



MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

# The Baptist Examiner

*Paid Circulation In All States And In Many Foreign Countries*

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

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WHOLE NUMBER 916

## THE KINGDOM OF GOD

The wildest confusion exists concerning the church (considered as an institution), and the confusion concerning the Kingdom of God is just as widespread. Let us note some fundamental truths concerning God's Kingdom:

1. Spiritually speaking, one enters the Kingdom of God through the new birth (John 3:3-7). Every born-again person is a member of God's Kingdom.
2. Jesus taught to pray "thy Kingdom come, thy will be done on earth as it is done in heaven." He did not teach us to pray for the impossible, hence the time will come when God's Kingdom

ELD. ROY MASON  
Tampa, Florida

will come on this earth. 3. So far as God's Kingdom on this earth is concerned, it is at present in its spiritual phase. God has many members of His Kingdom on earth, but the usurper ruler, the god of this world, the Devil, is now in charge of things. He offered to make Jesus the ruler of this world, if He would bow down before him and worship him. He did not offer that which he didn't have to give either—he had the world in his grasp. John realized this

when he wrote, "the whole world lieth in the evil one."

4. Daniel foresaw the setting up of God's Kingdom on this earth (Dan. 2:44). Also see Dan. 7:25-27. This kingdom will manifestly be a literal Kingdom. There is no other way in which these passages can be interpreted. 5. John on Patmos also foresaw the Kingdom of God established here on this earth (see Rev. 11:15). Note from the context that this is to occur in connection with the following things:

- (1) The "Times of the Gentiles" and their end.

(Continued on page eight)

1. Is there a Scripture that says: "You can not discern summer from winter except by the budding of the trees"?

No. The Scripture says exactly the opposite. In Gen. 8:22, God said: "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

2. Is footwashing a church ordinance?

No. Footwashing has not one single essential of a church ordinance.

(1) It was not commanded to be observed by any church.

(2) There is no example of any New Testament church ever observing it as an ordinance.

(3) It was observed in a private home as a mark of hospitality. In I Tim. 5:10, "washing the saint's feet," together with bringing up children, relieving the afflicted and other Christian duties, is laid down as a test of whether a widow, if over 60 years old, ought to be put on the charity list of a church. By this washing of the feet of saints is put right next to lodging strangers, showing it was a home duty

and not a church duty.

(4) There is nothing about footwashing that is akin to either of the ordinances of a New Testament church. Baptism symbolizes the burial and resurrection of our Lord and the believer's own death to sin and resurrection to walk in newness of life. The Lord's Supper symbolizes the broken body and shed blood of the Master.

(5) Footwashing hasn't a single thing connected with it, that makes any observer of it think of Jesus our Lord. That is what a church ordinance is for, namely, to exalt and magnify the death, burial and resurrection of Jesus. Footwashing may and no doubt does magnify the humility, genuine or mock, of some man or woman; but there is not one thing in any footwashing to exalt the Lord Jesus.

(6) Again, there is nothing in footwashing that testifies to the gospel of the finished work of our Lord. If footwashing bears any testimony at all, it testifies to the Catholic idea of penance or to the Campbellite idea that some bodily act has to do with salvation. Both of those acts are

(Continued on page eight)

## OUR MAILING LIST IS GROWING BY "LEAPS AND BOUNDS"

Our subscription campaign has been underway for several days now, and new subscriptions are arriving daily. Below is a list of those who, at the time of this writing have qualified for the free copy of "Mabel Clement."

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Remember, that for every twelve subscriptions, there is a free copy of "Mabel Clement." This book is not offered as a prize, but as a gift of appreciation to all those who love "The Baptist Examiner" and wish to see its message scattered abroad to the multitudes. The names listed above are just a few of the many of our friends who have sent sub-

scriptions to TBE. We are happy to report that we have received 362 within the last five days. We will give a full report of all we have received in the next issue. With the help of our beloved friends during this month of January, we should easily reach the 5000 goal. As the Lord lays it upon your heart, please send the names and addresses of your relatives, friends, neighbors, and fellow church members. Surely the wisest investment that we could make for our friends and loved-ones is to place in their hands a paper which is true to the Bible and its Christ.

God in Heaven has rewards and crowns laid up for those who "lay up for themselves treasures in heaven." What a great opportunity and glorious privilege we have of spreading God's Word. And by God's marvelous care and provisions, "The Baptist Examiner" has been able to continue

at the same subscription price (50c) per year down through the years. We receive many, many papers, in fact scores, here at our editorial office. Some are monthly papers, some are weekly, but we have yet to find any paper whose subscription price is only 50c per year. And we think that "The Baptist Examiner's" eight pages a week, fifty-two times a year, is the only such bargain to be had. We just thank the Lord that He has granted us this matchless work of publishing "The Baptist Examiner" and offering it to the

(Continued on page eight)

### NEGRO'S FIDELITY AT FUNERALS

A good story showing unusual fidelity to truth at a funeral is told concerning the late John Jasper, the famous Negro Baptist preacher of Richmond, Va. It appears that Jasper was conducting in his church two funerals at the same hour—one of Aunt Martha, the cook, and the other of John, the porter. It is said the procession bringing the remains of Aunt Martha reached the church first and they waited quite a while for the appearance of the second procession.

Finally John Jasper rose and said, "While the second deceased is arriving we will proceed with the funeral of the first deceased." After prayer the second procession arrived and the casket was placed in appropriate position. "Now," said Jasper, "everybody knows that Aunt Martha was a good Christian. She read her Bible, said her prayers, came to church, and lived her religion every day. Aunt Martha was the best cook in this city, and if there's a kitchen in Heaven, she is now, astonishin' de angels with de cakes she is makin'. Aunt Martha loved the Lord and glorified Him, not only on Sunday,

(Continued on page eight)

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off."—Psa. 37:23-28.

All of you here know that I believe definitely in the security

of God's dear children. Most of you have known me through the years and know that that is one doctrine that I have contended for vigorously all through the years. There is no person in the world who believes in the doctrine of the security of the saved more strongly than I. God's Word tells us that when God saves us, He saves us forever. Listen:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"And I give unto them eternal

life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to SEPARATE us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

"Who shall also CONFIRM YOU UNTO THE END, that ye may be

(Continued on page two)

### THE POTTER AND THE CLAY

"Shall the thing formed, say unto him that formed it, why hast thou made me thus?"—Romans 9:20.

It happened to R. Eleazar ben Simeon, of Migdal Gedur, that he went from his master's house, and he was riding on an ass, and traveling by the seaside, and as he rejoiced exceedingly, and his heart was lifted up because he had learnt much of the law, there was joined to him a certain man that was very much deformed, and says to him, 'Peace be upon thee, Rabbi;' but he did not return the salutation to him, but says to him, 'Raca, how deformed is that man! Perhaps all thy townsmen are as deformed as thee;' he replied to him, 'I do not know, but go and say to the workman that made me, how ugly is this vessel thou hast made, when he knew in himself that he has sinned;' upon this the Rabbi dismounted his ass, and fell down before him, and said unto him, 'I entreat of thee forgive me;' he said unto him, 'I cannot forgive thee, till thou goest to the workman that made me, and say, how ugly is this vessel which thou hast made.'—(John Gill, Vol 6, p. 80).

## The Baptist Examiner Pulpit

### "Security As Seen In The O. T."



JOHN R. GILPIN — EDITOR  
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## BOUND VOLUMES

The bound volumes for 1955 will be ready to mail within just a few days. These bound volumes include all the issues of this paper for 1955, bound in an attractive cloth binding, which means a permanent way to preserve the paper for future reference.

We will only have about 50 of these and in all probability, they won't last very long. Several orders are on hand for them already and we would suggest that if you desire one of these copies, you place your order with us at once. They sell at \$5.00 postpaid.



## "Security"

(Continued from page one)  
blameless in the day of our Lord Jesus Christ.—I Cor. 1:8.

"For I know whom I have believed, and am persuaded that he is ABLE TO KEEP that which I have committed unto him against that day."—II Tim. 1:12.

All these verses tell us that when God saves a man, He doesn't save him for a little while and then turn him loose and let him go to Hell, but rather, when God saves a man, He saves him for time and eternity. All these verses were taken from the New Testament, but I want to show you the same truth from the Old Testament. I want to prove to you from the Scriptures of the Old Testament that whenever God saves a man, He saves him once and for all.

## I

### THE ARK.

As you recall, the sixth, seventh, and eighth chapters of the book of Genesis tell the story of how God used Noah to save a little nucleus of earth's civilization whereby to start a new race on this earth. I am sure that you recall how that Noah, his wife, their three sons, and their wives, went into the ark and God shut them in, and they and the animals which they took on board the ark were preserved alive during the whole period of the flood. One year and ten days later, when the flood had subsided, Noah and his family went forth from the ark, the same as they had entered it.

Let me give you some passages of Scripture from this story to show you that once you are saved, you are kept saved:

"Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt PITCH it within and without with pitch."—Gen. 6:14.

The word translated "pitch" is the identical word translated atonement in Lev. 17:11. Those in the ark are a picture of those "in Christ." It is the atonement that keeps out the waters of the judgment and makes the believer's position safe and blessed. Other refuge have I none.

In other words, they put pitch on both the inside and the outside of the ark, so that they were perfectly safe and couldn't be hurt in any wise at all. You can see then, beloved, that this ark was a place of perfect security. It was a place where that the individuals on the inside were perfectly secure in every respect.

Just as Noah and his family were inside of that ark, so the individual who is saved, is inside of Christ. Listen:

"For ye are dead, and you life is hid with Christ in God."—Col. 3:3.

Beloved, just like Noah and his family were on the inside of that ark that was pitched on the inside and the outside with pitch, so the waters could not have penetrated it or entered it, and they were hid on the inside of the ark, so every saved person is hid with Christ in God.

Listen again:

"And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD SHUT HIM IN."—Gen. 7:16.

You will notice that when Noah and all that went into the ark were all safely on the inside, that the Lord shut them in. Now, beloved, when a person becomes a child of God, what does God do for him in the same respect? Listen:

"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time."—I Pet. 1:5.

You will notice that God shut them in so that they were safe on the inside of that ark. Likewise, beloved, as God shut them in they were safely kept by the power of God unto the salvation that is to be revealed in the last time.

Notice again concerning the ark:

"And Noah went forth, and his sons, and his wife, and his sons' wives with him: EVERY BEAST, EVERY creeping thing, and EVERY fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."—Gen. 8:18,19.

Notice, beloved, that a year and ten days have passed since they entered the ark, and now they go out of the ark. How many go out? Noah went out, his wife went out, his sons went out, and his sons' wives went out — the same number that went in, went out of the ark. What about the animals? Every beast, every creeping thing, every fowl, and whatsoever creepeth upon the earth — everything that they had put into that ark

## SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 15, 1956

### THE SERMON ON THE MOUNT (Continued) - - - - - MATTHEW

Memory Verse: "The heart is deceitful above all things and desperately wicked."—Jer. 17:9.

#### I. Street Corner Religion. Mt. 6:1-4.

In this sermon, Jesus condemns all types of external formalism in religion. Particularly does He condemn the giving of alms to be seen of men. The reason the Community Chests of the U. S. A. have failed so often, is due to their violation of this text. Newspapers have always reported the name and contribution, saying that it will stimulate others in their giving. Yet this is precisely what Jesus condemns.

While we are not to consider the bringing of our tithes and offerings as an alms, yet this gives another good reason for the box system of collecting church offerings.

Jesus says that giving for outward show has its reward. But what a pitiful reward — only the praise of men, whereas one may have the blessings of God.

#### II. Rewards. Mt. 6:1.

Everything one does after he is saved that is pleasing to the Father, is a basis of his rewards. Read I Cor. 3:8. Salvation is a free gift. Rom. 6:23. Rewards are the pay God gives us for what we do after we are saved. Plenty of people are going to be saved, but will have all works burned up. Cf. I Cor. 3:12-15. Some say that if they can only get in on the back-seat of Heaven that they will be satisfied. Not I! I want all the crowns I can get, for even our crowns and rewards we will some day lay down at Jesus' feet. Cf. Rev. 4:10.

#### III. Public Prayers. Mt. 6:5.

In this message, Jesus is not condemning public prayer, except when it is to be seen and heard of men. It is impossible to really pray and at the same time think of men, to look up and down at once. When one prays to be heard of men, it is certain that he is not heard of God.

#### IV. Private Devotion. Mt. 6:6.

How we need to follow Jesus' advice today! How many of our perplexing problems would be no problem at all if we would only heed the words of Jesus. In these days of turmoil, we need to keep the path to our closet so used that the weeds of worldliness and selfishness cannot grow there.

#### V. Vain Repetitions. Mt. 6:7.

The frenzied priests of Baal who shouted "O Baal, hear us" (I Kings 18:26), illustrate that which Jesus warned against. How often does some dear Christian man close his prayer by saying, "And finally in Heaven save us." All such expressions, unless they are the sentiment of the soul of the suppliant, are meaningless, valueless, and vain repetitions. The Lord's Prayer (Mt. 7:9-15) as used by a congregation, is seldom, if ever heard in Heaven; it is usually a "vain repetition." There never was a prayer heard in Heaven that was read from a prayer-book, unless the prayer was the expression of the soul of the one praying. Jesus' statement about "vain repetitions" condemns the Catholics and Episcopal Churches in a wholesale manner, for their use of the prayer book. Shame on so many of our Baptist preachers for the same violation of the Book, since real prayer is that which comes from your heart and not that which comes from your head or some book.

#### VI. The Lord's Prayer. Mt. 6:9-15.

This passage is falsely called "The Lord's Prayer." It is merely a form or pattern Jesus gave to His disciples. The real Lord's Prayer is found in John 17.

However, this is one of the most sublime passages of the Word of God. "Our Father which art in Heaven," is a child addressing his God. "Thy kingdom come," is a citizen approaching his king. "Thy

will be done," is a servant speaking to his master. "Give us this day our daily bread," is a beggar addressing his Benefactor. "Forgiving us our debts," is a sinner speaking to his Saviour. "Lead us not into temptation," is a pilgrim talking to his Guide. "Deliver us from the evil one" — a captive talking to his Deliverer.

What then is God to me? A Father, a God, a King, a Master, a Benefactor, a Saviour, a Guide, and a Deliverer.

And what am I to Him? A child, a worshiper, a citizen, a servant, a beggar, a sinner, a pilgrim, and a captive.

All this in sixty-five words.

Yet, in all its greatness, this prayer should never be prayed in a public assembly. A sinner never pray it as it is in the name of "Our Father." The unsaved has not God, but the Devil for father. Cf. John 8:44. Only the Christian can thus for he only has God for his father. Cf. 3:26; John 1:12,13.

#### VII. Fasting Rebuked. Mt. 6:16-18.

It is not fasting, but the outward show thereof which Jesus rebukes. Like these whom Jesus rebuked, much that we do is only the works of the flesh, to be seen of men, rather than the works of the Spirit.

#### VIII. A Safe Bank. Mt. 6:19-24.

We are living in a day when men realize the uncertainty that worldly riches are. However, every cent which one invests for the carrying on of the kingdom is placed in a safe bank. It matters not how much you are worth down here; the important question is, "How much are you worth up yonder?"

#### IX. Worry and Anxiety. Mt. 6:25-32.

This is a helpful message for these days of stress and strife. If God can care for the fowls of the air and clothe the lilies as He does, then surely He will take care of His own! It is not our business to be anxious about tomorrow; it is our business to serve Him today.

#### X. What A Man Should Put First. Mt. 6:33.

This text was never spoken to sinners, but to God's own. What then does it mean?

"Seek first the Kingdom" means to seek first to extend the kingdom. Herein is a great passage concerning missions, evangelism and personal holiness.

"Seek . . . His righteousness," means to seek to live as Jesus would day by day. It means to do as you think He would if He were placed in your position. It means to ask the question, "What would Jesus do?" Cf. I Pet. 2:21. The problems of capitalism and labor, world peace, divorce, war, and problems of neighborly conduct will never be solved on the basis of, "What would Jesus do?"

If we put Jesus and His kingdom first, we will have the promise that food, clothing, and the necessities of life will be provided. Cf. Deut. 11:12; Deut. 29:9. What a wonderful God is our God!

## QUESTIONS

1. How many rewards will a Christian get for what he does for show?
2. What difference is there between salvation and rewards?
3. Why should the "Lord's Prayer" never be used by a public assembly when unsaved persons are present?
4. Did Jesus oppose fasting, or fasting for worldly show?
5. Where is the safest bank located?
6. How much should a Christian worry?
7. What is the meaning of Mt. 6:33?
8. Will God take care of the saved person who puts Him first?
9. Why is Mt. 6:9-15 not the real Lord's Prayer?
10. Should Christians have a prayer book?

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a year and ten days before, now went out of that ark to start a new civilization within this world. You will notice that not one single individual, not one single beast, not one single creeping thing, and not one single fowl perished from the flood, and not one of them died a natural death. All of them which had gone into the ark a year and ten days previously, now went out of the ark, which reminds me of the Scripture which says:

"Of them which thou gavest me have I lost none."—John 18:9.

As you will notice, not one person died as a result of a natural death, and not one individual died as a result of the flood. God preserved them all through the flood, and Jesus said, "Of them which thou gavest me have I lost none."

I say then, beloved, from the story of the ark, we can see this blessed truth of the doctrine of the security of the saved.

## II

### THE CITIES OF REFUGE.

In the 35th chapter of the book

of Numbers, we have the story concerning the cities of refuge. If you will read it carefully, you will find that there were three of those cities on the east side of the Jordan River, and three of those cities on the west side. The Jordan River flows directly through the east central part of the land of Palestine, starting at the Sea of Galilee, and finally emptying into the Dead Sea. These cities were places where that if someone were killed by accident, the killer might flee, and he was safe within that city. In other words, they were the cities of refuge for the manslayer who had killed someone unawares, or by accident.

If you will read very carefully, you will find that the individual was safe just as soon as he entered into that city of refuge. Listen:

"Command the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in; and the

suburbs of them shall be for the cattle, and for their goods, for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city outward a thousand cubits round about. And ye shall measure from the wall of the city outward two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the suburbs shall be in the midst: this shall be to them the suburbs of the cities. And among the cities which ye shall give unto the Levites, there shall be six cities for the manslayer, that he may flee thither: and to them ye shall give forty and two cities."—2-6.

Notice, beloved, the message (Continued on page 5)

THE BAPTIST EXAMINER

PAGE TWO

JANUARY 7, 1956



# IS UNDERSTOOD SCRIPTURE

submit yourselves to every  
ance of man for the Lord's  
—I Peter 2:13.  
et every soul be subject  
the higher powers; the  
that be are ordained of  
—Rom. 13:1.  
nder unto Caesar the things  
are Caesar's; and unto  
the things that are God's.—  
22:21.

the proverbial charity  
Scriptures are made to  
a multitude of sins now-  
Faithless, flinching, fawn-  
Professors, following Christ  
off, if at all, hide behind  
Scriptures to cover their  
in cowardice. Satan quoted  
ture in tempting Christ; but  
misinterpreted and misapplied  
to do many of those who  
these Scriptures today.

er, Paul and Lord Jesus, the  
preachers, whose words  
quoted above all found  
selves after they had spoken  
words in the clutches of  
law. Did they violate the  
hands they gave to others, or  
there some limitations to  
commands? One or the  
of these alternatives is  
to be true. Either the  
Son of God and His two  
apostles did not live up to  
own teachings, or there are  
ations to man's obedience to  
powers-that-be. Every true  
ver of the Lord will answer  
forbid" to even an intimi-  
that these three men, who  
for their beliefs, should have  
in false to their own teach-  
and got into the custody of  
officers of the law therefor.  
at be true, then the lives  
these men all tell us in most  
stakable clearness that there  
limitation to our obligation  
be subject to the powers-  
be." Now, where is that

Master makes it clear in  
statement. We are to obey  
powers that be so long, and  
so long as they stay within  
bounds of the "things that  
to Caesar" or human gov-  
ent. When they trespass  
the "things of God" we  
ly ought not to obey them,  
ought to withstand them. If  
Bible is clear on anything  
on that. The Hebrew chil-  
were put in a burning fiery  
ce because they would not  
the powers-that-be as to  
worship. Daniel was put  
ion's den because he would  
bey the powers-that-be as

to his prayer life. God inter-  
posed in their behalf. Peter and  
other apostles were put in prison  
for preaching the gospel (Acts  
5). When God miraculously de-  
livered them, they went right  
back to the temple and went  
to preaching, notwithstanding the  
powers-that-be forbade them to  
do so. When called into court  
for their wilful disobedience of  
the orders of the court their an-  
swer was: "We ought to obey  
God rather than men." Peter  
tells where the limit of our obe-  
dience to the powers-that-be is,  
namely, when their commands  
contravene or cross God's com-  
mands.

That was why it was that Bro.  
H. Boyce Taylor during the flu  
epidemic of 1918 refused to obey  
the Board of Health when they  
ordered all churches closed.

That is why men who fear  
God ought not to pay any atten-  
tion to the commands of the  
Boards of Health shutting up  
God's houses. God's plain com-  
mand is "not to forsake the as-  
sembling of yourselves togeth-  
er." The orders of the Boards  
of Health cross God's commands  
and for that reason should not  
be obeyed. Again God plainly  
tells His people in time of pes-  
tilence to meet in His house and  
confess their sins and seek His  
face and turn from their wicked  
ways and He will heal the land.  
That means the plague will be  
stopped. And He does not prom-  
ise to pay any attention to their  
prayers anywhere else except in  
His house, as touching the pes-  
tilence. If His people are too  
cowardly to face the powers-  
that-be, when they cross God's  
commands, and prefer to obey  
men rather than God; then let  
them take the consequence of a  
prolonged plague. No meeting  
house ought to be closed in times  
of plague or pestilence. It mat-  
ters not how many Boards of  
Health or how many courts say  
for them to close they ought to  
be opened. If they are closed let  
the officers of the law close  
them and nail them up. Then see  
what God will do to them. So  
long as we tamely submit to the  
encroachment upon the "things  
of God" by the powers-that-be,  
that long will God hold us ac-  
countable for the closed doors of  
our churches.

Peter, the very man who told  
us to "submit to every ordinance  
of man for the Lord's sake," did  
not submit, when man's orders  
contravened God's. The officers

put him in jail; God turned him  
out; he went right back to God's  
house in the same city and went  
to preaching. When they arrest-  
ed him again he bluntly told  
them that he would not obey  
them (the powers-that-be) and  
gave as his reason: "We ought to  
obey God rather than men."

REGENERATION  
By A. W. PINK  
Two things are absolutely es-  
sential in order to salvation: de-  
liverance from the guilt and pen-  
alty of sin, and deliverance from  
the power and presence of sin.  
The one is secured by the media-  
torial work of Christ, the other  
is accomplished by the effectual  
operations of the Holy Spirit. The  
one is the blessed result of what  
the Lord Jesus did for God's  
people, the other is the glorious  
consequence of what the Holy  
Spirit does in God's people. The  
one takes place when, having  
been brought to lie in the dust  
as an empty-handed beggar,  
faith is enabled to lay hold of  
Christ, God then justifying from  
all things, and the trembling,  
penitent, but believing sinner re-  
ceiving a full and free pardon.  
The other takes place gradually,  
in distinct stages under the Di-  
vine blessing of regeneration,  
sanctification and glorification.  
In regeneration, sin receives its  
death - wound, through not its  
death. In sanctification, the re-  
generated soul is shown the sink  
of corruption that dwells within,  
and is taught to loathe and hate  
himself. At glorification, both  
soul and body will be forever  
delivered from every vestige  
and effect of sin.

Regeneration is indispensably  
necessary before any soul can  
enter Heaven. In order to love  
spiritual things a man must be  
made spiritual. The natural man  
may hear about them, and have  
a correct idea of the doctrine of  
them, but he cannot love them  
(II Thess. 2:10), nor find his joy  
in them. None can dwell with  
God and be eternally happy in  
His presence until a radical  
change has been wrought in him  
— a change from sin to holiness;  
and this change must take place  
on earth.

How could one possibly enter  
a world of ineffable holiness who  
has spent all of his time in sin,  
i. e., pleasing self? How could  
he possibly sing the song of the  
Lamb if his heart had never  
been tuned unto it? How could  
he endure to behold the awful  
majesty of God face to face who  
never before so much has seen  
Him "through a glass darkly"  
by the eye of faith? As it is ex-  
cruciating torture for eyes that  
have long been confined to dis-  
mal darkness to suddenly gaze  
upon the bright beams of the  
midday sun, so will it be when  
the unregenerate behold Him  
who is Light. Instead of welcom-  
ing such a sight "all kindreds of  
the earth shall wail because of  
him" (Rev. 1:7); yea, so over-  
whelming will be their anguish,  
they will call to the mountains  
and rocks, "Fall on us, and hide  
us from the face of Him that  
sitteth on the throne, and from  
the wrath of the Lamb" (Rev. 6:  
16). And my reader, that will be  
your experience, unless God re-  
generates you.

That which takes place at re-  
generation is the reversal of what  
happened at the fall. The one  
born again is, through Christ,  
and by the Spirit's operation,  
restored to union and communion  
with God: the one who before  
was spiritually dead, is now  
spiritually alive (John 5:24). Just  
as spiritual death was brought  
about by the entrance into man's  
being of a principle of evil, so  
spiritual life is the introduction  
of a principle of holiness. God  
communicates new principles,  
as real and as potent as sin. Di-  
vine grace is now imparted. A  
holy disposition is wrought in

## WHY SHOULD WE?

By RAYMOND WAUGH  
San Antonio, Texas

Why should we poorly hurry  
As the world is wont to do  
When we know there is time sufficient  
The Master's Work to do?

Why should we strive for glory  
When our Saviour died in shame  
And the greatest thing that we can do  
Is serve in His Holy Name?

Why should we fret when chaos  
Strikes at the mortal door  
When we know He is eternal  
And shall live forever more?

## A Puritan's Catechism On The Covenant Of Works

By THOMAS WATSON

Q. What special providence did  
God exercise towards man in the  
estate wherein he was created?

When God had created man,  
he entered into a covenant of  
life with him upon condition of  
perfect obedience, forbidding him  
to eat of the tree of knowledge  
upon pain of death.

For this consult with Gen. 2:  
16, 17: "And the Lord com-  
manded the man, saying, Of  
every tree of the garden thou  
mayest freely eat; but of the tree  
of the knowledge of good and  
evil, thou shalt not eat; for in  
the day thou eatest of it, thou  
shalt surely die." The subject of  
our next discourse is this cove-  
nant of works. This covenant was  
made with Adam and all man-  
kind; for Adam was a public  
person, and the representative of  
the world.

Q. For what reason did God  
make a covenant with Adam and  
his posterity in innocence?

1. To show his sovereignty over  
us. We were his creatures, and  
as he was the great Monarch of  
Heaven and earth, He might im-  
pose upon us terms of a cove-  
nant. 2. God made a covenant  
with Adam to bind him fast to  
him; as God bound Himself to  
Adam, so Adam was bound to  
Him by the covenant.

Q. What was the covenant?

God commanded Adam not to  
eat of the tree of knowledge;  
but gave him leave to eat of all

the soul. A new temper of spirit  
is bestowed upon the inner man.  
But no new faculties are created  
within him, rather are his orig-  
inal faculties enriched, ennobled,  
and empowered.

A regenerated person is a "new  
creature in Christ Jesus" (II Cor.  
5:7). Reader, is this true of you?  
Let each one of us test and search  
himself in the presence of God  
by these questions. How stands  
my heart affected towards sin?  
Is there a deep humiliation and  
godly sorrow after I have yielded  
thereto? Is there a genuine de-  
testation of it? Is my conscience  
tender, so that my peace is dis-  
turbed by what the world calls  
"trifling faults" or "little things"?  
Am I humbled when conscious  
of the risings of pride and self-  
will? Do I loathe my inward  
corruptions? Are my affections  
dead toward the world and alive  
toward God? What engages my  
mind in seasons of recreation?  
Do I find spiritual exercises  
pleasant and joyous, or irksome  
and burdensome? Can I truth-  
fully say, "How sweet are Thy  
words unto my taste! yea, sweet-  
er than honey to my mouth"  
(Psa. 119:103)? Is communion  
with God my highest joy? Is the  
glory of God dearer to me than  
all the world contains?

the other trees of the garden.  
God did not envy him any hap-  
piness; but said, Meddle not with  
this tree of knowledge, because  
He would try Adam's obedience.  
As King Pharaoh made Joseph  
chief ruler of his kingdom, and  
gave him a ring off his finger,  
and a chain of gold, but said  
he must not "touch his throne."  
Gen. 41:40. In like manner God  
dealt with Adam. He gave him  
a sparkling jewel, knowledge,  
and put upon him the garment  
of original righteousness; only,  
said He, touch not the tree of  
knowledge, for that is aspiring  
after omniscience. Adam had  
power to keep this law; he had  
the copy of God's law written in  
his heart. This covenant of works  
had a promise annexed to it, and  
threatening. 1. The promise was,  
"Do this and live." In case man  
had stood, it is probable he would  
not have died, but would have  
been translated to a better para-  
dise. 2. The threatening, "Thou  
shalt die the death" (Hebrew:  
"In dying thou shalt die") that  
is, thou shalt die both a natural  
death and an eternal, unless some  
expedient be found out for thy  
restoration.

Q. Why did God give Adam  
this law, seeing he foresaw that  
Adam would transgress it?

It was Adam's fault that he  
did not keep the law. God gave  
him a stock of grace to trade  
with, but by his own neglect he  
failed. Through God foresaw  
Adam would transgress, yet that  
was not a sufficient reason that  
no law should be given him; for,  
by the same reason, God should  
not have given His written Word  
to men, to be a rule of faith  
and manners, because He fore-  
saw that some would not be-  
lieve, and others would be pro-  
fane. Shall laws not be made in  
the land, because some will  
break them? Though God fore-  
saw Adam would break the law,  
He knew how to establish a  
second, and a better. Concerning  
the first covenant, consider these  
four things:

1. The form of the first cove-  
nant in innocence was working;  
"Do this and live." Working was  
the ground and condition of man's  
justification (Gal. 3:12). Not but  
that working is required in the  
covenant of grace, for we are  
bid to work out our salvation, and  
be rich in good works. But works  
in the covenant of grace are not  
required under the same notion  
as in the first covenant with  
Adam. Works are not required  
for the justification of our per-  
sons, but as an attestation of our  
love to God; not as the cause of  
our salvation, but as an evidence  
of our adoption. Works are re-  
(Continued on page six)

THE BAPTIST EXAMINER  
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The Baptist Examiner  
RUSSELL, KENTUCKY



# Baptist Youth Witness

SUPPLEMENT TO "THE BAPTIST EXAMINER"

P. O. BOX 7

RUSSELL, KENTUCKY

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

## A WONDERFUL MESSAGE TO YOUNG CHRISTIANS

### Dorothy Dix's Analysis Of A Youth Problem

Dorothy Dix's syndicated column of advice to lovers, parents, etc. (written shortly before her death), revealed a tragic story, accompanied by Miss Dix's remarkably accurate analysis. A distraught mother wrote:

"I have a very attractive daughter who has had a good environment all her life, and devoted parents; yet she does things and has ideas that distress her father and me very much.

"She resents our every attempt to control her, and calls us 'old-fashioned' when we try to keep her from doing things of which we disapprove, such as frequenting the apartment of two young men. I tell her that that can lead to no good, and her answer is, 'Oh, Mother, can't you come up-to-date?'

"What can I do about it?" Dorothy Dix replied, "You might tell your daughter it isn't virtue and decency that are 'old-fashioned'—it is wrongdoing.

"There hasn't been a new sin invented since the fruit-eating experience in the Garden of Eden, and it would be amusing, if it were not so tragic, that the young people of today think that they are the first people in all the history of the world who ever strayed off the straight and narrow path.

"Everybody has always been doing it. There isn't a 'frank' sex novel hot from the press whose plot isn't foreshadowed in the Ten Commandments, nor a vice that wasn't old when its warnings were thundered from Sinai...

"Girls think they show how ultra-modern they are when they boast about how many cocktails they can drink, and about getting lit up like a Christmas tree at a party, but there is nothing new in a drunken woman. Generation after generation has seen the poor, bleary-eyed, straggle-haired, frousy creatures stumbling along the streets, muttering to themselves, or lying in the gutter.

"Girls think they show how adventurous and high-spirited they are when they throw their caps over the windmill and have affairs with married men and

other men who can't or won't marry them. But there is nothing new in immorality... It is all old stuff."

Dorothy Dix hit the nail on the head. Sin is as old as the Garden of Eden and as modern as a television newscast. But notice that Miss Dix didn't reply to the most important part of the anxious mother's letter: "What can I do about it?"

To answer that, one must turn to the Word of God, the Bible. God faced that very question in dealing with the first sin in the Garden of Eden; He has faced it in dealing with sinful men ever since. Listen to what God says regarding such sins:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Galatians 6:7, 8). "For the wages of sin is death..." (Rom. 6:23). "The soul that sinneth, it shall die" (Ezekiel 18:4).

God's eternal principle is that sin not only enslaves by its power, but also penalizes with eternal death. But God did not stop there. He realized that man could not break the power of sin by himself and escape the penalty. And so He graciously offered the solution to the problem of sin in the sacrifice of the Lord Jesus Christ on the cross. From the Garden of Eden, God declared that "without shedding of blood is no remission (of sin)" (Hebrews 9:22), and so Jesus Christ shed His blood for the remission of the penalty of our sins and to break the power of those sins over us.

Here, then, is the answer to that mother's question. If that daughter, and anyone, will trust in Jesus Christ as her Lord and Saviour, the power of sin over her will be broken and its penalty removed. "For the wages of sin is death; but the gift of God

(Continued on page five)

### AN EXHORTATION TO PRACTICAL GODLINESS

"Be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:22). It is much, very much to be thankful for when the Holy Spirit has illuminated a man's understanding, dispersed the mists of error, and established him in the Truth. Yet that is only the beginning. The Holy Scriptures are "profitable" not only for "doctrine" but also for "reproof, for correction, for instruction in righteousness" (II Timothy 3:16). Observe well the order there: before we are ready to be instructed "in righteousness" (right doing) there is much in our lives that God "reproves" and which we must "correct." Necessarily so, for before conversion everything in our lives was wrong! for all we did was for the gratifying of self, with no thought or concern for God's honour and glory. Therefore, the first great need, and the primary duty of every young convert is not to study the Old Testament types, or puzzle his brains over prophecy, but to diligently search the Scriptures in order to find what is pleasing and displeasing to God, what He forbids and what He commands.

If you have been genuinely converted, then your first concern must be to form all the details of your life — in the home, in the church, in the world — so as to please God. And in the actual bringing of this to pass, the order will be "cease to do evil; learn to do well" (Isiah 1:16,17); "Depart from evil, and do good" (Psalms 34:14 and cf. 37:27). There has to be a breaking down before there can be a building up (Eccl. 3:3). There has to be an emptying of self before there is the filling of the Spirit. There has to be an unlearning before there is a true learning. And there has to be a hating of "evil" before there is a loving of the "good" (Amos 5:15 and cf. Romans 12:9).

Now the extent the young Christian does use the Holy Scriptures in a practical way, regulating his thoughts, desires and actions by their warnings and en-

### THE PRIEST AND THE BIBLE

A little girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said that she should obey him and not her father.

"Oh, sir, we were taught in the Bible, 'Honour thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, 'Search the Scriptures'" (John 5:39).

"That was only to the Jews, and not to children, and you don't understand it," said the priest in reply.

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures'" (II Timothy 3:15).

"Oh," said the priest, "Timothy was being trained to be a Bishop, and taught by the authority of the church."

"Oh, no, sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned away, saying she knew enough of the Bible to poison a parish.

### Sin And It's Penalty Only Remitted By Redemption

by Evangelist T. T. MARTIN  
(Now in Glory)

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the Eunuch gave no such instruction (Acts 8:29-39); Paul and Silas to the jailer gave no such instruction (Acts 16:30,31); Peter to the household of Cornelius gave no such instruction (Acts 10:42,43); the gospel of John, the one book specially given to lead a sinner to be saved (John 20:30,31), gives no such instruction.

possible that the blood of bulls and goats should take away sins" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of some priest or preacher that the sinner be forgiven, let off. God has given a plain warning, "Apart from shedding of blood there is no remission." — Hebrews 9:22. Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to Heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have "a just recompense of reward," however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off. A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinner

But the objection is at once brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins "Our Father," and God is not the Father of sinners ("Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1,2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says (I John 5:13), "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (R. V., 1884). God can and does forgive the believer on confession, because the believer is a child of God. With the sinner it is a question of law, of justice, or right. Hence, the Lord Jesus said, "Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law" (Matt. 5:18). "Every transgression and disobedience received a just recompense of reward" (Heb. 2:2); but there is no "just recompense of reward" at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off. "It is im-

(Continued on page five)

### OUR

### BIBLE

### STUDY

#### GENERAL SUBJECTS IN GENESIS THREE

Who Is Satan?

By H. Boyce Taylor, Sr.

1. He is a person. This is seen from the fact that he talked. The essential marks of personality are intellect, sensibility, and will. Personality has no reference to form. Job 1:6-12; I Peter 5:8; Rev. 12:9; Acts 5:3; II Cor. 2:11; 11:3, 14.

2. He was one of the highest of God's creatures before he fell, Isa. 14:12-15; Ezek. 28:12-19. Since Tytus was not in Eden, this could not refer to a merely human being. The Devil was just using Tytus.

3. He fell by reason of his own pride, Isa. 14:13; Ezek. 28:13. He aspired to be equal with God.

Pride causes most downfalls, as Adam, Babylon, Nineveh, Nebuchadnezzar, and Herod.

4. In his work he uses or indwells some being. The Devil is a spirit. That is why he uses some being to accomplish his purposes. He has to use something that men can see; men cannot see a spirit. He does not necessarily use a human being; here he used a snake, in Ezek. 28:12 he used a king; in Mark 5:1-20 he used swine. He has used a dog many times by his barking or walking around in the meeting house. He uses a Christian if the Christian will let him, Matt. 16:22-23. If he does not use a man he uses an animal.

5. He is subtle. That means slick, sly, cunning, shrewd, de-

(Continued on page five)

### YOUNG

### PEOPLE

### ???

### ASK...

Q. Is conscience a sufficient guide?

A. No. For many years in our dictionaries and schools, people have been taught that conscience is an independent faculty, like the eye or the ear, and is given to us to discover the moral quality of all our actions, its decisions infallible, and it is the highest source of appeal. For instance, Webster's dictionary says, "A knowledge or feeling of right and wrong, with a compulsion to do right."

But this theory is wholly false. To illustrate: God's Word which is God's eternal law and will, infallible and inerrant, commands women to adorn themselves in "modest apparel." But lo, thousands of females wear immodest apparel, i.e., shorts, sweaters,

bathing suits, low-cut dresses etc., and the so-called "infallible" conscience never suffers a prick. God's Word says for sinners to repent, but how many consciences say the same thing? God's Word says to tithe and give above one's tithe, but how many consciences say the same? God says not to murder, but Africa if the head hunter does not murder, he finds himself with a "bad" conscience.

The only safe guide is God's Word; conscience is defiled and deceived.

Q. Should a Christian marry a Roman Catholic?

A. No, not if you do not want the Roman Catholic Church in your life. The Lord Jesus Christ is to be the lord over your home. (Continued on page five)



## An Exhortation

(Continued from page four)

couragements, their prohibitions and precepts, will very largely determine the measure in which he will enjoy God's blessing on his life. As the moral Governor of the world God takes note of our conduct, and sooner or later manifests His displeasure against our sins, and His approval of a righteous walk, by granting that measure of prosperity which is most for our good and His glory. In the keeping of His commandments "there is great reward" (Psalms 19:11) in this life (I Timothy 4:8). O how much temporal and spiritual blessing most Christians miss through careless and disobedient conduct: see Isaiah 48:18!

The tragic thing is that instead of the average young Christian studying diligently God's Word so as to discover all the details of the Divine will for him, he does almost anything and everything else. Many a one engages in "personal work" or some form of Christian "service," while his own life remains full of things displeasing to God! The presence of those displeasing things in his life hinders God's blessings upon his soul, and temporal affairs; and to him it has to be said, "your sins have withholden good things from you" (Jeremiah 5:25). God's word to His people is "work out your own salvation with fear and trembling" (Philippians 1:12). But O how little of this "fear and trembling" is to be found anywhere today! Instead, there is self-esteem, self-confidence, boasting and carnal security.

There are others who give themselves unto the diligent study of doctrine, but generally, they fail to realize that the doctrine of Scripture is not a series of intellectual propositions, but is the "doctrine which is according to godliness" (I Timothy 6:3). The "doctrine" or "teaching" of God's Holy Word is given not for the instruction of our brains, but for the regulation of all the details of our daily lives; and this in order that we may "adorn the doctrine of God our Saviour in all things" (Titus 2:10). But that can only be realized by a constant reading of the Word with one dominant purpose — to discover what God forbids and what He commands; by our meditating frequently on what we have read, and by fervent prayer for supernatural grace to enable us to obey.

If the young convert does not early form the habit of treading the path of practical obedience to God, then he will not have His ear when he prays! I John 3:22 states plainly one of the main conditions which we must constantly seek grace to heed, if our petitions are to meet with acceptance; "and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." But if instead of submitting unto God's holy requirements, we follow our own inclinations, then it will be said, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isaiah 59:2). This is unspeakably solemn. O what a difference it makes whether or not we have experimental access to God!

Not only does the young Christian, by following a course of self-pleasing, reduce his prayers to empty words, but he brings down upon himself the rod of God, and everything goes wrong in his life. That is one reason why many Christians are suffering just as sorely as the poor worldlings are: God is displeased with their ways, and does not show Himself strong on their behalf (II Chronicles 16:9). In this connection we have sought to point out in the past the remedy, which calls for real heart-humbling before the Lord, godly sorrow, true repentance, unsparing confession, the firm determination to reform our ways; and then (and not before) faith's counting on God's mercy and a patient expectation that He will work wond-

## Who Is Satan?

(Continued from page four)

ceiving. Gen. 3:1; Ezek. 28:12. 6. He uses the beautiful and esthetic. Ezek. 28:12,15; II Cor. 11:14. He was once beautiful, but his wisdom and beauty were corrupted. Most of the Devil's places of amusement have music. You never heard of the Devil using something ugly. That is why he chose the serpent. That is why he uses education and music. The Devil is not one with horns and a tail, and we should not so teach our children. He seeks to hide his sly work.

7. Music, jewelry, beauty, culture, business, politics, dress, merchandise are his forts or specialties. That is what ruined Germany and many of our schools.

8. His chief concern, however, is religion, II Cor. 11:13-15. He preaches another (1) Jesus—that is, they say that He is a good teacher but deny His deity; To them He is a social, sentimental, good fellow, the flower of evolution, just an extra good person, but not the substitute for the guilty sinner.

(2) Spirit—as the Campbellites who say He is a mere influence, or as the Hardshells that He works without the gospel, or the feminist who says that He leads the women to speak publicly before men.

(3) Gospel—as the gospel of works. Satan has his churches. He uses saved men as well as his own in carrying out his will and purpose. Cf. Peter in Matt. 16:22-23. Cf. the denominational machines in our work today.

9. He is the head of a compact, political, religious organization of spirit forces, Eph. 6:11-12. "Principalities" means "compact organizations." The Christian is not to fight with fire; his two weapons are: (1) The Word of God — the defensive weapon, and (2) Prayer — the offensive weapon.

10. He is the god of this world, the prince of the power of the air. He tries to run this world and succeeds where God does not interfere. II Cor. 4:4; Eph. 2:2; I John 5:19. The world lies in the Devil's arms as the child lies in its mother's arms. Gal. 6:14. We are not primarily to make the world better; we are to die to the world and the world to us. I John 2:15-17; James 4:4; Eph. 2:2. The Christian has three enemies: the world, the flesh, and the Devil.

Conclusion: There is no good in the world nor the flesh nor the Devil, I John 5:19. There is no good in the natural man, John 3:6; Rom. 7:18; 8:7-8. People talk of the moving picture show as though it were good; you had just as well talk of a good Devil.

## Young People Ask

(Continued from page four)

Again, no, not if you do not want your children taught the idolatry of Rome. Anyone who marries a Roman Catholic is compelled to sign an ante-nuptial agreement which states: "Without reservations, tacit or expressed, that all children of either sex, born of their marriage, shall be baptized in only the Roman Catholic Church, and shall be educated in the Roman Catholic Faith, and according to the teachings of the Roman Catholic Church, in a Catholic school wherever possible" (Quoted from a religious contract to be signed by every Christian who marries a Roman Catholic, Archdiocese of Milwaukee). Remember the question of Amos, "Can two walk together, except they be agreed?" (Amos 3:30).

Not only should no Christian marry a Roman Catholic, but no Christian should date a Roman Catholic. Listen to God's Word: "Be ye not unequally yoked together with unbelievers:

ers for us if we now tread the path of full submission to Him.

—A. W. PINK

## For Little Children

## ADAM AND EVE IN THE GARDEN OF EDEN

After God had made the world and all that is in it, He made Adam. God made Adam from the dust of the earth.

Then God planted a beautiful garden and there He put Adam. The Garden was very, very pretty. It had all kinds of trees, all kinds of pretty flowers, and all kinds of good food. God told Adam that he could eat food from all of the trees in the Garden except one. He must not eat of this one tree. If he did, he would die, God said.

And the Lord God said that it was not good for Adam to be alone. So He put Adam to sleep, and He took a rib from his side and made a woman. This was Adam's wife whom he later named Eve. Adam and Eve lived

in this beautiful Garden.

They were both naked and were not ashamed, because there was no sin. They would never have died if they had not sinned and disobeyed God. But they did sin, and God drove them out of the Garden. But we will tell you about all these things next week.

Between now and next week, see if you can find a Bible answer for each of the following questions.

- (1) Who talked to Eve and caused her to sin?
- (2) What sin did Eve do?
- (3) What sin did Adam do?
- (4) What did Adam and Eve do with the fig leaves?

All these questions can be answered from the third chapter of Genesis.

Next week: The Wicked Sin of Adam and Eve Against God.

for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that beliveth with an infidel."—II Corinthians 6:14, 15.

## Dorothy Dix

(Continued from page four)  
is eternal life through Jesus Christ our Lord" Romans 6:23).

"My sin was old-fashioned, my guilt was old-fashioned, God's love was old-fashioned, I know.

And the way I was saved was the old-fashioned way, Through the blood that makes whiter than snow."

—Tract

## Sin And It's Penalty

(Continued from page four)  
could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven, to be let off, why did Jesus die?

The word translated forgiveness in the Bible means simply to send away, without reference to how sin is sent away; but God's Word states plainly that sins are forgiven, sent away, by Christ bearing them. "Behold the lamb of God that taketh away the sin of the world."—John 1:29. "Who his own self bare our sins in his own body on the tree."—I Peter 2:24. "Christ died for our sins."—I Cor. 15:3.

The prayer of the publican in the old version, "God be merciful to me the sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how could the Saviour have said, "This man went down to his house justified"? The margin of the Revised Version 1884 gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Hebrews 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house justified."

God's Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the

sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.

(From "God's Plan With Men," by T. T. Martin. Price \$1.25.)

## THE BAR

A Bar to Heaven, a Door to Hell—

Whoever named it, named it well. A bar to manliness and wealth, A door to want and broken health A bar to honor, pride and fame, A door to sin and grief and shame.

A bar to hope, a bar to prayer, A door to darkness and despair. A bar to honored, useful life, A door to brawling, senseless strife.

A bar to all that's true and brave, A door to woe and a pauper's grave.

A bar to joys that home imparts, A door to tears and aching hearts. A bar to Heaven, a door to Hell— Whoever named it, named it well.

## HELPFUL LITERATURE

## BOOKS

"Communist - Socialist Propaganda In American Schools," Verne P. Kaub, \$2.50.

"No Uncertain Sound," Forest Pack, \$2.00.

## BOOKLETS

"The Trail Of Blood," J. M. Carroll, 25c.

"Sinners In The Hand Of An Angry God" (a classic), Jonathan Edwards, 20c a single copy, \$1.00 for six copies.

"The Church That Jesus Built," B. H. Hillard, 5c single copy, 50c per dozen.

"Compare And See" (RSV and King James' Version compared)—free.

## TRACTS

(Free for prayerful distribution) "While America Sleeps" (Catholicism)

"The Priest Who Forsook The Pope For Christ"

"Historicity Of Baptists"

"Security Of The Saved"

"How To Become A Christian"

"Women In Shorts"

"Are You Forgiven?"

Order from "Baptist Youth Witness," P. O. Box 7, Russell, Kentucky.

## A JUDGE SAYS

Eighty per cent of the youngsters arraigned in my court came from homes in which there has been no religious training. — Judge Healy, Juvenile Court of Detroit.

## AN INDIAN STORY . . .

## LIFTED

A Northwest American Indian chief heard the call of God, responded, and was converted. Immediately he knew that his sins, which were many, were blotted out, and that he had an inward peace, indescribable. Wherever he went he was always talking of his new Chief, the Lord Jesus, and what He had done for him. His life was so changed that he became the talk of the country-side.

One day a distant chief visited him and wanted to know who this Jesus was, what He had done and where He lived. The converted chief took some chips of wood, made a small circle on the ground, and put a worm in the middle. Then he set the circle of wood on fire. The wretched worm tried to get out of that circle of fire, and sought shelter from side to side, but could find none. The converted chief then put his hand into the middle of that circle and lifted the poor suffering worm out of all danger and harm.

Then turning to the inquiring chief, he said, "That circle of fire is this world, and I am the worm; the fire is sin and evil hedged me in on every side, within and without, and I was helpless to save myself. I tried to escape but could not, and was doomed to suffer in the fires of Hell for my sins. Then the Great Chief, the Lord Jesus Christ, came down from Heaven right into the circle of death, and lifted me out of the fire of sin and Hell by dying for my sins on Calvary. He was buried, but arose again and ascended back to Heaven and now lives to make intercession for me. Because He lives I have life and am free from sin's penalty."

"In loving kindness Jesus came, My soul in mercy to reclaim, And from the depths of sin and shame Through grace He lifted me."

## A BASKET OF BEANS

The celebrated Rowland Hill began his sermon one morning by saying, "My friends, the other day I was going down the street, when I saw a drove of pigs quietly following a man. This singular circumstance excited my curiosity so much that I watched to see what would happen next. To my great surprise, I saw the whole drove go after the man into the slaughter-house."

"I inquired, 'How did you manage to induce these stupid, stubborn animals to follow you into this place?'"

"Oh, did you not see?" said the man. "I had a basket of beans under my arm, and as I went along I dropped a few, and so they were lured to follow."

"Yes," said the preacher, "so it is; the Devil has his basket of beans, and he drops them as he goes along. He knows to suit his temptations to each sinner, so as to lead them 'captive at his will.' All your broad and crowded thoroughfares are strewn with his allurements, and multitudes are induced to follow him to perdition. Truly has it been written, 'Ye have sold yourselves for nought.'" (Isaiah 3:3).

## CHILD-LIKE TRUST

A blind child was in his father's arms, and a stranger came into the room and took him right away from his father. Yet he did not cry or complain. His father said unto him, "Johnny, are you afraid? You do not know the person who has got hold of you." "No, father," he said, "I do not know who he is, but you do."—Spurgeon.



## An Outline Of The Saved Sinner's History

By Horatius Bonar

"He found him in a desert, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. 32:10.

We might take this figuratively of Abraham, in Chaldea; or of Israel in Egypt; but Moses is speaking literally of the Sinaitic wilderness, and of Israel there. No sooner had they crossed the Red Sea than they became wanderers in the desert. There God found them; He came to them. It was truly a desert land; without bread, or water, or dwellings, or cities. All heat, barrenness, terror. He met them, came to them, took their hand, and became their guide (Deut. 1:31, 33; Neh. 9:19); by day and night He kept and led them for forty years; taught, protected, watched, as if they had been the tenderest part of the tenderest member of His body. Such was Israel's story, till brought to Canaan; and such that of every Israelite indeed, every saved sinner from his first arousing till he enters into the joy of his Lord. Consider—

### I. The Sinner in His Native Country

That land of his nativity is a desert waste; it is the far country into which the prodigal went; the world where all is evil. It is a barren land, without comfort, or safety, or friends, or kindred. No living bread to feed his famished soul. No fountain of living water to quench his thirst. No peace, nor rest, nor gladness; no shelter from the wrath to come. He is wretched and empty; a poor wanderer of the desert, a man without a home.

### II. The Sinner Found By God (Jer. 2:2)

The three parables of our Lord bring out this: the lost sheep found by the shepherd; the lost silver found by the woman; the lost son found by his father. It is not the sinner that seeks God, but God the sinner; and when God comes He finds him in the land of barrenness, and famine, and danger; He finds him in his sin and wretchedness; a child of wrath, an heir of Hell. He goes in quest of him; seeks him; saves him. By convictions, by terrors, by disappointments, by a sense of want, by weariness; by these he pursues him from valley to valley, from refuge to refuge; and not by these only, but by a thousand such things great and small. Each believer, as he looks back reminds himself of this, "He found me in a desert land, a waste howling wilderness." Ask them all and they will tell you this. Ask Abraham, Moses, Manasseh, Zacharias, Paul; ask the Corinthians, the Thessalonians, they will tell you the same story—"He found me in a desert land;" He chose me, sought me out, found me, called me, sent from above, took me, drew me out of many waters. I was a lost sheep, but He found me! A prodigal, but He

found me! Some in childhood, some in youth, some in manhood. Yet all the same at last.

### III. The Sinner Under God's Care

The finding is not the ending, but the beginning of God's dealing with him; which from first to last is all marvelous; the display of wisdom and love.

1. Guidance. No place needs a guide like the desert. One gets utterly bewildered in its intricacies and labyrinths of rocks and plains. He who finds him knows this, and takes him under his guidance, so that at every turn, every step, he shall be sure of being in the right way. Nay, and often does God bring him into circumstances, in which there can be no help save in Himself. The desert is pathless, the sinner is ignorant; there are false guides, uncertain ways, as well as darkness and enemies. Therefore does God lead us! By His Word, His providence, His rod, His hand, His eye; by sorrows and joys, prosperities and adversities; by the footsteps of the flock; hedging up our way; denying us our own will. He "leads us about," not directly, but with many a winding, and apparent backturning; many stages and unlikely bypaths. He does not take us at once to Canaan, but leads us about; for wise ends; of grace and discipline, and purifying; for the manifestation of Himself and the overthrow of Satan. What a leader! Whatever be the onward, still onward, to the city of habitation; we come up out of the wilderness leaning on the Beloved. We pray, "thy Spirit is good, lead us to the land of uprightness."

2. Protection. He comes at once under the shadow of the divine shield; so that he is kept by the power of God; "preserved in Christ." No enemy prevails; no weapon injures, no evil comes nigh; he is made more than conqueror. How careful God is of the new found one! How sensitive about injury done to him, as if done to Himself, to the apple of His eye! What a guardian, what a protector do we find in God! The sun shall not smite by day nor the moon by night; nor shall the sand of the desert blow into our eye.

O men of earth, are you still wanderers? Lost, unguided, unprotected, unprotected? What will the desert do for you? Will it be an equivalent to Canaan and Jerusalem? God pursues you, appeals to you, seeks to win you, asks you, have I been a wilderness to you? He calls. In every way, and by every urgency; by the gospel, by the law, by a sense of want, by sorrow, by pain. He calls, He pursues! Oh, flee no longer from Him.

The best remedy for a sick church is to put it on a missionary diet.

There is no pew so vacant as the one without a spiritual worshipper.

REFUSED

"...ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS... OUR INIQUITIES, LIKE THE WIND, HAVE TAKEN US AWAY"

—ISA. 64:6

SELF-RIGHTEOUS WORKS

GOD



### A Puritan's Catechism

(Continued from page three)

quired in the covenant of grace, not so much in our own strength as in the strength of another. "It is God which worketh in you" (Phil. 2:13). As the teacher guides the child's hand, and helps him to form his letters, so that it is not so much the child's writing as the master's, so our obedience is not so much our working as the Spirit's co-working.

2. The covenant of works was very strict. God required of Adam and all mankind: 1. Perfect obedience. Adam must do all things written in the "book of the law," and not fail, either in the matter or manner (Gal. 3:10). Adam was to live up to the whole breadth of the moral law, and go exactly according to it, as a well-made dial goes with the sun. One sinful thought would have forfeited the covenant. 2. Personal obedience. Adam must not do his work by a proxy, or have any surety bound for him; but it must be done in his own person. 3. Perpetual obedience. He must continue in all things written in "the book of the law" (Gal. 3:10). Thus it was very strict. There was no mercy in case of failure.

3. The covenant of works was not built upon a very firm basis; and therefore must needs leave men full of fears and doubts. The covenant of works rested upon the strength of man's inherent righteousness; which though in innocence was perfect, yet was subject to change. Adam was created holy, but mutable; having a power to stand and a power to fall. He had a stock of original righteousness to begin the world with, but he was not sure that he would not break. He was his own pilot, and could steer right in the time of innocence; but he was not so secured but that he might dash against the rock of temptation, and he and his posterity be shipwrecked; so that the covenant of works must

needs leave jealousies and doubts in Adam's heart, as he had no security given him that he should not fall from that glorious state.

4. The covenant of works being broken by sin, man's condition was very deplorable and desperate. He was left in himself helpless, there was no place for repentance; the justice of God being offended set all the other attributes against him. When Adam lost his righteousness, he lost his anchor of hope and his crown; there was no way for relief, unless God would find out such a way as neither man nor angel could devise.

Use. 1. See the condescension of God, who was pleased to stoop so low as to make a covenant with us. For the God of glory to make a covenant with dust and ashes; for God to bind Himself to us, to give us life in case of obedience; for Him to enter into covenant with us was a sign of friendship, and a royal act of favor.

2. See what a glorious condition man was in, when God entered into covenant with him. 1. He was placed in the garden of God, which for the pleasure of it was called paradise (Gen. 2:8). He had his choice of all the trees, one only excepted; he had all kinds of precious stones, pure metals, rich cedars; he was king upon the throne, and all the creation did obeisance to Him, as in Joseph's dream all his brethren's sheaves bowed to his sheaf. Man, in innocence, had all kinds of pleasure that might ravish his senses with delight, and be as baits to allure him to serve and worship his Maker. 2. He was full of holiness. Paradise was not more adorned with fruit than Adam's soul was with grace. He was the coin on which God had stamped His lively image. Light sparkled in his understanding, so that he was like an earthly angel; and his will and affections were full of order, tuning harmoniously to the will of God. Adam was a perfect pattern of sanctity. 3. Adam had intimacy of communion with God and conversed with Him, as a favorite with his prince. He knew God's mind, and had His heart.

He not only enjoyed the light of the sun in paradise, but the light of God's countenance. This was Adam's condition when God entered into a covenant with him; but this did not long continue; for "man being in honour abideth not," lodged not for a night, Psa. 3. His teeth watered at the apple, and ever since it has made our eyes water.

3. Learn from Adam's fall, how unable we are to stand in our own strength. If Adam, in the state of integrity, did not stand, how unable are we now, when the lock of our original righteousness is cut. If purified nature did not stand, how then shall corrupt nature? We need more strength to uphold us than our own.

4. See in what a sad condition all unbelievers and impenitent persons are. As long as they continue in their sins they continue under the curse, under the first covenant. Faith entitles us to the mercy of the second covenant; but while men are under the power of their sins they are under the curse of the first covenant; and if they die in that condition, they are damned to eternity.

5. See the wonderful goodness of God, who was pleased when man had forfeited the first covenant, to enter into a new covenant with Him. Well may it be called foedus gratiae, a covenant of grace; for it is bespangled with promises as the Heaven with stars. When the angels, those glorious spirits, fell, God did not enter into a new covenant with them to be their God, but He let those golden vessels lie broken; yet was he entered into a second covenant with us, better than the first (Heb. 8:6). It is better, because it is surer; it is made in Christ, and cannot be reversed. Christ has engaged His strength to keep every believer. In the first covenant we had a posse stare, a power of standing; in the second we had a non posse cadere, an impossibility of falling finally (I Peter 1:5).

6. Whosoever they are that look for righteousness and salvation by the power of their free-God's mind, and had His heart.

(Continued on page eight)

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## "Security"

(Continued from page two)  
was safe just as soon as he entered into the city. The city had walls round about, and even beyond the walls were the suburbs of the cities. The manslayer was safe just as soon as he entered into the suburbs of the city.

Now, beloved, I ask you, when is a man safe who has trusted the Lord Jesus Christ as Saviour? Those individuals who say that a man is saved today and lost tomorrow, would say that a man is never safe until he dies and goes to Glory. Many would say that nobody can ever be safe as long as he is here within this world. I remember when I was a boy hearing an old Campbellite preacher say that when a man is saved, there starts a foot race between him and the Devil, to see which one gets to Heaven first. If the man gets there first, he can get in and be saved, but if the Devil gets there first, the Devil will stand right in his pathway and block the door, and the man won't make it in. Well, beloved, I want you to see that as this manslayer was safe as soon as he entered into the suburbs of the city, in like manner, every individual is safe and saved the moment he trusts Jesus Christ as his personal Saviour. Listen:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

It does not say that he that believes and holds out faithful to the end will be saved. It does not say that he that believes and lives a good enough life will be saved. It does not say that he that believes and is perfect in his deportment from now on till Glory will be saved. Rather, beloved, it says that "he that believeth on me hath everlasting life."

I can see that manslayer now as maybe the ax head has slipped off the handle of the ax and has struck his friend, and maybe his friend has fallen dead. Or maybe he has had an accident with some of his stock, whereby some of his stock has killed his friend. In his stock has killed his friend. In order that his life might be saved, he heads for one of those cities of refuge just as fast as he can, and just as soon as he gets into the suburbs of those cities, he is safe.

Beloved, the man who receives Jesus Christ as Saviour is safe for time and eternity. There are many individuals who preach to you over the radio and in the churches, who tell you that you can be saved today and lost tomorrow. Well, beloved, that is a lie. The manslayer was safe just as soon as he got inside the city of refuge. That city of refuge represents the Lord Jesus Christ, and a man is safe the moment he gets inside Jesus Christ as his Saviour.

Notice how long it says that he was safe:

"And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil."—Num. 35:25.

Here is a man who is called the revenger of blood. It is his relative that has been killed. He is the nearest of kin, and it is up to him, according to the Mosaic

law, to take the life of the man, who has taken the life of his own kin. When he comes to the city of refuge, he finds that this man has already gotten in. He can not touch him in any wise at all. In fact, he has no right to touch him, because he is inside the city of refuge. How long will he have to wait to get his revenge? The Word of God says that the man is safe until the death of the high priest.

Now, beloved, as this man was safe just as long as the high priest lived, let's consider how long you and I, as God's children, are safe in Jesus Christ. Who is our priest? Thank God, he is not an earthly man who has as many sins to be forgiven as I have myself. Thank God, my priest isn't one who buttons his collar hind part before like a drunk, or someone playing Halloween pranks. Thank God, my brother, my priest is the Lord Jesus Christ.

"Called of God a high priest after the order of Melchisedec."—Heb. 5:10.

How long is our priest going to live?

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and THY YEARS SHALL NOT FAIL."—Heb. 1:12.

"Jesus Christ the same yesterday, and today, and for ever."—Heb. 13:8.

Beloved, notice this: the manslayer was safe in the city of refuge just as long as the high priest lived. Jesus Christ is our high priest, and He is the same yesterday, today and forever. He does not change, but rather, He remains the same. How long, then, is a child of God safe in Jesus Christ? Just as long as his high priest lives. How long is his high priest going to live? Forever and forever. Thank God for this glorious truth of the security of God's dear children.

### III

#### THE SCAPE GOAT.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev. 16:21,22.

This which I have just read took place on the great day of Atonement for the Jews, once a year. It was then that the priest killed one goat, which was a type of the Lord Jesus Christ dying for our sins on the Cross. At the same time, He took another goat, a live goat, and put His hands upon the head of that goat, and confessed over it all the sins and all the iniquities and all the transgressions of the children of Israel. Then He put that goat into the hands of a bonafide man who took him out into the wilderness, far from the camp, to turn the goat loose, and chase it out of sight. Then that man would come back and tell how that he saw that goat go out of sight, that they never would see him any more, and that that goat had figuratively carried away the sins of the children of Israel.

Now, beloved, what is the meaning of that? Bring it over to the day that the Lord Jesus

died on the Cross. When Jesus Christ came to die on the Cross of Calvary, God the Father confessed over Him all the sins of all the elect of God, from the first man that was saved to the last man that will ever be saved. Beloved, Jesus Christ carried our own sins away in His death on the Tree of the Cross. Thank God for this fact, that when Jesus Christ bore our sins on the Cross of Calvary, He bore them far away, and you and I will never have to see or face our sins again. Listen:

"As far as the east is from the west, so far hath he removed our transgressions from us."—Psa. 103:

Thank God, so far as the east is from the west, that far has God carried our transgressions from us, and we will never have to face those sins again. This can mean nothing less than security.

### IV

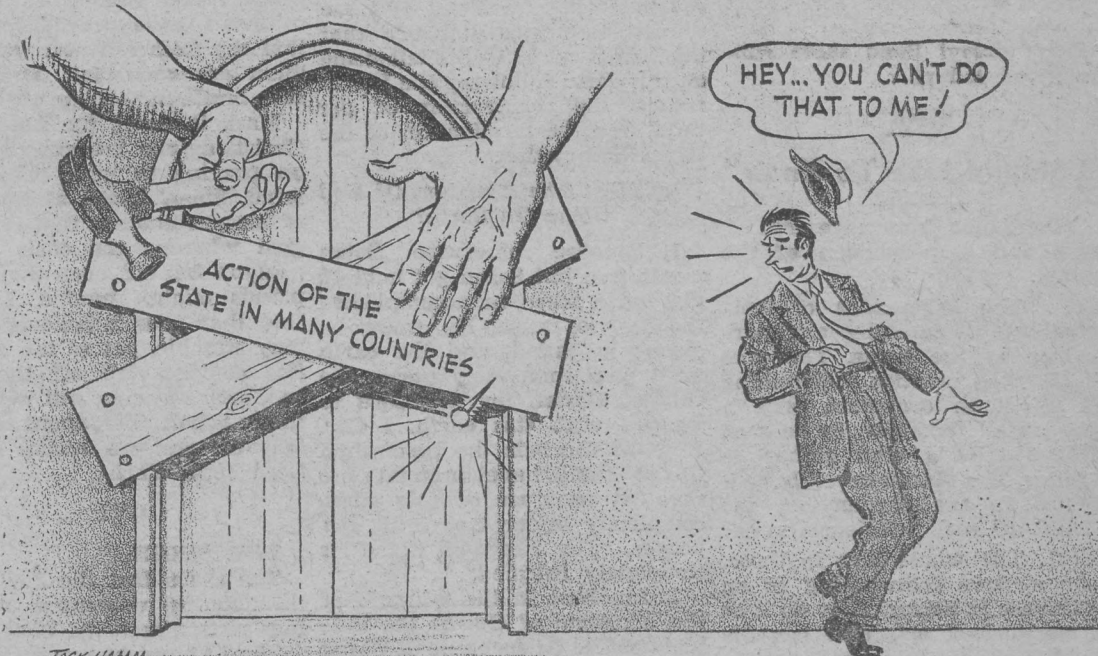
#### THE BREASTPLATE.

If you will read Exodus 28:6-29, you will find the story of the breastplate. The high priest wore a breastplate, consisting of three rows of stones with four stones in each row, making twelve in all. This breastplate was nine inches square. Of course, those twelve stones represented the twelve tribes of the children of Israel. It tells how they made that breastplate, how they fashioned those stones, and how they were fastened with a strap around the high priest's neck. So far as the high priest was concerned, he wore his robe continually, and this breastplate could never be taken off of the robe which he wore.

Now, beloved, that high priest with that breastplate upon his breast was actually carrying the people of God in his bosom. Those twelve stones, representing the twelve tribes of Israel, were carried upon his bosom. They were never loosed from the ephod, which was the coat that he wore. In other words, the ephod and those twelve stones were never loosed from each other, but he continually carried those twelve stones upon his bosom.

My brother, by that, can't you

EITHER WAY HE NEVER DARKENS THE DOOR



hand."—John 10:28,29.

### V

#### THE ALTAR OF INCENSE.

"And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a CROWN of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal."—Ex. 30:1-4.

Let's notice the meaning of this altar of incense. When the Jews were building their tabernacle, there were various articles of furniture which God told them to make. There was the altar for the burnt offering. There was the laver where they were to wash their feet after they had made their offering. There was the candlestick that burned continuously. There was the table of shewbread, and then, just before they entered into the holy of holies, there was the altar of incense.

Let's get the picture. The altar of incense was a little box about 18 inches square and about three feet high, and on the top, where incense was to be burned, was placed the coals of fire that God Himself lighted from the sky. The incense was put on it continually, and as that incense burned, the smoke of it ascended up to God the Father. It was a type of our great high priest praying for us. As long as that incense burned and the smoke ascended, it was to tell all that

(Continued on page eight)

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PAGE SEVEN

JANUARY 7, 1955



## Fidelity At Funerals

(Continued from page one)  
but in de kitchen every day."  
Then the preacher paused and looking over his glasses toward the casket of John, the porter, all he said was, "As to de second deceased, de less said de better!" And the service closed.



## Subscription Campaign

(Continued from page one)  
public for only 50c per year.

Won't you send in a dozen or more subscriptions for those who need God's Word? Our Saviour reminds us to work while it is yet today, for the night cometh when no man can work (John 9:4). Let us lay to heart the Saviour's Words, and let us also keep in mind the words of the poem:

"Only one life twill soon be past,  
Only what's done for Christ will last."  
Don't delay! Send those subscriptions today!



## "I Should Like To Know"

(Continued from page one)  
false and a perversion of the gospel.

(7). The Bible idea of footwashing was a daily act, performed in the home. The idea of all, who practice footwashing as a church ordinance once a year, is all for show, to be seen of the crowds who gather to witness. The Master severely condemns in the Sermon on the Mount all such religious shows.

(8). The whole idea in those, who observe footwashing as an ordinance is wrong. They do it as a meritorious act, that benefits neither themselves, not anyone else. When Jesus and His disciples did, their feet were dirty and needed washing. There is no obedience nor anything akin to obedience to the Master's command, except when dirty feet that need washing, are washed so that the worshippers can be comfortable during the long hours of their worship. That was what our Lord commanded, and it was not a command to a church, but to a lot of individual believers, to do for each other whatever was for the comfort or ease of their brethren in worship.

(9). The difference between footwashing and a church ordinance is vital and radical. A church ordinance is wholly symbolic: footwashing was not symbolic at all. It was a literal act of obedience by use of a towel and water, that had no spiritual or symbolic significance whatever.

### 3. Explain Rom. 16:1.

Paul here enjoins the stronger brethren in a church not to be selfish, but to help their weaker brethren to bear their burdens, any kind of burdens. This includes any kind of infirmities, physical, social, spiritual, family, mental, or satanic.

### 4. Explain Phil. 4:3.

I do not speak very dogmatically about differences between women. So far as I know this passage refers to some differences between certain sisters in the church at Philippi and Paul exhorts them to be of the same mind. And then he exhorts Clement and the pastor and his other fellow-labourers to help those women, who laboured with Paul in the Gospel. "The Companion Bible" suggests that this may refer to Euodias and Syntyche. Whatever Paul meant, he did not even hint that women should take the lead in any kind of a campaign or that these men should help them. On the contrary this passage puts two restrictions on women's work. They are found in the expression, "laboured with me in the gospel."

## THE BAPTIST EXAMINER

PAGE EIGHT

JANUARY 7, 1955

(1). They laboured with Paul. Paul was the leader, not the women. They were helpers to Paul, not Paul taking second place and helping the women.  
(2). Laboured with Paul "in the gospel." Paul was at the head and in the lead in the campaign mentioned and they laboured in the gospel. It was no social service nor educational nor W. M. U. nor Y. W. A. nor B. T. U. nor humanitarian nor club campaign. It was a gospel campaign with an orthodox Baptist preacher at the head of it.



## The Kingdom Of God

(Continued from page one)

(2) A time of wrath and disturbance among the nations (11:18). This time is none other than the Great Tribulation.

(3) The resurrection of the dead (11:18). We know from other Scriptures that the dead in Christ shall rise at the return of the Lord. All of these things show unmistakably that the Kingdom of God shall come on this earth following the Lord's return, the resurrection of the dead, and the termination of the Great Tribulation.

### Why Must The Kingdom Of God Come On Earth?

1. Because otherwise Satan would win but Satan got hold of this earth when he accomplished the fall of man. He must be overcome, jailed, and the earth must pass completely under the rule of Christ, for the Lord to succeed with this earth. I Cor. 15:24-27 foretells the time when Christ shall have brought the revolted province of this earth completely under law until the prayer, "Thy Kingdom Come" is completely fulfilled.

2. Involved in the triumph of the Kingdom of God is the millennium. The perfect rule of Christ brings the millennium, and far from being something fantastic, it is a necessity that this earth, marred and cursed by sin, be ruled over perfectly and brought back to what God wants it to be. The idea that some have that there will be a big "General Judgment" with the earth burned and destroyed, is erroneous. Such would mean that the Lord has to burn up the world to get it out of Satan's hands. No—the redemption in and through Christ extends as far as the fall of man, and that fall involved a cursed and ruined earth. When redemption is complete, there will be a perfectly governed earth.

3. Because the prayer of Jesus must be completely fulfilled. As before stated, He prayed that God's Kingdom would come until His will shall be done as perfectly on earth and it is done in Heaven. We sometimes pray for impossible things, but Jesus didn't. For that prayer to be answered will mean for this earth to be brought back to perfection.

4. Because prophecy must be fulfilled. In Isaiah 11 we have portrayed a future time when men and formerly wild animals shall be at peace—when little children shall lead lions around as pets—when "they shall neither hurt nor destroy in all my holy mountain (kingdom) saith the Lord." This passage is usually spiritualized and evaporated away. This is either born of ignorance or wickedness, or both. Such a time will come. That time is hurrying in our direction with every passing minute. Never have there been so many signs of the near end of this age, and the coming of the "Kingdom Age" as now.

"Signs of His coming multiply, Morning light breaks in the eastern sky."



## "Security"

(Continued from page seven)  
the Jew's great high priest continually intercedes for them, never stopping, always interceding in their behalf.

There were staves on each side of the ark, so that they could carry it all the way through the

wilderness journey, from the time the children of Israel left the land of Egypt until they finally got to Canaan. In all that time, they were to carry that ark. There was a crown or ridge of gold all the way around the top of that ark. Why was it there? Beloved, those priests were just fallible human beings. They were liable to stumble in carrying that altar through the wilderness, and in all probability they did stumble. What was there to keep those coals of fire from falling off the altar of incense? It was the crown of gold all the way around that kept those burning coals from falling off the altar of incense. The coals were thus preserved by this crown.

Listen, beloved friends, do you stumble as you go along here within this world? As you wander here in this wilderness, on your way from a spiritual Egypt to a spiritual Canaan, do you ever stumble? Simon Peter stumbled, but the Lord Jesus Christ prayed in his behalf. The coals of Christ's prayer failed not.

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22:32.

Mark it down, the Lord Jesus Christ, as our intercessor, keeps on praying in your behalf and mine. When I look at that altar of incense and see that crown of gold whereby the coals of fire couldn't fall off, even though the priests might stumble, I thank God that I, as a believer priest, may stumble, yet as the coals of fire couldn't fall off the altar, so Christ's prayer will never fail in my behalf. Talk about security, beloved, we are secure in the Lord Jesus Christ.

## VI

### THE SHOES.

The shoes that the Jews wore through the wilderness wanderings picture security. Listen:

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot."—Deut. 29:5.

The children of Israel left the land of Egypt and started out towards the land of Canaan. When they got out in the wilderness and started building the tabernacle, they needed something for a covering for that tabernacle, and the people gave willingly and voluntarily. Among other things, they gave badger skins, which they used for making shoes for their feet. In other words, God asked them to literally give the shoes off their feet.

For thirty-nine and one-half years after that, they went on in the wilderness until finally they came into the land of Canaan. Just before they entered into the land of Canaan, when they were encamped on the plains of Moab, just east of the Jordan River, Moses delivered those lectures that are recorded in the entirety of the book of Deuteronomy. In the course of delivering those lectures, he said, "The clothes that you left Egypt in are still good clothes, and your shoes are not waxen old upon your feet." Notice, their shoes hadn't worn out through all of their wilderness wanderings.

Beloved, when you were saved, you were in a spiritual Egypt, but you are on your way to a spiritual Canaan. Now you are in a spiritual wilderness, wandering around, hither and yon, just like the Jews in the wilderness. Beloved, just like God put shoes on the children of Israel which did not wear out, so when God saves you, He puts shoes on your spiritual feet that don't wear out.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."—Luke 15:22.

In other words, you have a salvation that will not only last for a little while, but you have a salvation that will last throughout all the wilderness journey, until you come to our spiritual Canaan at the end of the way.

## CONCLUSION

I ask you, are you saved? If you are a child of God, you are not only saved, but safe. If you

are a child of God, your salvation is going to last until you get home to Glory.

Every once in a while, someone will say, "Brother Gilpin, I am just afraid that maybe I am not going to hold out." Beloved, that never bothers me one particle. The thing that hurts and worries me is that I am afraid that I may not persevere in the service of the Lord like I ought to. He is going to preserve me, and at the same time, I want to be sure that I persevere as I ought to.

Beloved, when a man has been born of God, he can't be unborn, and it thrills my heart to know that when God saves, He saves for time and for eternity. The question is, are you saved? Are you God's child. We become the children of God by faith in Christ Jesus, and you are not God's child until you have exercised faith in the Lord Jesus Christ. If you are not saved, may you trust Him now and become His child, and thus be safe and secure forever in Him.

May God bless you!



## A Puritan's Catechism

(Continued from page six)

will, or the inherent goodness of their nature, or by virtue of their merit, as the Socinians and Papists (Catholics), they are all under the covenant of works. They do not submit to the righteousness of faith, therefore they are bound to keep the whole law, and in case of failure they are condemned. The covenant of grace is like a court of Chancery, to relieve the sinner, and help him who is cast by the first covenant. It says, Believe in the Lord Jesus, and be saved; but such as will stand upon their own inherent righteousness, free-will and merit, fall under the first covenant of works, and are in a perishing estate.

Use 2. Let us labor by faith to get into the second covenant of grace, and then the curse of the first covenant will be taken away by Christ. If we once get to be heirs of the covenant of grace, we are in a better state than before. Adam stood on his own legs, and therefore he fell; we stand in the strength of Christ. Under the first covenant, the justice of God, as an avenger of blood, pursues us; but if we get into the second covenant we are in the city of refuge, we are safe, and the justice of God is pacified towards us.

## Penny Wise — But

## Dollar Foolish

A man in Greencastle, Indiana, dropped two pennies on the floor of an Indianapolis department store as he pulled out his billfold to make a purchase.

He stopped to hunt for the two cents and left his wallet lying on the counter. When he arose, the wallet containing fifty dollars was gone!

That is bad—but not as bad as being "Time" wise, but "Eternity" foolish.

Adam and Eve lost the Garden of Eden for the taste of forbidden fruit (Genesis 3). Esau lost his birthright for a mess of pottage (Genesis 25). Achan lost his life for a Babylonish garment (Joshua 7). Orpah lost her all for some idols (Ruth 1). And Judas lost the Savior for thirty pieces of silver (Matthew 26).

The Lord Jesus asked this extremely important question: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37).

Are you "Earth" wise — and "Heaven" foolish?

## WHAT NEXT? Ho

It is reported in The Faith and Southern Baptists of April 1955, that Baylor University has established a theatre on the campus and is putting on shows of Sunday night.

Shadows of sin!! What can we expect to hear next? Mr. W. B. White, who has built a great reputation as a man of God, must have lost his authority. Surely he could not favor such a travesty on spiritual training.

I have heard of presidents who became figureheads — afraid to stand for right because of the "powers that be." I cannot believe this of Mr. White, and yet?

—Copied.



## THE HEIGHT OF SPIRITUAL BLINDNESS

The following is taken from Catholic "Catechism for Adults"

"4. Could the Catholic Church ever teach error?"

No, the Catholic Church could never teach error, because it is the only church which Jesus promised to protect from error."

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