, deeper, and deeper into God's service.
"Therefore, leaving the principles of the doctrine of Christ, let us GO ON unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.
In Hebrews five, Paul is talking about how these Hebrew Christians were just babies. They were still using milk. They had not grown like they should have. Some of them were supposed to be teachers, yet they needed somebody to teach them. In other words, some of them should have grown where they could have been teachers, but instead, they needed somebody to teach them. They were still babies in Christ. They were not on the meat diet yet. They were still using milk. Therefore, Paul writes to these Hebrew Christians and tells them to "go on" to perfection.

Beloved, if I have one prayer for you today, it is that God would help each and every one of us to go on unto perfection. I am not saying that you will ever be perfect in the flesh, but God wants you to go on toward perfection. God wants you to move on, and little by little lay aside the milk diet and take on the meat diet—little by little develop and grow in the service of the Lord—little by little get your feet wet, the soles of your feet, then your ankles, then your knees, then your loins, then out into the water that you can swim in, in the service of the Lord.

As the poet has said:

"I heard it singing, singing,
sweetly,
Softly in an undertone;
Singing as if God had taught it,
'It is better further on.'

Night and day it sings the same song,
Sings it while I sit alone,
Sings it so the heart can hear it,
'It is better farther on.'

Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,

THE BAPTIST EXAMINER

PAGE EIGHT

OCTOBER 30, 1954

'It is better further on.'

Further on! how much further?
Count the milestones one by one?

No, no counting, only trusting,
'It is better further on.'

CONCLUSION

Beloved, one closing thought from this book of Ezekiel. In the last chapter, the last verse, we read:

"And the name of the city from that day shall be, The Lord is there."

Beloved, God is going to build this city of Jerusalem. He is going to rebuild this temple. He is going to have everything just like He wants it. He is going to make this world over according to His plan, and then, beloved, the name of that city shall be, "The Lord is there." Beloved, God is not going to be defeated. You and I serve an omnipotent, sovereign God, and that God is not going to be defeated. He allowed the Jews to go into captivity. He has allowed them to be out of their country for these many years. He has allowed them to be scattered by the avenging hands of different enemies through the years, but, beloved, God is not going to be defeated. God is going to hold on to those Jews. He has been saving all down through the years an elect remnant, Jews and Gentiles, and He is going to continue to do so. Some of these days He is going to rebuild that city. He is going to rebuild that temple, and the name of that city will be, "The Lord is there."
May God bless you.

The Tither

(Continued from page one)
misunderstand." The sermon, a convincing, scriptural argument on Systematic Giving, did not move her. At the close the pastor said, "One is listening to me, perhaps a poor sewing woman with a family to provide for, and in debt, who says, 'This is not for me. The Lord does not want me to give one penny to His cause which belongs to my creditors.' No, sister, He does not, but His share does not belong to your creditors, but to Him. Give Him His own. Prove the Lord and see if He will not open the windows of Heaven."

Her prayer for a personal word had been answered. She accepted the challenge, went home and straightway took 55 cents from the \$5.55 in her possession. Within two weeks, agreeable, profitable employment was given to the husband, and a beautiful opening came to the son, and her own business has so increased that she playfully calls herself "the world's dressmaker."

A gentleman well known for

I Should Like To Know

(Continued from page one)
casional. In your opinion, is he saved?

It could be that he is saved and but poorly taught in God's Word. It could be he is saved and in a terribly backslidden condition. If saved he needs to heed II Tim. 2: 19.

Yet in all probability, he is an unsaved man. He is certainly in a dangerous class. Read I Cor. 6:9, 10.

He needs someone to do some teaching—either as to how a Christian should live or else how to become a Christian.

5. Does the "us all" of Isa. 53:6 refer to Christians or Jews?

This is a prophecy relative to Jesus' death. The "us all" refers to God's elect of all ages, whether Jewish or Christian.

6. Was Cornelius saved before or after Peter preached to him?

If he were saved before, he didn't know it, Peter didn't know, and God didn't know it. When Peter gave an account of his ministry to the church at Antioch, he said Cornelius was a lost man at the time God told him to send for a preacher. See Acts 11:13,14. I think it is quite positive that he was not saved until after Peter preached to him.

7. Is it possible to secure Seiss's "Lectures On The Apocalypse," which I notice that you highly recommend?

Yes, Zondervan Publishing House of Grand Rapids, Mich., reprinted this as a one volume edition a few years ago. It sold at \$4.95 and is most helpful on the study of Revelation.

8. Where does the Bible say "Remember the wife of thy youth?"

There is no Scripture that I know of which speaks thus. Prov. 5:18 and Mal. 2:14,15 may be what the querist is confused over.

9. If a woman is to keep silent in the church, why allow them to sing?

The best answer I can give is that God didn't say that she is not to sing. He did say that she is not to speak publicly or ask questions. See I Cor. 14:34,35. He did say that men are to do the public praying. See I Tim. 2:8. He said women are not to teach men or usurp authority over them. See I Tim. 2:12. Since He said nothing contrary to women singing, then I assume it must be proper for her to thus praise God in song.

10. Give Scripture showing no second chance after death?

Ecl. 11:3; Luke 16:24-26; Heb. 9:27; Rev. 20:15; Mt. 25:41; Rev. 14:11.

11. Is it right for women to vote in church business meetings?

In Acts 6:2, when the first deacons were chosen, the preachers called the multitude together to settle the differences between the Grecians and Hebrews. The word for multitude (Acts 6:2) includes both sexes, thus indicated that both men and women participated in the election of the first deacons. I think it definitely permissible for women to thus vote and if our churches are a democracy, they must vote.

12. In our church, there are nine members. Of these seven are women, one is a man, and the other is a boy 15 years old. The man, of necessity, must act as moderator, and as I understand it, he should not make motions. How are we to carry on our business

his large benefactions was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," he said; "I do very much as the woman did who was famous for excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting."

meetings?

This is indeed an unusual situation. If I were the one man, I would talk over all items privately, that might arise. I would thus get the general consensus of opinion in advance of the meeting. Then I would present the matter for voting, without a motion having been made. While this is not strictly according to Parliamentary Law, I think it is definitely allowable and permissible.

13. What does "believe on his name" mean in John 1:12?

The "name" of any person, place, or thing stands for that individual. Thus to "believe on his name," means to believe on Jesus Himself. It is not merely assenting mentally to His name—it is a definite acceptance of Jesus as a Person—our Saviour and Lord.

14. Noticed in a recent issue of your paper a statement which gave an account of one of the Baptist churches baptizing into it a great number of people. Would you please tell me where they get the authority to baptize anyone into their church?

From the Lord Jesus who founded the first Baptist church and committed to it its worldwide commission, including the ordinances of baptism and the Lord's Supper. Matt. 28:18-20. That these ordinances were delivered to His church and not to individuals is proven beyond the peradventure of a doubt by His promise, "Lo, I am with you always, even unto the end of the world." That promise could not apply to individuals, for they would soon pass away; but it could apply to churches, for He guaranteed their perpetuity to the end of the age.

Again in I Cor. 11:2 Paul exhorts the church at Corinth to "keep the ordinances as I delivered them unto you."

With the testimony of our Lord and His greatest apostle agree the testimony of Baptists in all ages. A. H. Strong, in his Systematic Theology (p. 505) argues for the democratic government of New Testament churches "from the committing of the ordinances to the charge of the whole church to observe and guard." Again he says: "Baptism and the Lord's Supper, therefore, are not to be administered at the discretion of the individual minister."

Henry G. Weston in his Ecclesiology (p. 337) says: "By whom is baptism administered? It is not a ministerial act; it is a church act."

Once more, Baptism is a visible, bodily act, obeyed from the heart, to declare or picture a previously existing experience. The new birth, a spiritual experience puts one in the Kingdom of God, which is a universal, invisible, spiritual kingdom. John 3:5; Rom. 14:17; Luke 17:21. The church is a visible, local assembly. Those who enter it are baptized into it. Acts 2:41; I Cor. 12:13. Only those who have experienced the spiritual, internal birth from above can Scripturally "obey from the heart that form of doctrine unto which they were delivered." Rom. 6:17 R. V.

15. Please give me through your paper your views as to the individual cups used now in many of The Baptist churches in commemorating our Lord's Supper. I cannot find anything in the Bible to justify this practice. The First Baptist Church here uses the individual cups. I am at a loss to know what to do about it?

Here are the facts. The Supper was instituted with one loaf of unleavened bread and one cup of fermented wine. In the New Testament it is always singular—CUP—not cups, until after it is blessed. Then it may be poured into as many as needed. In the New Testament it is always LOAF—not loaves, until after it was blessed. In I Cor. 10:16-17 Paul argues for one loaf and one cup because one body of Christ partakes of the one loaf and one cup. That is the closest of close communion when partaken of by one local church. Paul says in doing it that way—one loaf—one cup—

Jehovah's Witnesses

(Continued from page three)
second advent failed! There is no Millennium yet, "Jehovah's Witnesses" to the contrary! The promises of Acts 1:11 and I Thess. 4:17,18 have not yet been fulfilled; so we know our Lord Jesus has not returned. But "yet a little while, and He that shall come will come, and will not tarry."

(4). They teach soul-sleeping and that the grave is the only hell. "Those who die are never again conscious" ("The Harp of God," p. 45). "Eternal torture is nowhere taught in the Bible" ("Millennial Dawn," V. I. p. 128).

The Bible teaches that those who have died out of Christ are alive and in conscious torment. Our Lord, in Luke 16:19-31, settles the question of soul sleep. All the characters (Abraham and Lazarus in paradise, the rich man in hell, and his five brothers on earth) are real persons, alive and conscious. "Jehovah's Witnesses" dare not take this passage at face value as it reads; so they call it a parable, and then invent a symbolic interpretation. "Gehenna," one of the New Testament words for hell, is employed twelve times by Jesus Christ Himself. So, in spite of the vain wish of Christ-rejectors, there is a hell, a lake of fire, "where their worm dieth not, and the fire is not quenched." The grave is for the body only, and for a time only.

And the Word teaches that the saved who are absent from the body and present with the Lord, "are comforted." To the repentant dying thief the Lord Jesus declared, "Today shalt thou be with Me in paradise." If unconscious, how would the thief know that he was in paradise with his Saviour? "Jehovah's Witnesses" dare not take this Scripture as it reads. Paul had "a desire to depart and to be with Christ, which is far better." But only for the Christian, "to die is gain."

(5). They teach no assurance of a present salvation, but teach that there will be an opportunity to be saved after death. "The ransom for all" given by the man Christ Jesus does not guarantee everlasting life or blessing for any man; but it does guarantee to every man another opportunity, or trial for life everlasting, "V. I. (Studies in the Scriptures," p. 150). They produce no Scriptural proof, for there is none. The best they can do here is to quote Jeremiah 31:15-17, which has no bearing on the subject.

The Bible teaches "Now is the accepted time; behold, now is the day of salvation." "He that believeth hath everlasting life." "He that hath the Son hath life." "We may know that ye have eternal life." Salvation is a present possession. The rich man of Luke 16 had no second chance. But for this passage they have invented a symbolic interpretation.

"Jehovah's Witnesses," as such know nothing of the New Testament experience of conversion, regeneration, the new birth. Their terms "faith" and "believe" are not in the vocabulary of the culture. Their hope is in their works. None of their books tell a sinner how to be saved, nor how he may know he is saved now.

Any Christian worker who attempts to deal with "Jehovah's Witnesses," should attempt to get them to study the Gospel of John, and open their hearts to the Lord Jesus Christ as their only hope of salvation, for they will have no chance in the hereafter. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

one body—there is real fellowship and communion with our Lord. Pedobaptists who substitute sprinkling for baptism are no more disobedient to their Lord than Baptists who substitute lightbread or crackers for the one loaf in the New Testament or many cups for the one cup in the New Testament. If you think this is of small moment, read I Cor. 11:30-32.