

The Baptist Examiner

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

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Say, What Is Your Pastor's Work?

By ROY MASON
Tampa, Florida

take a glance at some Scriptures which indicate what a preacher is for.

1. He is the "overseer" of the church to which the Holy Spirit has directed him. The very term "bishop" means overseer. (See Acts 20:28). He is to have the general oversight of the work of the church, and is to direct.

2. He is to feed the flock. (Acts 20:28). "Feed the flock of God, over which the Holy Ghost hath made you overseers." That doesn't mean to feed them on "hot dawgs," or to provide chicken suppers. Many a pastor keeps the suppers going and the social life (Continued on page three)

lackey boy for the different auxiliaries. Some want a church financier who is a good money raiser, some want an organizer who can install all of the prescribed auxiliaries, some want a "good mixer," who has the ability to make everybody feel good. Some want a church visitor, and still others don't really know what they want. Few consult the Scriptures to find out what the Lord calls his ministers to do. For God's Word they substitute, "Now, I think . . ." Suppose we

No higher and lower "clery" is known in the Scriptures. "One is your Master, even Christ, and all ye are brethren," says the Bible. Presiding elders, bishops, archbishops, cardinals, popes, "state secretaries," and all such have no Scripture warrant. When we read about a bishop, an elder, a shepherd, and minister in the New Testament, reference is to the same things.

FOR WHAT DOES THE LORD CALL MINISTERS?

Churches call them for a variety of reasons and purposes. Some churches want a general church "flunkey" who will serve as the

Is This Your Idea Of A "Southern Baptist"?

By BOB L. ROSS
Jackson, Tennessee

Not too long ago, in the pages of the *Western Recorder*, "Kentucky's largest denominational paper," appeared an article by C. E. Matthews, entitled, "What is a Southern Baptist?" By giving a short review of this article written by one of the Southern Baptist Convention's high-ups, we hope by God's grace to be used to awaken God's people among Southern Baptists to the great apostasy which is on in the Convention.

The purpose of Mr. Matthews' article is to define what a Southern Baptist is. And here is the definition which he gives: "What, then, is a Southern Baptist? He is one who cooperates in spirit and harmony with the programs that are adopted by the Southern Baptist Convention . . . A Southern Baptist is one who goes beyond the boundary lines of his church, his association, and his state and stays with the actions of his convention, even though he does not always agree with the program the convention endorses."

It could not be made any plainer. Nor could there be written in a few words a greater piece of hierarchical propaganda. With this definition of what is a Southern Baptist, given by one who should know, let us notice four major characteristics of a Southern Baptist.

I. A Southern Baptist Disregards The Church

God's only organization upon the face of the earth with the divine authority to preach the Gospel, baptize converts, teach converts, and do other mission work is His church. It is the highest authoritative body on earth. It is the only body that can carry on business for the Lord. With this church the Lord has placed His Commission and ordinances.

ASSOCIATING WITH FATHER DIVINE

The President of the American Baptist Convention a few months ago sought and received an audience with "Father Divine." Bad that is, it denotes a certain kind of progress. We think little of this usurper of the Divine, but we still think he is several steps above the sort of person that the officials of the American Baptist Convention are in the habit of listening to.

All other religious organizations are not divine, but unscriptural, and set up by men who walk after the lust of the flesh, being inspired by the ruler of darkness, Satan.

In consideration of this truth concerning the Lord's church, where does this leave the Southern Baptist who "goes beyond the boundary lines of his church, and stays with the actions of his convention?" Consequently, a Southern Baptist is one who oversteps God's boundaries, one who despises God's organization and its program, and one who is faithful to man's organization rather than God's. This is a Southern Baptist.

II. A Southern Baptist Despises And Rejects The Headship Of Christ

"For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing . . . I speak concerning Christ and the church."—Eph. 5:23,24,32.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body."—Eph. 1:22,23.

"Now ye are the body (church) of Christ, and members in particular."—I Cor. 12:27.

Placing these three passages beside the definition of Mr. Matthews, let us notice the following things about a Southern Baptist:

(Continued on page six)

MAN'S FIG LEAVES

By HORATIUS BONAR

"They sewed fig-leaves together, and made themselves aprons."—Gen. 3:7.

They are alone, yet they are ashamed. They are in Paradise, yet they are ashamed. It is conscience that is making them blush. It not only makes cowards of them, but it works shame and confusion of face. They are ashamed of themselves; of their nakedness; of their recent doings. They cannot look one another in the face after their disobedience and recriminations against one another. They cannot look up to God now. Possibly too they shrink from being in view of the serpent who beguiled them. The feeling of happy innocence is gone.

They must be covered. This is their feeling, the dictate of conscience. The eye must not see them, either of God or man. The light must not shine on them; the eye of the sun must not look on (Continued on page four)

OUR RADIO MINISTRY

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THIS IS A WORK OF FAITH
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WILL YOU HAVE A PART IN IT?

1. Is the soul of the infant inherited from the parents?

Whole books have been written on that subject. We cannot go into the merits of it here. Suffice it to say that the fallen nature in the infant is inherited from its parents. Eph. 2:3; Psa. 51:5; 58:3; Job 14:4; John 3:6; etc.

2. Has a pastor the right to take a few of his church members and "open the doors of the church" for the reception of members at a school house without the consent of the church?

No.

3. How should anyone in debt tithe?

God is the preferred creditor. "Honor the Lord with thy substance and with the first fruits of all thine increase." That is God's command. The first tenth of what you make ought to go into the Lord's treasury, it matters not how much you are in debt.

4. Should he reckon the interest he pays as expense?

No. That should come out of the nine-tenths.

5. If God created the Heaven and the earth about 4000 B. C.,

what was He doing the countless ages before this date?

No one knows. Revealed things belong to us. The balance God keeps within His own all-wise counsel.

6. Is the Heaven where God's throne is a spiritual or a material place?

It is the habitation of spirits and is therefore spiritual.

7. Is God the Father always on the throne in Heaven ruling the universe, justifying sinners?

Yes. Christ is sitting at His right hand waiting until His enemies shall be made His foot-stool.

8. In a spiritual sense did Christ exercise His authority as Prophet, Priest and King back in the Old Testament?

No, not in any sense except as He worked jointly with His Father.

9. Explain the difference between the soul and the spirit.

The soul includes the intellect, affections and will. It is the "old man" that Paul talks about in the Christian. The spirit is the new man, that part of us which is (Continued on page eight)

The Place Of Mary In The Holy Scriptures

How does the Holy Spirit, the Infallible Revealer of those things which are necessary for us to know as touching our most holy faith, present to us in the unerring Word the person through whom the Eternal Son of God was in due time manifest in the flesh. We turn with feelings of revulsion from the caricatures of the unspiritual. The grotesque perversions of plain and simple facts of revelation by men devoid of faith have in these days continued to an appalling degree and we abhor the devilish practices of that seed of idolaters who have ever, by reason of darkened hearts and blinded minds, changed the truth of God into a lie and worshipped the creature more than the Creator. These follow their own vain imaginations to the exclusion of Heavenly revelation. We prefer to drink from the pure stream of Divine Truth than to be poisoned at cisterns which men have hewed out.

We must at once declare that Mary, the mother of Jesus, has a very small place in the New Testament. Very little indeed is recorded of her and the information given does not furnish us with any warrant for assigning to Mary a prominent position in the Christian economy. Apart from the essential facts given concerning the birth of Jesus, there are only FIVE direct references to her or incidents recorded in which she figures in the whole of the New Testament. Is this not a significant thing in view of the fact that today some people's religion is centered in her person acting as if the Scriptures bear record of her? The references to

which I allude are as follows:
1. The search and finding of Jesus in the Temple. Luke 2: 43-49.
2. The visit to the marriage of Cana of Galilee. John 2:1-11.
3. Mary's appearance in the crowd seeking Christ. Matt. 12: 46-50.
4. Her presence at the Crucifixion. John 19:25-27.
5. Her presence among the disciples. Acts 1:13,14.

This is all the information we are given of the Saviour's mother, and mark this fact. Whenever Mary is referred to in Holy Writ the words are "Mary His mother," or "Mary the mother of Jesus." True, Elizabeth once calls her "the mother of my Lord," Luke 1:43, but in this place there is no reference to the Deity of Christ, His personal dignity only being in view. There is a similar use of this word "Lord" in John 20:13. "They have taken away my Lord." Mary is never in Scripture the "mother of God" or "Our Lady" or "Holy Mary" or any of those other fancy names which pretended piety has so mistakenly given her. Even the words "Virgin Mary" are never applied in the New Testament in just that way. So Madonna devotees beware lest ye be called to account for your idle words. It must be noted that Jesus is never recorded as addressing Mary with the term "mother." On each occasion in the gospels the word used is "woman" the usual courteous mode of address to females. Is there not a reason for this? Indeed so! See herein the overthrowing of that conception so prevalent today that Mary stands in a unique position of favour and even honour with her Son because of her relationship to Him as touching the flesh. The Lord checked that opinion by the words which, uttered as a rebuke in the days of His earthly ministry, now come echoing down to us in this, Rome's so-called (Continued on page four)

The Baptist Examiner Pulpit

"CURSED OR REDEEMED"

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10.

In this book of Galatians, the apostle Paul was writing to the churches of Galatia, who had swerved from their former adherence to the faith. Paul had gone into the regions of Galatia and had preached there and had organized churches, with the result that these folk were fairly

well grounded and established in the faith.

However, after the apostle Paul had preached to them, along came an heretic, and the people were swayed by what he had to say.

It has always been highly conspicuous to me how that a man can preach the truth and can get people saved and can get them established in the faith, and grounded in the truth, and indoctrinated as to the church, and then after he has gone, someone can come along and sway them with heresy. That's true today; it

was true back yonder; it has been true all down through the ages. In fact, I could call to your attention tonight, a dozen churches that came to my mind now that one day were sound in the faith and stood for the Word of God and would not have in any wise at all compromised concerning the teachings of God's Book; but now, they have completely swerved from their former position and turned back from that for which they stood, to things which they once publicly con-

(Continued on page two)

PATCHED OR MADE WHOLE

A certain preacher was pressing home the question of the Lord at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward and said, "Remember, men, it's not patched, but made whole." "That's it, that's just it, and all of it," responded a man, who rose and said, "I patched for years, but the patches fell off or made bigger holes. I had become a hard (Continued on page five)

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\$ A-MONTH-CLUB \$

We haven't been saying much about this fund of recent date, yet in spite of our silence it has grown a little—and now stands at \$147.00.

Perhaps a word of explanation for some of our new readers may be in order. When we bought our newspaper press—the machine on which this paper is printed—I said through the columns that we would have a payment of \$1000 and interest to meet each June 27 for four years. By God's grace, and with the help of interested friends, we have met our payment for the past two years, with two more payments coming up—one in 1956 and another in 1957.

One of our friends proposed the idea of each reader contributing one dollar a month toward the liquidation of this debt, and thus this club was born. As the Lord may lead you, we will be happy to hear from you.

"Cursed Or Redeemed"

(Continued from page one)

demned. I could name a dozen churches in Kentucky of which this has been true in the last twenty-five years' time. Well, the same was true in the regions of Galatia where Paul had gone and established churches, in that the people, seemingly, turned from what Paul had preached, to what this heretic said.

When he was preaching, the apostle Paul had told them just what I tell you every time we come together, namely, that salvation is by grace through faith. That's all—plus nothing, minus nothing—salvation is by grace through faith, and the individual who plusses it with something else, or who minuses it—that individual is an heretic—he is adding to and taking from the Word of God.

After the apostle Paul had been in Galatia thus preaching that Jesus Christ was the only Saviour, there came someone, or several, individuals preaching that a man had to keep the law in order to be saved—that one must go back and live under the old Mosaic commandments in order to be a child of God. It was not enough to believe in Jesus Christ and receive the Son of God as one's Saviour, but in addition to that, it was preached that the individual needed to live under the law and keep the law of God perfectly. All I have to say is this—if it were necessary for you and me to live under the law, to live up to the law, and to keep the law in order that we might be saved, not one of us would ever go to Heaven. The fact of the matter is, there never was but one who kept the law and that was the Lord Jesus Christ Himself. He fulfilled the law, He kept it perfectly, and because of that, He, Himself, became our Redeemer, having fulfilled the law perfectly in our behalf.

I say, beloved, there came individuals thus preaching that a man had to keep the law, in addition to receiving Jesus Christ as Saviour, and these church members of Galatia became confused and upset in their religious outlook on life. Paul wrote to them

saying:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"—Gal. 3:1.

They had been bewitched, they had been led astray, they had been definitely deceived by this group of individuals who had come preaching that one must keep the law in addition to receiving Jesus Christ, in order to be saved.

The apostle Paul took that question—does a man have to keep the law in addition to receiving Jesus Christ in order to be saved—and wrote this book of Galatians unto this group of Christians. In connection therewith, he said:

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."—Gal. 3:10.

This afternoon, wanting to witness for my Lord, and desiring that I might be of help to someone spiritually, I asked two different individuals to come to services tonight. One of them, I talked to personally, and the other I called by phone. The one to whom I talked personally, said that he was too bad to go to church. The one whom I talked to over the phone, said that he was doing the best he could to be a Christian. He went on to tell me how he was keeping the law, and I said to him, "But, my brother, are you keeping the law perfectly?" He said "No, no, not in any wise perfectly, but I'm doing the best I can."

That's exactly the status of these Galatians. They were not keeping the law perfectly. They were trying to add the law to the Lord Jesus Christ, hoping to be saved thereby. Paul said, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

I said to this man over the phone, "If you are not keeping the law entirely one hundred per cent, then the curse of Almighty God is resting upon you."

Let me insist tonight, beloved, that every individual who is not keeping the law in every particular, has the curse of Almighty God resting upon his soul tonight.

Let us go back and read what the law says. In Exodus 20, we will see what God says is the law:

I

"Thou shalt have no other gods before me."—Ex. 20:3.

Let me ask you: Have you lived up to the first of the Ten Commandments? You say, "Why I'm not an heathen. The only God I know is the God of the Bible."

Let us see if that is true. Several years ago I was in Chicago and I noticed that a religious group announced they were going to have a showing of different gods gathered from all over the world. I was interested in seeing what they were going to show. I was very much surprised though when I saw the things they had on display: golden earrings, toy automobiles, some jewelry; and the man who was presenting the display, went on to say that a god is whatever a man thinks the most of. This Scripture says, "Thou shalt have no other gods before me." You say, "The God of the Bible is my God." But, are you sure? A god is whatever a

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RUSSELL, KENTUCKY

THE BAPTIST EXAMINER
PAGE TWO
OCTOBER 29, 1955

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, NOVEMBER 6, 1955

THE TABERNACLE

EXODUS 25:23—27:21

I. The Table Of Shewbread. Ex. 25:23-30.

1. It is an emblem of what Christ is to His people—the bread of life. Cf. John 6:32-35.

2. It was 3' long; 1' 6" broad; and 2' 3" high.

3. It was accacia wood, overlaid with gold. As the gold covered the wood, so Christ's Divinity covers His humanity.

4. It had two crowns on it, telling us that Christ has been crowned twice. God has crowned Him, "head over all things." Cf. Eph. 1:22. Every believer who gets into the Holy Place crowns Him with pre-eminence.

5. The loaves upon the table represented the twelve tribes of Israel, since there were twelve of these loaves. Thus Christ is the "bread of life" to all His people.

On each Sabbath, Aaron and his sons ate the shewbread. What does this mean to us? Christ is the nourisher of the Christian's life. Each believer is a priest like Aaron. We are invited to feast upon Christ.

II. The Golden Candlestick. Ex. 25:31-40.

1. It was not a candlestick in the sense of holding candles such as we have. It should be called a "lamp-stand." Was set up on the south side opposite the table of shewbread. It was handmade. It was beaten out of pure gold. It was composed of a central shaft and six branches on each side. A branch came out of the top of the stand. There were seven branches in all. It was highly ornamental. Each side branch had three sections. Each section had spindles shaped like almonds, a knob at the upper end and a flower.

2. The main lamp-stand is typical of Christ as the light of the world. The branches represent all believers in Christ. We see the anti-type of this in John 15, the Vine and the Branches.

3. It was made of pure gold representing Christ's divinity, for the part of Christ which gives life and light is Divinity. Likewise, the part of the Christian which shines is the Divine part (new nature) put there by the new birth.

4. There was no size given for it. You can't measure how Christ shines nor the number nor manner of those who shine with Him.

5. The cost. Ex. 25:39. A talent of gold is estimated at \$29,085. It surely costs to shine.

6. It stood on the south side opposite the table of shewbread. All the vessels on a straight line show the provision God has made for coming near to Himself. These on the side show the privileges and responsibilities of the saved.

7. The purpose of the lamp was to shine before the Lord. Cf. Lev. 24:4. Our business is to live before the Lord. Cf. I Cor. 6:20. In shining thus, it also shone on the Table, revealing Christ as the bread of life. When a man shines, just to please God, his life will reveal Christ to hungry sinners.

8. The power of the candlestick was in its oil. Oil is a symbol of the Holy Spirit. Cf. Zech. 4:1-6; Rev. 1:7.

9. The lamps of the candlestick were to cast their light upon the central shaft, so as to reveal the wealth, beauty, and wonder of it. Cf. Num. 8:2. The work of the redeemed is to shine so that Christ may be seen in all His wealth, beauty, and wonder. Cf. Eph. 1:3-6.

III. The Tabernacle. Ex. 26.

1. The curtains of linen (vs. 1-6). There were ten of these representing the ten commandments. They were to be blue, scarlet, and purple. The blue reminds us that Christ is from Heaven—Divine. They were scarlet, telling us that Christ is from the red earth—therefore human. They were purple telling us that Christ is both human and Divine (purple is made by combining blue and scarlet).

2. The curtains of goats hair (vs. 7-13). They were white and tell us of the spotless holiness of Jesus.

3. The covering of ram skins (vs. 14). The ram was used for sacrifice. This speaks of Christ as our sacrifice for sin.

4. The covering of badger skins (vs. 14). This was the outermost and visible. It was repulsive looking. It was bleached by the sun and wind and was unattractive. How true of Christ. Cf. Isa. 53:2. What a contrast between the outer and inner coverings. What a difference between what the world sees of Christ on the outside and what each believer-priest sees.

5. The boards (vs. 15-25). The solid frame-work of the Tabernacle was composed of 48 boards, on North and South 20 and on the West 8. They were 15' long and 27" wide. They stood side by

side to form the frame-work of the Tabernacle.

The boards were made of accacia wood (incorruptible). As such they symbolize the incorruptible humanity of our Lord. Cf. Heb. 7:25; II Cor. 5:21; I Pet. 1:18,19.

The boards were covered with pure gold. Cf. Ex. 26:34. Thus each board consisted of two materials. This tells us of the two-fold nature of our Lord. He was both God and man. Cf. Titus 2:13; I Tim. 2:5.

The boards were once stately trees. Since they were cut down, we are reminded of the sacrifice of Christ.

6. The bars (vs. 26-30). There were 15 of these. They were held in place by rings in the boards. The three middle bars reached from end to end. All were covered with gold.

It was the bars that held the tabernacle together. They represent Christ as holding all things together. Cf. Col. 1:17.

7. The inner veil (vs. 31-35). This veil barred the way into the holy of holies to all except the high priest, who only entered once each year. Lev. 16:2; Heb. 9:12-24.

When Christ died the veil was rent in twain. Mt. 27:51. Christ is now our great high priest. Heb. 7:24,25. Each child of God is now his own priest. Rev. 1:6; Heb. 10:19-22.

The veil was evidently patched up again by the priests, because the temple service was continued for almost 40 years. This is Galatianism—the attempt to put saint and sinner under the law again.

8. The outer veil (vs. 36,37). It stretched across the whole east side of the Tabernacle. The gate into the court was 30 feet wide and 7' 6" high. In contrast this door was 15' wide and 15' high.

To enter in at the gate meant salvation. To enter in at this door meant a joy and knowledge of salvation.

Some object to the narrowness of this door. The door to close fellowship with God is narrow. Cf. II Cor. 6:14-17. While this door is narrow, it is also higher and nearer to God. Which will you choose, height or width? Many Christians always live in the outer court. If such an one reads these lines, then come into the inner life with Jesus. Those who would hold you back have never been in themselves. Those who urge you on have been inside as well as outside. On whose authority will you rely?

This door was the way into acceptable prayer; continual light; abiding fellowship; nearness to God; holy service.

9. There was no floor in the holy place. The bare feet of the priest walked on the desert sand. Heaven isn't alone to be enjoyed after while. It is to be enjoyed now.

IV. The Brazen Altar. Ex. 27:1-8.

1. "Altar" means "high place," or "that which lifts up." Therefore a type of the cross. Cf. John 3:14. It also means a "killing place." Its anti-type is clearly seen in Calvary.

2. The altar was 7' 6" x 4' 6" in size. It was big enough to hold all other vessels. This is to teach us that all spiritual blessings flow out from the death of Christ.

3. The altar was made of wood and brass. The wood speaks of Christ's humanity while the brass represents His strong enduring character. The wood was secured by cutting down the tree, while the brass was mined. Both the tree and the ground had to make a sacrifice.

4. The altar stood right in front of the gate. This tells us that the atonement is the first necessity in our approach to God. Cf. Heb. 9:22.

5. This altar was to be made by the hands of men, but according to the pattern and purpose of God. This Christ was nailed to a Roman cross by man, but according to God's plan. Cf. Acts 2:23; Luke 23:33.

6. The fire of the altar was a symbol of God's holiness. Cf. Heb. 12:29. Since the fire was never to go out, it teaches us that the demands of God are never to be lowered nor changed.

7. The two staves of the altar were used to carry it from place to place. They represent the gospel, by which the cross of Christ is carried from place to place. As there were two staves, so there are two parts to the Gospel, the death and the resurrection. Cf. I Cor. 15:1-4.

8. The grate of the altar was just as high as the mercy-seat, which represents the throne of God. This shows us that the cross of the crucified Son, is on a level with the righteous throne of God.

9. The offering of the altar couldn't put away sins. Heb. 9:12.

10. The priest stood to do his work. Not so with Christ. Cf. Heb. 10:10-12.

man thinks the most of. I ask you, What do you think the most of tonight. Jehovah God or something that this world has to offer? My text says—

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

Then notice the second of these commandments:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth be-

neath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

—Ex. 20:3-6.

Because this second commandment is so similar to the first, I'll pass it by, by merely saying that

an idol to which Moses refers in the second commandment, is merely the outward expression of the God referred to in the First Commandment.

II

Listen to the Third Commandment:

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takeh his name in vain."—Ex. 20:7.

(Continued on page three)

"Cursed Or Redeemed"

(Continued from page two)

I would like to ask that individual that spoke to me over the phone this afternoon—who said he was doing the best he could to keep the Ten Commandments and live up to the law of God—I would like to ask him if he ever did, at any time, take the name of God in vain one single time. What does the Bible say? "Thou shalt not take the name of the Lord thy God in vain." Paul said:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

Beloved, if a man ever cursed one time—if a man ever swore one single oath—if a man ever blasphemed one single time in his life, the curse of God is resting upon him because the apostle Paul said:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

I remember several years ago when I was just a boy preacher, that I held a revival meeting in Cincinnati. There were two men in the church where I was preaching who were carpenters. One night I read this Commandment. I don't know just what I may have said about it, but after the services were over, I noticed these two fellows off to one side talking among themselves. They called me over to listen to the conversation. They told me how they worked together as carpenters and every once in a while in driving nails, they would hit the nail on their hand instead of the nail they were driving. Though both were members of that Baptist church, they both admitted the air was often blue with profanity as a result of striking their hand. As I stood and talked to them, one of them said, "Whether you do any more good in coming to this meeting, Bro. Gilpin, there's one thing certain, you have shut my profane mouth forever. So far as I'm concerned, I'm going to be mighty sure that another curse word never escapes my lips."

I would to God that every profane mouth in this world might be shut forever, but remember, if you, at one time in your life, have used God's name in vain, the curse of God is resting upon you, for Paul says:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

III

Let us notice the next Commandment: "Remember the sabbath day, to keep it holy."—Ex. 20:8.

Concerning this Commandment, let it be said that we do not worship on the seventh day of the week, but rather on the first day, or the Lord's Day. The Sabbath was purely a Jewish day. Since the resurrection of Jesus, our day of worship is changed. Cf. Hosea 2:11; Acts 20:6,7; I Cor. 16:2; Col. 2:14-17. Let all Seventh Day Ad-

ventists ponder the following: Ex. 16:29; Ex. 35:1-3. We should not even refer to our day of worship as the "Christian Sabbath." Christian refers to one side of the cross, and the Sabbath refers to the other side.

Without further discussion, I'll pass this Commandment by for lack of time, and especially since our day of worship has thus been changed.

IV

Let us read the next:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

—Ex. 20:12.

Let me ask you, beloved, in the light of this verse of Scripture, just where do you stand in the sight of God? The Bible says, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." The text that Paul gives us in the book of Galatians, says:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

You say, "Bro. Gilpin, which comes first—honor to parents or honor to God? You know that honor to God comes ahead of anything else, but I ask you a question: Next to your love for God, and next to honor of your God, have you always honored your father and your mother? Let's be honest tonight. There's just a little group of us here in the sight of God, so let's be honest before God. Have you always honored father and mother with the honor that father and mother are due, in the light of the Bible? Go back ten, twenty, forty, fifty, sixty, seventy years—do you remember one time in your life when you ever "sassed" your mother or your father? Do you remember one time in your life when you ever disobeyed mother and father and went contrary to their teachings when their teachings were according to the Word of God? Where do you stand in God's sight?"

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

V

But notice again:

"Thou shalt not kill."

—Ex. 20:13.

"Oh," you say, "but I never did kill anyone. I'm not a murderer." I dare say, beloved, there are murderers right here within this service tonight. To be sure, you may have never driven a knife in someones back, or you may have never pulled the trigger on a gun that sent a man's soul into eternity; but I dare say there are murders in this house tonight. Let's turn to God's Book. Listen:

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—I John 3:15.

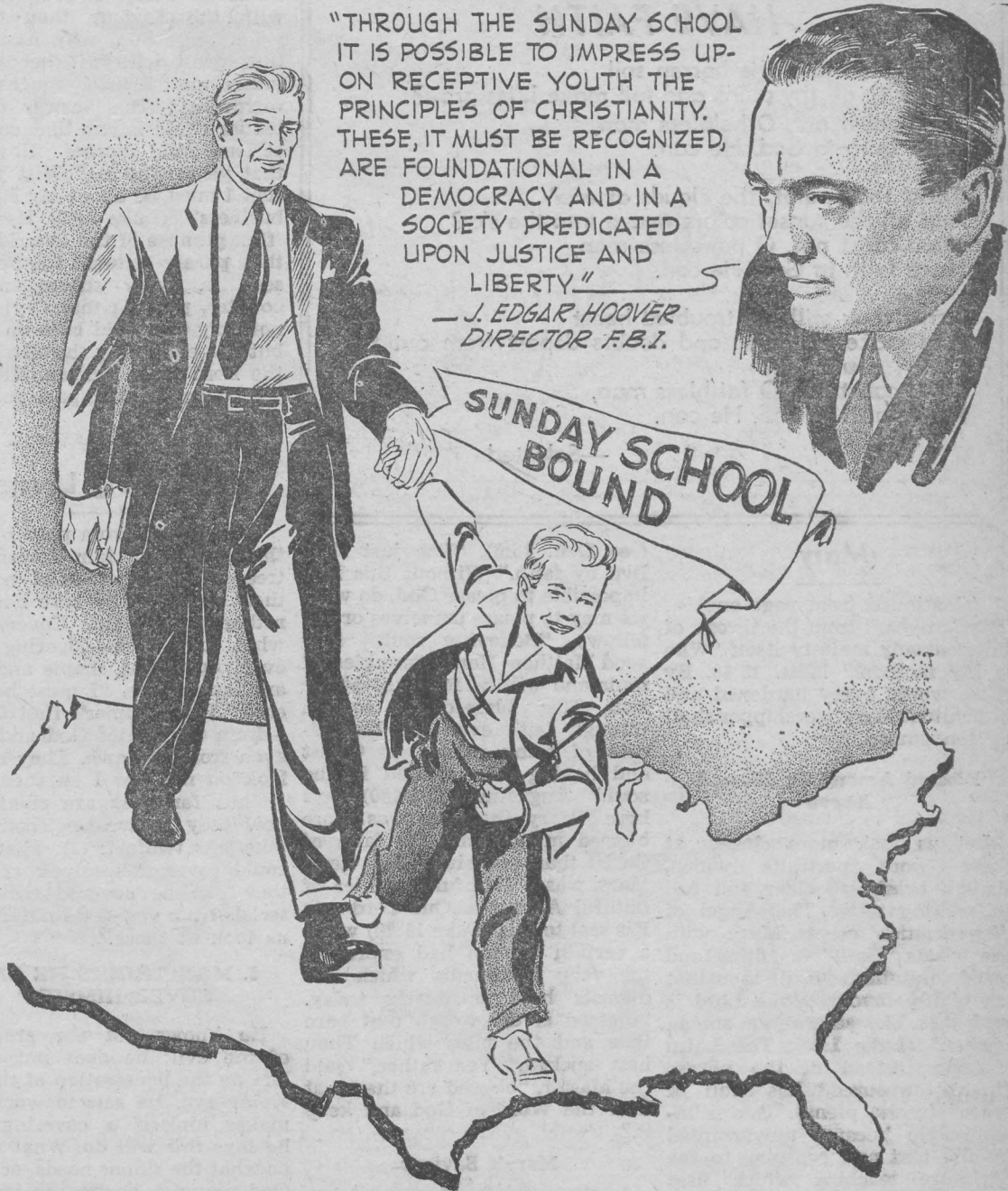
Do you have hatred in your heart tonight? Let's just be honest. Is there any one you hate tonight? "Well," you say, "there are some folk I don't love." Yes, I expect there are. Let's be specific—is there anybody you actually hate?

Let me come at this Commandment from another angle. When I was in Georgetown College, we used to have a meeting once a week—a young preachers meeting. We had a speaker every week to address the young preachers. One night the speaker didn't show up for some reason, and when we had no one to speak to us, someone suggested that each person take two minutes and tell something of his past history. I remember one young fellow told how he lived a terrible life of sin before the Lord saved him. He said, "I have a mother down in Bowling Green, Kentucky, sleeping beneath the sod in the cemetery, and in my own heart, I feel that she is beneath the sod because of the life I lived before the Lord saved me." He went on to say, "Every time I come to God's Word and read my

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—J. EDGAR HOOVER
DIRECTOR F.B.I.



Bible, I think I stand, in God's sight, as a murderer of my own mother."

Oh, listen to me, beloved, where do you stand in the light of this text?

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

VI

Notice the next Commandment: "Thou shalt not commit adultery."—Ex. 20:14.

The outstanding sin of this twentieth century is the sin of sex. There is more free love and easy virtue in the world today than at anytime since Creation, and all this in spite of what God says with His Word. Listen:

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."

—Lev. 20:10.

"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Harken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

—Prov. 7:21-27.

"A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city. To call passers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her

guests are in the depths of hell." feel that they have been shown attention? —Prov. 9:13-18.

In a popular magazine in 1922, Judge Ben Lindsay, the noted juvenile judge of Denver Colorado, advocated trial marriage and said that every man and woman should have a lover or lovers besides the individual's marriage partner. I said when I read it that it would have two effects: (1) It would lessen the number of houses of prostitution and (2) it would turn more respectable parlors into such. This has been the result until today America is a cess-pool of moral degradation.

Let's turn to the words of the (Continued on page six)

Pastor's Work

(Continued from page one) moving. Reference is to spiritual food. He is to feed by preaching and teaching the Word of God. This necessarily involves study, and there must be time for it. Good preachers are rare largely because the modern pastor is allowed little time for study.

3. Prayer and ministry of the Word. (Acts 6:2-4). "But we will give ourselves continually to prayer and the ministry of the Word." The first deacons were chosen to attend to "business" (v. 3) in order that the ministers might devote themselves to a spiritual ministry. All sorts of business matters should be taken off of the pastor's shoulders so he can deal with spiritual things. In the writer's case, he is preaching twice a day over two radio stations, and over nearly a dozen other stations. He is ministering the Word to many thousands of people, speaking on an average of more than three times a day. This keeps him from doing many other things—but God did not call him primarily to the doing of those things—he called him to do exactly what he is doing. While he cannot visit as much as would be otherwise possible, he can GO INTO THE HOMES OF THE SICK AND SHUT-INS DAILY WITH A BIBLE MESSAGE. And after all, why do people want to be visited? Is it for spiritual help—or just to

4. He is to preach the Word. (II Tim. 4:2). His biggest duty is to preach the Word (NOT ANYTHING ELSE). He will do many other things, but his chief business is to preach. Few preachers of today exalt preaching. Few churches advertise their pastor's preaching. The auxiliary life, the social life, the running of the denominational program, and things of that sort overshadow the preaching, consequently few church members have much knowledge of the Bible, or are acquainted with the great doctrines. This is why thousands are led off by the Adventists and Jehovah's (false) Witnesses. It is claimed that the Jehovah's (false) Witnesses are growing faster than any religious group. If so, then why? They don't evangelize—they proselyte from other groups. They are able to do this because the people of those groups have not been taught the prophecies of the Bible so they are easily led off after a false interpretation of those prophecies.

HOW SHOULD THE FAITHFUL PREACHER BE REGARDED?

Actually the average preacher is subjected to the most pitiless criticism that any man has to endure. He is the victim of the whims, the notions, the petty likes and dislikes of hundreds of people, and churches by the hundreds are right now engaged in the delightful pastime of getting rid of their preacher. No man can possibly please several hundred members when they have no regard for a divine call to the ministry, and when they regard their pastor—not as God's called man—but as a hired lackey."

WHAT DOES THE WORD SAY? Read Heb. 13:7 and 17, preferably in the Revised Version. Another passage says, "ESTEEM THEM VERY HIGHLY IN LOVE FOR THEIR WORK'S SAKE."

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 29, 1955

WHAT DO THE DESEGREGATIONISTS WANT?

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HAVE FAITH

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Thou canst not, O helpless man,
Have faith in God. He can.

Canst thou paint, the clouds at eve?
And all the sunset colors weave into the sky?
Thou canst not, O powerless man,
Have faith in God. He can.

Canst thou still thy troubled heart
And make all cares and doubts depart from out thy
soul?
Thou canst not, O faithless man,
Have faith in God. He can.

—Selected

Mary

(Continued from page one)
"Marian year" from the throne of the heavenly majesty itself "Who is My mother?" Matt. 12:48. By these words every hardened and impenitent Mary worshipper shall be condemned.

Blessed Among Or Blessed Above

Let us look more closely at these word portraits which, though brief, are clear and full to seeking souls. The Angel of Annunciation greets Mary with the words "Hail!" (a fitting and usual salutation) "Hail! thou that art highly favoured, the Lord is with thee, blessed are thou among women" (Luke 1:28). The Latin Vulgate instead of the phrase "highly favoured" has "full of grace" (gratia plena). This is inadmissible because unwarranted by the text and contrary to the Scripture teaching which uses this mode of expression only in John 1:14, where the Saviour Himself is described as, being "full of grace and truth." Mary is without question highly favoured and blessed among women many of whom are depicted for us in the Bible. But we dare not believe that she has been highly exalted above them. What shall we say of Jael another luminary in the shining array of heavenly bodies? "Blessed above women shall Jael, the wife of Heber be" (Judges 5:24). Leah, one of Jacob's wives, on one occasion speaks thus, "Happy am I, for the daughters will call me blessed" (Gen. 30:13). Are these to be elevated on this account?

What is Mary's reaction to the heavenly message? Her real character breaks forth in shining rays, lowly submission, humble enquiry. "How can such a wonderful thing be?" Then mark her later reply to the Angel Gabriel, in those words so full of meaning, "Behold, the handmaid of the Lord," a servant to do His Will, a vessel unto honour in the Great Potter's Hand, an low instrument by means of which His purposes are fulfilled. Here is the humble and meek Jewish maiden of low estate exalted above the princely and noble of her race through becoming the one of whom was born Jesus Who is called Christ. The Mary of the New Testament is here portrayed for us and that out of her own mouth "... the handmaid of the Lord, be it unto me according to Thy Word."

Faith Indispensable

Turning to Mary's visit to Elizabeth we notice in the latter's joyful address of welcome, recorded for our learning, the words "... blessed is she that believed" (Lu. 1:45). Do we not see here the only via media of all Divine favour and blessing, both Mary's and ours. The substance of all hope in God's promises, the only valid title-deeds which support any claim for obtaining an incorruptible inheritance is belief in God

(see Gen. 15:6). "The just shall live by faith." Without this it is impossible to please God, do what we may to please ourselves or our fellows. "Believing souls" says good Matthew Henry "are blessed souls and will be found so at the last. This blessedness cometh through faith even the blessedness of being related to Christ and having Him formed in the soul." Augustine (354-430) says here "Mary therefore was more blessed in adopting the faith of Christ than conceiving His flesh. Mary was a faithful daughter of faithful Abraham. Our Lord sets His seal to this (Luke 11:28) when a certain woman had expressed the very sentiments which Romanists hold so dearly today. "Blessed is the womb that bare thee and the paps which Thou hast sucked." Yea rather," said the Master, "blessed are they that hear the Word of God and keep it."

Mary's Saviour

In the opening phrases of her hymn of praise and adoration, Mary in company with all Spirit-taught souls confesses her sinfulness and with true spiritual vision views her salvation as residing not in herself, much as she might boast above others, but in Jehovah alone "God my Saviour." Mary's testimony was and ever remains, "Salvation is of the Lord" (Jonah 2:9). There is no single text in the Bible which teaches directly or indirectly that Mary was conceived without sin or lived without sin. Hugh Latimer the great Reformation preacher in a sermon speaks on this wise "... But here preached at Grimsthorpe in 1552 I would not have you think that Mary was saved because she brought forth Christ; No, not so. She was saved because she believed in Him ... She was not only His mother after the flesh but she was His spiritual mother ... if she had not believed in Him she should never have obtained the felicity of Heaven." On another occasion Latimer speaks of Mary as being "... blessed by hearing Christ's Word and keeping the same." The noble William Tyndale in his answer to Sir Thomas More says "... If there were no imperfections in our Lady's deeds why did Christ rebuke her when He ought rather to have honoured His mother and why did He make her seek Him three days?" He goes on, "Christostom dared say that our Lady was now and then taken with a little vain-glory." Tyndale's answer to Sir T. More, Bk. iv, ch. xi. Park Soc. Ed. 1, 207. Augustine of Hippo comments "Mary sprung from Adam, died because of sin: Adam died because of sin and the flesh of our Lord, sprung from Mary, died to blot out sin. Amslem of Austa (1033-1109) says this, "The Virgin herself was conceived in iniquity, in sin did her mother conceive her and with original sin was she born because she too sinned in Adam in whom all sinned." Alexander of Hales (ob. 12-22) writes—"It was necessary that the blessed Virgin in her generation should contract sin from her parents." Summa Universae Theologia III, ii 2.

Over-riding The Natural Relationship

We turn now to the well-known

incident of the boy Jesus tarrying at the Temple after the annual Passover. Mary is seen chiding with the Saviour then twelve years old. "Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing." The answer of the tender Child is one that contains at least mild reproof. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49). Here is a first glimpse of the overriding of that purely natural relationship, seen in every subsequent encounter, proving that Christ was not only the Child born on earth, but pre-eminently the Son given, the Lord from Heaven. His relationship to His mother was not a natural one but a spiritual one.

Man's Fig Leaves

(Continued from page one)

them; and the fair flowers and trees of Paradise must not see their shame. They love darkness rather than light. Covering is what they seek—covering from every eye. Thus, shame and guilt are inseparable. "I must be covered," is the sinner's first feeling—from the eye of God and man, even from my own. They cannot look on me, nor I on them! Thus far they are right. But now they go wrong. Their mistake was twofold: (1). That they could cover themselves; (2) that they can be covered with materials from vegetable nature. Let us look at these.

I. MAN THINKS HE CAN COVER HIMSELF

He knows not the greatness of the evil; he does not calculate on the penetration of the all-seeing eye. He sets to work and makes himself a covering, and he says this will do. What sin is, or what the sinner needs, or what God requires, he has no idea of. Each sinner has his own way of covering himself; he weaves his own web, whatever may be the substance of which it is composed. He wishes to be his own coverer, the maker of his own raiment. He thinks he can do it himself. He has no idea that it is utterly beyond his power. He trusts to the skill of his own hands to provide the dress that shall hide his shame from the eye of God and man. He thinks it an easy thing to deal with shame, and fear, and conviction, and conscience. He will not believe that these can only be dealt with by God. This is the last thing that he will admit. He will try a thousand plans before accepting this. He will make and try on many kinds or sets of raiment before betaking himself to that which God has made. The unbelieving man's whole religious life is a series of plans and efforts for stitching a raiment for himself, with which to appear before God and before men; nay, with which he hopes to appear before the judgment-seat. It is with this man-made clothing, this earth-made, or priest-made, or church-made religion, that he robes himself; with this he removes the feeling of guilty shame. He can do all that is needful himself, or at the most with a little help from God.

II. MAN THINKS HE CAN COVER HIMSELF WITH LEAVES

He supposes that what will hide his shame from his own eye will hide it from God; that even such a frail covering as the foliage of the fig-tree will do. He has no thought of anything beyond this. The fig-leaf will do, he thinks. What more do I need? But he is mistaken; the fig-leaf will not do, broad and green as it may be. But why will it not do?

It Is Man's Device, Not God's

That which covers sin, and renders the sinner fit to draw near, must be of God, not of man. God only has the right, God only can, prescribe to man how he is to draw near. What then is ritualism but a religion of fig-leaves?

It Is Simply For The Body, Not The Soul

It does not relieve the con-

More About Ferre And His Neo-Orthodoxy

By RAY WAUGH

There has been much hue and cry concerning the **orthodoxy** of The Southern Baptist Theological Seminary, but anyone who stays up-to-date on happenings there, instead of burying his or her head in the sand, knows that Neo-orthodoxy is as rampant as at any time in the past. Although several of the professors have, under extreme pressure from Southern Baptist authorities, written several articles; such as, "Why I Believe the New Birth," "Why I Believe in the Virgin Birth," "Why I Believe in Hell," etc., not one of these professors has taken the Baptist position and accepted the Scripture as the final authority.

Rather they have been influenced by Rome or the Christian Scientists to indicate the Scriptures plus the decrees of the church or the Scriptures plus human logic. Each one evidently has striven to write so that he might yet be considered orthodox while at the same time including sufficient "theory" so as not to coun-

science, or satisfy the guilty spirit, or cover the whole man. It is utterly insufficient. It could not remove one fear, or quiet one pang of remorse, or make the man feel tranquil in the presence of God.

It Is Composed Of Life, Not Of Death

That which is to cover man's sin, and deliver him from the sense of shame, must be something which has had the life taken out of it. The green fig-leaf will not do. It is no better than Cain's sacrifice—the fruit of the ground. The only thing that can relieve the sinner from guilt and shame is **atonement**; the only atonement is by blood; for without shedding of blood is no remission; and therefore the only sufficient covering must be one connected with atonement,—one which represents **death**—one which tells of the payment of the righteous penalty and the removal of the righteous condemnation. The fig-leaf spoke of life, not of death; of the blessing, not of the curse. It had nothing in it which told of propitiation or substitution; nothing which spoke of God's anger turned away by means of the endurance of that anger by another.

The truths here taught us for ourselves are not a few. They are of profound importance.

Man's Devices For Covering Sin Are Useless

They may be easy or difficult—cheap or costly—still they are vain. They profit nothing. The covering is narrower than a man can wrap himself in. These devices are innumerable. Good deeds, long prayers, fervent feelings, self-mortifications and pen-

(Continued on page five)

termend his Neo-orthodox theology. In each instance the results have been such that the uninformed, paying Baptists would say "Amen" while the Christian Scientists out of Boston would say "Divine."

It is not surprising, then, to find that the Baptist-front designed for the "paying Baptists" across the South would evaporate into a cold, calloused, agnostic Neo-orthodoxy in the classrooms. Similarly, then, it is not surprising to find that the central and most influential department in the Seminary is headquarters for this Neo-orthodoxy. Thus it is not strange to find the Theology Department at The Southern Baptist Theological Seminary still requiring textbooks which are Neo-orthodox and anti-Christ from cover to cover.

One of the most subtle influential volumes at this hour is **Major Voices In American Theology**. By its very title young men and women are deceived into believing that the "voices" which are permitted to speak within its pages are the leading American theologians of our time. And the implication is, if one is to be informed and effectual one will think and conform in a measure at least with these "voices." Yet of the six dealt with in the volume, not one is a Baptist and further not one is even a Bible-believing Christian.

Though five other theologians are dealt with in the volume **Ferre's blasphemous theology** is so interspersed in each chapter that each author is made to seem weak in comparison. For example: in the chapter dealing with Edwin Lewis we read, "Lewis is a bitter disappointment to Fundamentalists and Modernists alike when he insists that Biblical myths are not meant to be true, but to symbolize truth" (p. 29). On page 33, however, Ferre's Universalism is brought in thus:

Man chooses his way with freedom; he is free even to disobey and defy God. But God holds all the honor count; he controls the board and can overplay or trump any card man chooses to lead. Every man will eventually see that God's will is best. In this incarnation, or the thousandth to come, every soul will be saved. (p. 33).

The above of course is pagan, unscriptural, Hindu or Christian Science devilry. But the criticism Lewis is permitted to make is, "The Chief criticism is evident: universal salvation is clearly alien to the mundane realism of the New Testament; on the older view it is possible to be lost permanently" (p. 33). On the very same page, however, Lewis' criticism is discounted and Ferre's is exalted with the following criticism of Lewis:

The chief criticism of Lewis' split universe is clear: it denies the divine origin of the non-creative and the discreative. Satan is "used" to keep the whole creation under critical attack, but was not "created" to do so. (p. 33).

Such is the pattern for every chapter except the one titled,

(Continued on page five)

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The Place Of Works In The Believer's Life

By OSWALD J. SMITH

Inherent in the heart of man is the idea that he must do something in order to be saved. Far away in India there are men who, not knowing the grace of God, nor the fact that eternal life is a gift, attempt by works of merit and efforts of their own to achieve salvation.

Here is one who lies on a bed of spikes in the scorching sun. Another swings over a slow fire. Others take upon themselves vows of silence, or hold up a hand until it becomes fixed. Many crawl or walk hundreds of miles on pilgrimages, stretching their length on the ground every six feet. Thousands wash in the waters of the Ganges, thereby seeking to merit salvation.

Oh, the awful bondage and slavery of man-made religion! How hard man makes it for himself. And all the while God has been and again, that life is a gift, and therefore can never be obtained by works. You must accept it as a gift or eternal life can never be yours.

Work Out Versus Work For

The Bible clearly says, "Work out your own salvation," but it nowhere says, "Work for your salvation." You cannot even begin to work it out until God has done all works in it. And again, does not say, "Work out your salvation." Christ did that when he died on the cross. It was a hopeless task would be if I had to work out my own salvation! No one but the God-man could do that.

Here is a young man who enters college. He goes to the registrar, pays his fee, and is enrolled as a student. "Now, young man," says the college registrar, "work out your college course." You see, he could not even begin to work out his college course until he had been enrolled as a student. And now through the registrar's working out his course of studies. You, also, my friend, must thus begin; you must get in where you can work at all.

Man Can Do Nothing

There is nothing that man can do to save himself. In the religion of the world, man-made, man flows from man to God. That is merit. But in Christianity man flows from God to man. That is grace.

False shepherds, wolves in sheep's clothing, told our soldier that to die on the battlefield merited everlasting life, that man gave his life for his country. He would go to Heaven. Thank God, the men themselves knew better, knew that they were not to meet a holy God.

Man, listen! All the blood of the men of all the battles of the world's history would not suffice to wash away even one sin; the Blood of the God-man, shed on Calvary's Cross nineteen hundred years ago, once for all, is sufficient to wash away all the sins of all the men of all ages. Man can do nothing to merit eternal life. Long, long ago the Lord Jesus cried, "It is finished!"

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(John 19:30). He made atonement. What can man add to a finished work?

If morality, if man's righteousness is sufficient, then Christ need not have died. "For if righteousness come by the Law, then Christ is dead in vain" (Gal. 2: 21). The greatest atrocity in the world's history was the death of Christ if man has power to save himself. God gave His Son because He knew that man was absolutely helpless, and needed a Saviour. Morality, my friend, will save no one, and morality will not save you.

The Pharisee And The Publican

"Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:9-14).

With the Pharisee it was all "I". "I fast, I give, I am not, I do." That was religion and self-righteousness to the limit.

And when you ask men today the ground of their salvation, they will answer by thousands, "I go to church, I give my tenth, I teach in Sunday School, I have been baptized, I am an active church worker." It is all "I! I! I!" and there is no Christ in it at all.

No Work Can Merit Salvation

My friend, you may be one of the most active members in the church, and still be unsaved, for church activity never saved anyone. Doctrine and dogma, prayers, self-denial, tithes, tears and penitence, though good enough in their place, will not save you. No man, minister or priest can do that. "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12). Christ, and Christ alone, can save.

Patched

(Continued from page one)

drinker. I lost my situation. I sobered up, and got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold, windy night, as I sat half asleep in the doorway of an empty house, a Bible woman asked me to come to a mission. There the Lord Jesus found me. He didn't patch; He just made me whole. And now we are all together and happy again."

Reader, what is your present condition; "patched" or "made whole?"

Nels F. S. Ferre

(Continued from page four)

"The Sufficiency of God," which has to do with Nels F. S. Ferre. He is presented biographically as an intelligent lad and young man struggling against the ignorance of his Baptist, "fire-breathing Fundamentalist father..." Christ's return to judge the world as preached by Ferre's father and contemporary evangelists is held up for ridicule with, "A little hell, with souls bubbling forever in a flaming caldron, produced in Ferre exactly what it produced in Mary Baker Eddy, a firm determination to do away with it." (p. 74).

Ferre's spiritual and intellectual "evolution" is held up as a good example of what every young man's should be, by a subtle ridicule of True Conversion and Biblical stories:

Ferre confesses that he has been converted three times: the first to traditional Christianity; the second to honesty; and the third to Agape. His own life thus telescopes the modern Church, wherein he finds

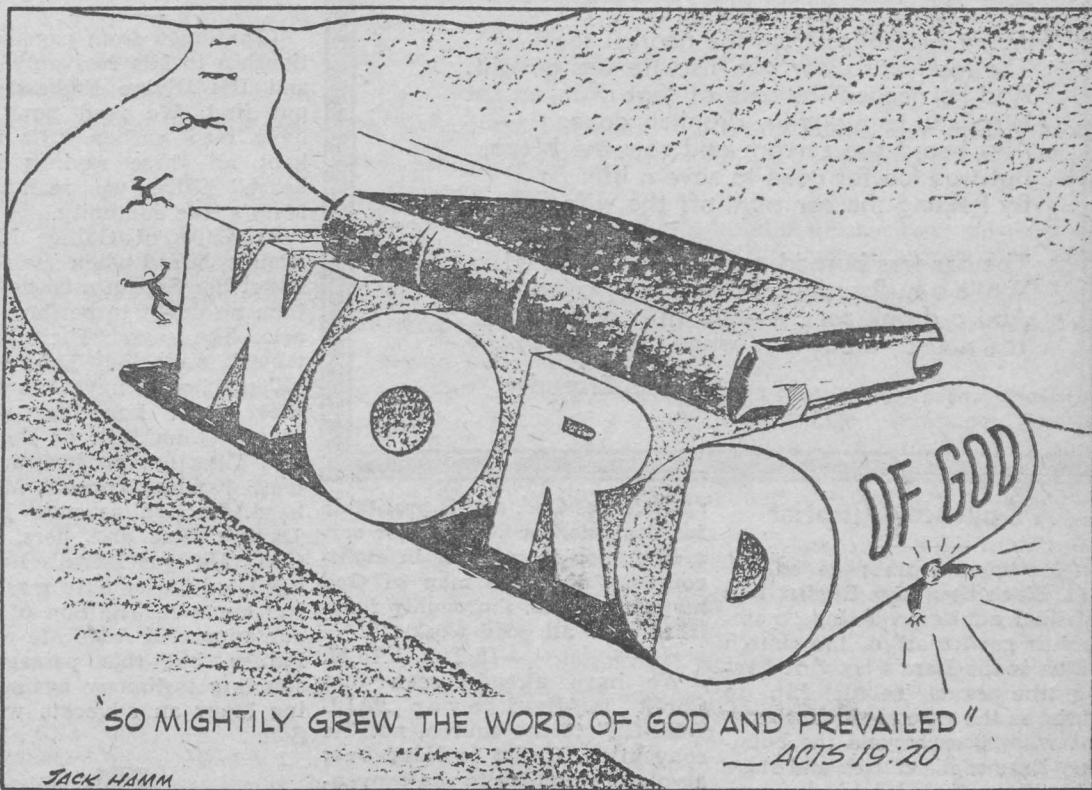
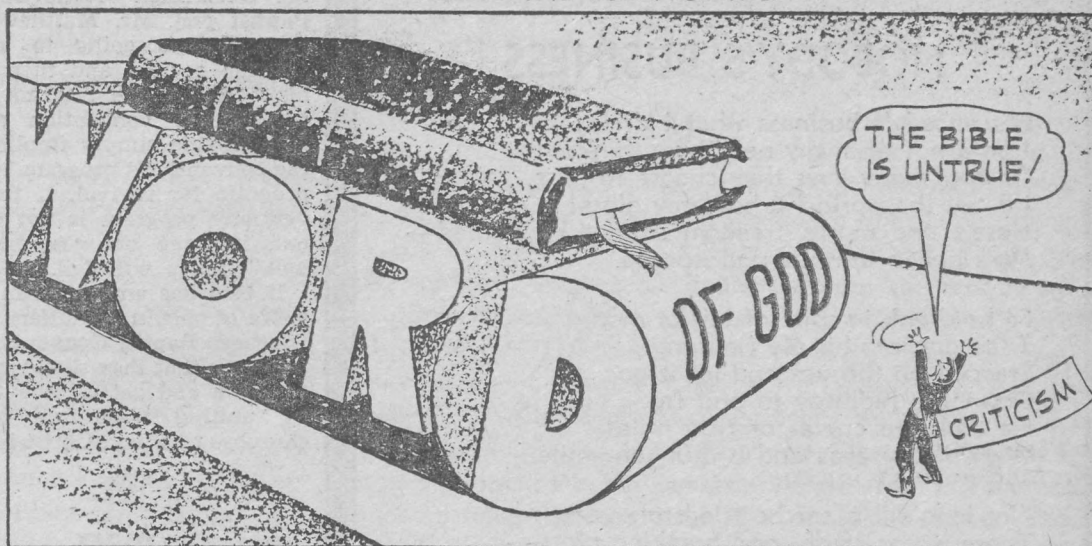
three kinds of Christians—the precritical, the critical, and the postcritical. His first conversion was to naive Fundamentalism, all heart and little head; his second to a thoroughgoing liberalism, what he later terms "the theology of the bootstraps," all head and very little heart; and his third to the love which is the heart of God and the hope of man. Ferre's life is a study in tormented spirituality; his second conversion began when "shadows of thought and knowledge crept steadily over the bright expanse of traditional faith." How could Cain and Abel father sons and daughters without female assistance? The elder Ferre drew his son aside and whispered an explanation which was no more and no less than simple incest. How could Noah's ark carry so many animals? Nel's mother urged him not to doubt, but to believe the Bible. Worry pushed into his mind that Christianity, though wonderful, might not be true. "Don't argue with God" was Fundamentalism's only advice and Nel's happiness evaporated like mist before the sun. (p. 75).

We read further in the same vein how young people are invited to forsake the "traditional Christianity" and intellectually refute the teachings of their parents' belief in God's Word:

Worst of all, and surprisingly enough, not even high school could keep some actual education from creeping through to him. College further presented his naive faith with rational impossibilities. Came the sciences, history, psychology, Biblical criticism, and a growing feeling that not every picture in the Bible, even of God, was respectably moral. One night he sank down by his bed, a disillusioned junior, and prayed that, if there were any God to hear him, he might be given the courage to be honest. Head and heart went their separate ways, and not until his third conversion could he bring them back together, but minds as well as souls must be born from above. Biblicism was gone but he was further disturbed by a plain contradiction in traditional theology, that the sovereign Lord, proclaimed as saving love, should finally commit the greater part of mankind to an eternal hell. . . . Nel's tender but strong-willed mother had even risked life and limb to present before the family the case of the eternally lost, who had never seen the Light which shone round Galilee. . . . As Monica finally won out over Patricius with her son, Augustine, so Nel's mother, in his eventual theology, finally defeated his father. (p. 76).

Thus, in his youth, Ferre turned from the Scriptures and followed the Roman doctrine of purgatory or the "second-chance" teachings of his mother. The climax of Ferre's intellectual and spiritual "evolution" is thought to be shown in the following: "Through pain and pleasure God leads us to the recognition of our insufficiency, that we may cast our faithlessness upon his faithfulness. Love as kindness, and love as severity, effects God's purpose in us, if not in this life then in one or many lives to

ACROSS THE CENTURIES



come" (p. 77). In this is would seem that Ferre has reached "Nirvana" for his "incarnation theory" has issued in Hindu Reincarnation Theology.

Tragically, such is being taught at the Southern Baptist Theological Seminary at this very hour, despite the fact that the Seminary is supposed to be Baptist. And instead of the author giving some concrete, Scriptural criticism of such textbook teaching, a further inroad into Scriptural Christianity is attempted with, "An essential part of Ferre's suffering was the very intensity of his sense of mission. He felt that he had a commission from God, that his mission and message were certain. In his view, liberalism had relativized and literalism had straight-jacked Christianity" (p. 79). And as proof that Ferre is to be accepted as the ultimate in theology among American Theologians, Southern Baptist youth are fed the following philosophical lies:

Ferre's view of the nature of God successfully bridges the chasm from Roman architecturalism to Protestant personalism, from Aquinas and Aristotle to Kierkegaard, from the hierarchy of science, philosophy, and theology to pedagogical process, from a motionless to a moving deity, from static perfection to dynamic evolution. (p. 89).

Thus the facts are in. Ferre's Neo-orthodox devilry is still at the Southern Baptist Theological Seminary and young people are still required to master his nefarious teachings. But his being required in a Baptist Seminary hasn't made him anymore the saint or saved man. Rather, he is still the man who openly rejects the Virgin Birth of Jesus Christ, the Bible as God's Word, implies that Jesus was the son of a German mercenary, and that the Scriptural miracles were pure myth.

Tragically, Southern Baptists on the whole still have their heads in the sands and they are still supporting with their hundreds of thousands of dollars the institution which has thus forsaken the Baptist faith. And the young people are still being sent to this unbaptistic, heretical institution to learn how it is the greater part of wisdom to forsake the faith of their fathers and the

theological position of those "old fashioned" preachers who brought them to a saving knowledge of Christ Jesus. And it will have to be Southern Baptists who will pay the price for certainly they are "partakers in the evil deeds" of these supposed leaders who have brought in an enemy of Christ as a Christian ideal.

Man's Fig Leaves

(Continued from page four)

ances; church-connection, rites, ceremonies, religious performances—such are man's ways for approaching God, his coverings for a sinful soul. Thy are all fig-leaves!

Man's Devices All Turn Upon Something Which He Himself Has To Do, Not On What God Has Done

Man misses the main point of importance. This was not wonderful in Adam, to whom nothing had been revealed; but it is amazing in us now, when God has announced that he has done all—that "it is finished!"

Man's Devices Assume that God Is Such An One As Himself

He can conceal himself from his fellow-man; therefore he thinks he can cover himself, so that God shall not see him. That which conceals him from a human eye, he supposes will conceal him from a divine.

Man's Devices All Trifle With Sin

They do not fathom its depths of malignity in God's sight. They assume that it will be easily forgiven and forgotten. They overlook its evil, its hatefulness, its eternal desert of woe. What are fig-leaves as a protection against the wrath of God or the flames of Hell.

NOBODY'S BUSINESS

It's nobody's business what I drink;
I care not what my neighbors think.
Or how many laws they choose to pass,
I'll tell the world I'll have my glass!
Here's one man's freedom cannot be curbed—
My right to drink is undisturbed.

So he drank in spite of law or man,
Then got into his old tin can,
Stepped on the gas and let it go
Down the highway to and fro.
He took the curves at fifty miles
With bleary eyes and a drunken smile.

Not long till a car he tried to pass;
There was a crash, and breaking glass—
The other car was upside down
About two miles from the nearest town.
The man was clear but his wife was caught,
And he needed the help of that drunken sot
Who sat in maudlin, drunken daze,
And heard the scream and saw the blaze,
But was too far gone to save a life
By helping the car from off the wife.

The car was burned, and the mother died
While a husband wept and a baby cried
And a drunk sat by—and still some think
It's nobody's business what they drink.

—Bible Crusader.

A Southern Baptist

(Continued from page one)

(1) Each Southern Baptist is a spiritual adulterer. Being "members in particular" of the church which is the Lord's body, it having the same relationship to Christ as the wife to the husband, one who "goes beyond the boundary lines of his church and stays with the actions of his convention" is a spiritual adulterer, being unfaithful to Christ, the Husband, having subjected himself to another head.

(2) Southern Baptist churches are harlots. Southern Baptist churches are composed of Southern Baptists; that is, people "who go beyond the boundary lines of the church and stay with actions of the convention." Thus we have the entire group (Southern Baptists) in absolute rebellion to the Head of the church, Jesus Christ. The Scripture commands the church to be "subject unto Christ, who is head over all things to the church." But what do Southern Baptist churches do? Why, they "go beyond the boundary lines of the church and stay with the actions of the convention;" they have bypassed the authority of the Head and Husband, Jesus Christ; they have subjected themselves to another, the convention; thus, Southern Baptist churches are spiritual harlots, mere street-walkers, living in spiritual adultery.

(3) The convention is found to be a Jezebel. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." (Rev. 2:22).

The convention is the head to which Southern Baptist churches subject themselves, thus, it is guilty of adultery. Christ is the Head of the church, not the convention. The church is the bride of Christ. When she "goes beyond, etc." she is guilty of adultery. And since the convention is the unscriptural head to whom the church subjects herself, the convention is nothing more than an old Jezebel. And Mr. Matthews and all those like him, who spread this propaganda of "going beyond the church to stay with the actions of the convention" are nothing more than panders, or pimps.

III. A Southern Baptist Despises And Rejects The Authority Of The Bible

"All scripture is given by in-

spiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

—II Tim. 3:16,17.

We have already seen that Christ is Head over "ALL THINGS" to the church, not the convention. Christ is Head over absolutely nothing to the convention. This means that Southern Baptists obey the doctrines of men when they go beyond the church to stay with the actions of the convention. This means that they disobey the Bible and despise its authority. The Bible has the mission program of the church laid down in it. The convention has a mission program also. Thus, Southern Baptists are rejectors of the Bible program for the convention's. For does not Mr. Matthews say that a Southern Baptist is "one who cooperates in spirit and harmony with the programs that are adopted by the Southern Baptist Convention?"

IV. A Southern Baptist Walks After The Flesh

"When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. HE SHALL GLORIFY ME."

—John 16:13,14.

"Unto him be glory IN THE CHURCH by Christ Jesus throughout all ages, world without end."—Eph. 3:21.

These verses teach that the Holy Spirit glorifies Christ and leads Christians to do so. Christ is to be glorified "in the church." This means that this is where the Spirit leads Christians to glorify Christ. But Southern Baptists "go beyond the boundary lines of the church." Thus, Southern Baptists are not led of the Spirit but walk in the flesh and do not glorify Christ. Christ never has and never will be glorified in the convention. The "dee-nomination" gets the glory, or the "Big Cooperative Program," or the "big this, the big that, etc." This is evidence enough that Southern Baptists walk after the flesh.

Now we wish to quote the last paragraph of Mr. Matthews article: "It is the writer's opinion that America is closer now to a genuine revival sent from God than she has been in the last fifty years. Southern Baptists will play their part in this revival and measure up to what God expects of us if we do not fumble the ball and become divided in carrying out the program that our convention has adopted."

The only conclusion that can be

drawn from this statement is that the convention is the Southern Baptist god. Mr. Matthews says that God is going to send a genuine revival and then refers his readers to the program adopted by the convention as the means. This simply implies that the convention's program is God's program for revival. If the convention's program is not carried out, if some one "fumbles the ball," things will fail.

If God has any children living a life of spiritual adultery in the Southern Baptist Convention, our prayer is that they shall repent of their sin and get right with God by uniting with one of His churches of which Christ is Head.



Mary

(Continued from page four)

tionship to His Heavenly Father and His Divine Embassy are put first. We read now as we have read earlier "His mother kept all these sayings in her heart." This, we maintain, is Mary's true sublimity.

At Cana of Galilee Mary is again rebuked when she seeks to direct her Son in a course of action, no doubt to perform a miracle. She says, "They have no wine," and the Lord replies, "Woman, what have I to do with thee? Mine hour has not yet come" (John 2:4), as though to say, Thou has no jurisdiction in matters which concern My God-head. Though as man He was David's Son and hers, yet as God's He was David's Lord and her Lord too and He would have her know it. The Son of God is our appointed Advocate with the Father, but this passage is a standing testimony against making Mary an advocate with her Son.



"Cursed Or Redeemed"

(Continued from page three)

Lord Jesus Christ given to us in the Gospel according to Matthew, and listen to what Jesus said in regard to this same Commandment:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

—Matt. 5:27,28.

Let me ask you, beloved friends, tonight, men and women, in the light of this verse of Scripture, have you continued in the "all things which the written in the book of the law to do them?" God says:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

VII

Listen again:

"Thou shalt not steal."

—Ex. 20:15.

Did you ever steal anything? Now be honest — did you ever steal anything? You know, I would be rather surprised tonight if there were one person in this house who could say, "Bro. Gilpin, I never stole one thing in my life." You say, "You don't have much confidence in your audience, do you?" Not a bit. I think you are made out of the same kind of "Henry Clay" I am, minus the "Henry." I think you and I have the same inborn depravity, and I doubt seriously but what some time or another you have stood guilty of stealing before God.

I don't mean that you have slipped up behind someone when his back was turned, and took his pocketbook, but there are so many ways you may have been guilty of stealing. Let me ask you one simple question tonight: Did you ever take any kind of an advantage of someone in a trade? Did you ever at any time, in the least wise, take advantage of someone? God says, "Thou shalt not steal." Paul said:

"Cursed is every one that CONTINUETH NOT in all things

which are written in the book of the law to do them."

VIII

"Thou shalt not bear false witness against thy neighbor."

—Ex. 20:16.

You may say, "I'm not guilty here for I never was in court in my life." This isn't talking about a court room. This just says, "Thou shalt not bear false witness against thy neighbor." You can bear false witness across the back yard fence to your neighbor. You can bear false witness on the gossip bench when you pick up your telephone. You can, therefore, bear false witness without being in court.

A woman came to Mr. Spurgeon once and said, "There is one thing I don't like about you and I want to correct it today." It was considered that a preacher was not dressed properly if he didn't wear a bow tie in those days. Mr. Spurgeon had a habit of wearing one where the tails on the tie were a little longer than usual, and they came down and hung on his chest. This woman thought it was very improper for Mr. Spurgeon to wear ties of this sort because it just wasn't done in England, in that way, in those days. The woman said to Mr. Spurgeon, "I have brought along my scissors and if you don't mind, I would like to cut the tails off your tie." Mr. Spurgeon said, "Certainly, take off as much as you want." She took her scissors and snipped off part of his tie. When she had done this, Mr. Spurgeon said, "Now there's something about you that I don't like, and if you will give me your scissors, I'll take care of it." She handed him the scissors, wondering what he was going to cut off so far as she was concerned. He said, "Stick out your tongue."

There's many an individual that would go around with a sore tongue tomorrow if the scissors were used properly on that offending member. Some individuals say, "I try to be very cautious and never tell anything but what I am certain is true." But, beloved, how many times you have been guilty of talking on the basis of hearsay — what you imagine — what you suppose — rather than what is actually true. God says, "Thou shalt not bear false witness." Paul says, under inspiration:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

Have you failed in regard to this commandment one single time? Then God says the curse is resting upon you.

IX

Listen again:

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor

his manservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."—Ex. 20:17.

In the sight of God, did you ever covet anything? You need in your asking foolish questions."

A little boy went to school here in Coalgrove several years ago for his first time in school. Two or three days passed and his mother asked him something about school, and he said, "I know, I believe that teacher asks questions she already knows answers to." You know, beloved, I have a feeling tonight that when I ask you if you ever coveted anything in your life.

How many of you women have walked by some department store and saw a dress or hat in a window and did not covet it? How many of you men have here tonight have ever walked by an automobile window and saw a new model automobile on display and you didn't covet it? Listen to me, beloved, says:

"Cursed is every one that CONTINUETH NOT in all things which are written in the book of the law to do them."

Let me ask you a question tonight? Are you under a curse? If you have not kept the law perfectly, it is. The Bible tells there is only One who ever kept it perfectly. The Psalmist says:

"Thou art my god from mother's belly."—Psa. 22:10.

The only one that could say that was the Lord Jesus Christ. The balance of us are guilty before God of violating the law. I ask you, are you under a curse? Of course, you are, if you have not continued in the "all things" of the law, the curse of God is resting upon you.

You say, "There isn't any comfort for my soul in a message like this when you tell me God's curse is resting upon me tonight." Listen, beloved, that's exactly true; there isn't any comfort in the law. If all I had to preach was the law, I would have no comfort to offer anyone. I only preach the law of the Old Testament, but I, also, preach the Gospel of the New Testament. Thank God, while the law cannot give any comfort, the Gospel of God gives salvation to your soul. Paul goes right on in the thirteenth verse of this third chapter of Galatians and says:

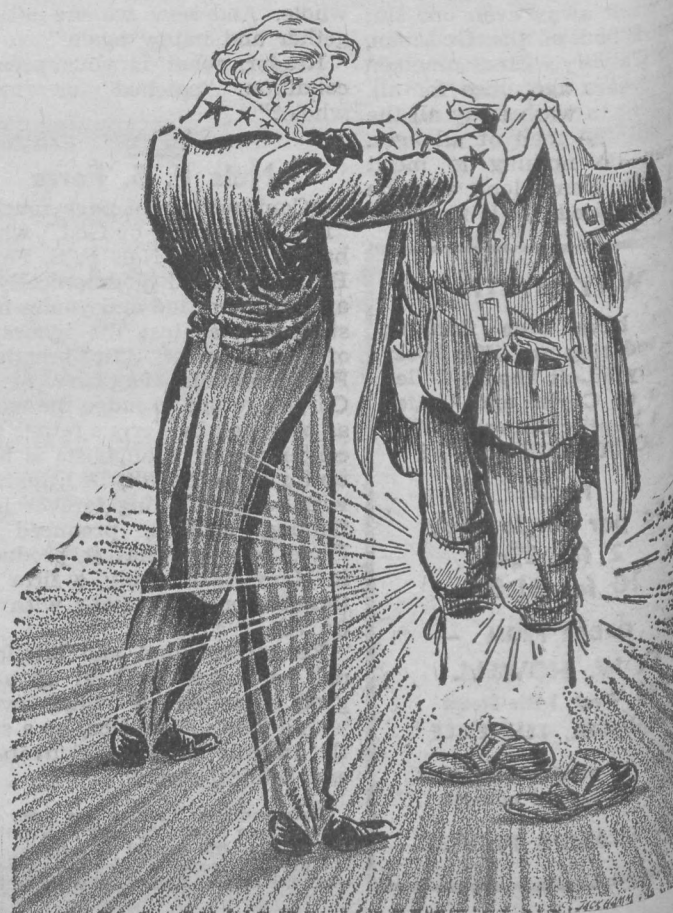
"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that han-

on a tree."—Gal. 3:13.

Here's the law—measure your life by it. You haven't kept it, you haven't lived up to it.

Continued on page seven

PRAYER PATCHES



MABEL CLEMENT

(Continued from last week)

"The Bible does not tell us very definitely," responded Mabel. "Luke says: 'Upon the first day of the week the disciples came together to break bread.' Acts 20:7. We do not know whether they did every Lord's day or not, and there is no way to find out. So far as I can see we are left to exercise our judgment about the frequency of the supper. No one can prove by the Word of God that we ought to observe the supper every Lord's day; and no one can prove it is wrong to do so. But Christians generally think if it is observed weekly it becomes so common the participants grow careless about the manner of its observance; and so it is not so helpful as when it is observed less frequently."

"If there is any phase of this question that I am not satisfied about," said Mr. Tibbs, "I cannot think of it now. My brain has been all a muddle on this question, and I begin to fear, on every other Bible question. It is marvelous how prejudice against a doctrine, theory or practice can close the eyes to truth. But the mists have rolled away and the truth is as clear as a sunbeam. We are wrong and the Baptists are right on the communion question."

"The conclusion seems inevitable and the Baptist position impregnable," added Arthur.

"And so this position goes like all the rest of the tenets peculiar to our denomination," said Mr. Tibbs.

"Every distinctive doctrine we hold as a people," added Arthur, "gives way on investigation. We have absolutely nothing to hold to."

"Hold on to the blessed gospel as we preach it, and to the beautiful and expressive forms practiced by the Christian church," said the Doctor, with great pathos.

"No, not as we preach it, but as the Bible reveals it," replied Arthur.

"We do not deny, but freely admit," added Mabel, "that Campbellism has a beautiful dress, a form that is unobjectionable, because it is a Scriptural form. But it is only a form, a form without life—a corpse! It is an empty as a blasted nut."

"Some years ago," said Mr. Tibbs, "a Baptist preacher made me so blazing mad I could hardly remain in the house till the services were ended. He compared Campbellism to a mosquito feeding on the cheek of a picture. But I declare it looks very much like we have been living (in imagination) on baptism, the picture of salvation. If this is true, I want to find it out, and as another step toward finding it out I would like to hear the subject of prayer investigated. Is it Scriptural for sinners to be prayed for?"

"Let this subject be investigated tomorrow night," said Arthur.

CHAPTER XVIII

It was another beautiful November night, just cool enough to prevent the langour produced by hot summer nights. The people came in a stream through the bracing air till every nook and corner were filled with eager hearers. On these occasions there was never much said till the discussion opened. Tonight, as usual, the people sat silent, waiting eagerly for the fray to begin. The discussion was again opened by Mr. Tibbs, who said:

"It is the teaching of the Baptist denomination, I believe, that prayer should be offered for sinners before they are baptized. Am I correct?" He addressed Mabel, who replied:

"Yes, this is their teaching."

"I deny that that is the proper course. Besides, we want authority from the Word of God," said the Doctor bravely.

"And do you assert," asked Mabel, "that the Bible furnishes no authority for this course?"

"I do most emphatically," answered the Doctor. "There is no authority in the Word of God for praying for unbaptized sinners. What is the use of it? Does God need such prayers to make him willing to save sinners? No! He is willing and waiting to save just so soon as the sinner fulfills the required conditions."

"I endorse heartily much you say," responded Mabel. "God is willing, and so we do not seek to change His will. But the sinner is unwilling and we pray God to change his will, work in him to will and to do of His own good pleasure. But there are two statements you make that I mean to controvert, that are utterly untenable, according to the Scriptures. One is that there is no Bible authority to pray for sinners. I join issue with you here."

"All right," replied the Doctor; "prove your theory by the Word of God, show where sinners were prayed for and I am ready to admit it."

"The task is an easy one," replied Mabel, "and I am astonished that anyone who has at all read the Scriptures can be so strangely unbelieving as you are. Let us turn to the thirty-second chapter of Exodus. Here we find Moses on the mount in a forty days' communion with the Lord. While there Aaron made the golden calf and the people worshipped it. The Lord told Moses about it and said: 'Let me alone, that my wrath may wax hot against them, and that I may consume them.' But Moses would not let God alone; he plead for the Israelites till God repented of his purpose to destroy them. Moses went back into the mount and

cried: 'O this people have sinned a great sin; yet now if Thou wilt forgive their sin, and if Thou wilt not, blot me, I pray Thee, out of Thy book.' If this does not prove that Moses prayed for sinners, then nothing is capable of being proven. And God answered his prayer for these stiff-necked and idolatrous sinners, for Moses says: 'The Lord hearkened unto me at that time also and the Lord would not destroy thee.' Deut. 10:10. Again, in the thirteenth chapter of Numbers we are told that Moses, as God directed, sent twelve rulers of the Israelites to spy out the land of Canaan. They were gone forty days, found the land to be most excellent, but ten of the twelve reported the cities to be so walled, and the people so strong and great, it was impossible to take the country. Caleb and Joshua rent their clothes and said: 'Let us go up and take the land, for we are able.' But the people wanted to stone them and said: 'Let us make a captain and return to Egypt.' God was angry and said: 'I will smite them with the pestilence and disinherit them and will make of thee a greater nation and mightier than they.' But Moses prayed and reasoned and plead for them: 'Pardon, I beseech, Thee, the iniquity of this people.' And the Lord said: 'I have pardoned according to thy word.' Num. 14:19,20. I am sure there is no possible way to overturn this argument."

"Not unless we are infidels," said Arthur.

"But," said Mabel, "let me give this additional proof: In I Sam., twelfth chapter, Samuel convinced the people of their sin so they cried out: Pray for thy servants unto God, that we die not, for we have added unto all our sins this evil, to ask us a king.' Samuel said: 'God forbid that I should sin against the Lord in ceasing to pray for you.' Thus he was praying for these sinners, and says it would have been a sin for him to cease praying for them. By failing to pray for sinners Dr. Stanly is guilty daily of the sin of omission."

This created considerable mirth at the Doctor's expense. But he took it good-humoredly, moved his chair and said: "All you have said was true in the Old Dispensation; but that is past and the New has come. The Sun of Righteousness has risen with healing in His wings and has flooded the world with light. Why linger amid the shadows of Judaism when the light of Christianity is breaking over the world, Abandon dead Judaism and come into the New Testament."

"We have proved beyond refutation," said Mabel, "that God saves men the same way in all ages; and what you say is simply a dodge, a miserable subterfuge to avoid being compelled to acknowledge the truth. But let us pass into the New Testament. Jesus said: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you.' Matt. 5:44. Jesus did this Himself. When He was nailed to the cross He prayed for His enemies in these words: 'Father, forgive them, for they know not what they do.' Luke 23:34. Campbellism says this is not the proper thing to do; but Jesus did it, and doubtless this prayer was largely the cause of many thousands being saved soon after. Stephen (Acts 7:60) followed the example of his Master, and, as he was stoned to death by wicked sinners, prayed: 'Lord, lay not this sin to their charge.' We are in good company while doing as Jesus and His inspired servants did. Then there is Paul, who prayed for his unsaved countrymen. In Rom. 10:1 Paul says: 'Brethren, my heart's desire and prayer to God for Israel is that they might be saved. Paul was not a Campbellite, but a Baptist, and believed in praying for sinners. Now I think I have established the first point, namely, that there is Bible authority for praying for unbaptized sinners."

"Nothing could be plainer," said Mr. Tibbs. "How under the sun such a theory could be started and live with the Bible open I cannot understand."

"It can't live with the Bible open," added Arthur.

"No doctrine," added Mabel, "is more plainly taught in God's Word than this. The Bible is full of encouragement to pray for our unsaved friends. I never knew it and never did it until lately, because I was never taught it. That system of teaching that discourages the mother's prayer for the salvation of her child cannot be Scriptural."

(Continued Next Week, D. V.)

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THE BAPTIST EXAMINER

RUSSELL, KENTUCKY

Cursed Or Redeemed?"

Continued from page six)

"It fulfilled it. The curse of is resting upon you. How are going to get rid of this curse? can be redeemed from the of the law, and the curse of law can be lifted. How? By you do? By living up to the Commandments? By joining church or being baptized? can the curse of the law be

Christ hath redeemed us from curse of the law."

you stand, tonight, with the of God resting upon you, you look to Calvary and see Lord Jesus Christ as He hung the cross. See Him as the pours from His head, His His hands, His feet, His side, see Him as He suffers hang upon the cross, and as you at Him and see Him in His ing, you can ask this ques- Why is He dying? The ever comes back:

Christ hath redeemed us from curse of the law."

not under a curse tonight. was a time when the curse resting upon me. There was when the curse of God was on my soul, but I saw the that Jesus Christ had died my sins, I saw the truth that paid the price for my sins satisfied divine justice at the and when I received the Jesus Christ as my Saviour, the assurance that the curse was gone. Jesus Christ re- almist said, having been made a in my behalf.

me give you an illustration: to the book of Exodus will find the children of were down in Egypt, where had been for 430 years. The of God tells us that God ed them out of the land of God pronounced a curse Egypt in that the first-born y home was going to die— the curse of death. Then pronounced that curse, old the Jews how they could under this curse, for God oses to have the people to a lamb—a lamb that had kept up for many days—a without blemish—typifying and Jesus Christ. God told and Moses told the people a lamb, catch the blood in, dip some hyssop in this and strike the side posts entel above the door with ed, and God said, "When I blood, I will pass over but Egypt was put under a but there was a remedy, at remedy was the blood of

the world stands guilty be- tonight. We are under of God because we have olated God's Word. But be unto God, Jesus Christ into this world, went to the of Calvary, gave His life, for our sins, and He became over, and God says con- me tonight, "When I see od, I will pass over you." ever did say, "When I see you are a church member, I pass over you." He didn't when I see that you have baptized, I will pass over didn't say, "When I see you are a good man or a woman and are trying to to the Ten Command- or doing the best you can, pass over you." God said, I see the blood, I will pass

your life tonight by ord of God. Look at your compare it with God's Word. are under the curse — you elled to live up to the law. can you get rid of that You can't, but God can re- through the death of Christ on the cross. many as received him, to are he the power to be- sons of God, even to as believe on his name." God help you to believe on

Christ on the cross. many as received him, to are he the power to be- sons of God, even to as believe on his name." God help you to believe on

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"MY LORD IS REAL"

BY
RUTH GILPIN

SATAN'S SNARES TO HIGH SCHOOL AND COLLEGE STUDENTS

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

—Matt. 10:16

Yes, Christians, we as born-again young people, who have trusted in the shed blood of the Lord Jesus Christ to pay for our sin debt, are sent forth by our Lord as His sheep amidst Satan's wolves in high school and college. Only the Lord Jesus is able to sustain and strengthen us as we face the temptations and sin on every hand during our years of schooling.

Being a young person and a member of the Junior Class of Russell High School, I feel that I am able to write concerning Satan's snares to all high school and college students, and am able to give first-hand information regarding my personal experience of the Devil's workings within schools. While I can not give proof as to Satan's habitation within colleges, I am told that existing conditions of colleges are quite the same as in our high schools.

The Devil works much the same pattern within all of his projects. His first desire for the purpose of presenting temptation to a Christian is to dazzle sin before the Christian and to demonstrate the worldly glitter of the sin, hoping to create a small lust for the sin within the Christian. If he succeeds, he further proceeds to weaken the Christian by more worldly glamour and glitter, and will give the Christian some "flimsy" excuse as an attempt to satisfy the Lord's pricking that the Christian is beginning to be aware of. If the Christian is not firmly established upon God's Word and living consecratedly unto Him, he may be easily swayed by Satan's attacks and will lose fellowship with the Lord for a season.

My purpose in this article is to present a reminder of Satan's snares to all of our young Christian readers who are subject to the same trials in their schooling that I am. I am no different from any of you and am faced with identical problems as you must contend with. It is my prayer that our brief discussion regarding present conditions will serve as an encouragement to all who may be facing similar snares and attacks of the flesh.

Satan's foremost attack within schools begins with blasphemous teaching and infidelity. Oh, yes, the Devil has his infidels and blasphemers in schools and many of them! With the exception of one teacher during all my schooling, I have sat under no history teacher who did not uphold the ideas of the Fatherhood of God and the Brotherhood of man, plus a hearty endorsement of evolution, excluding the Genesis account of creation entirely! Even this one exception believed and taught Fatherhood and Brotherhood, but I am thankful that evolution wasn't taught. Yes, friends, the modern trend is to dissolve our Lord's sovereign Being and His creative presence, boost man and exalt his ego, putting him on the same plain as our Lord, that we are all brothers together in this wicked world, God is our Heavenly Father, each of us is working toward the same goal, and someday we all shall be together in Heaven. Bosh! What blasphemy and lies! There is not one verse in God's Word that tells us such rot! Instead we read Jesus' words as spoken to the religious but lost Pharisees in John 8:44:

"Ye are of your father the devil, and the lusts of your father ye will do."

This verse clearly teaches us that the father of the unsaved person is not God; rather, Satan is the father of the unsaved!

As for evolution, Genesis 1:1 speaks so plainly as to the Creator of the world:

"In the beginning GOD created the heaven and the earth."

It is not man who has made the earth and all beauty therein. Only our Lord God could do this and this he did! Christians, quote these verses to your unsaved teacher whenever they err (!) so greatly. If they will not hear you, take consolation in John 8:47:

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Remember also II Tim. 4:3,4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

These times are present with us now.

Another of Satan's attacks is the ungodly clothing that students are now wearing even in classes. Russell school is almost over-run with such Hellish garments. The girls think it perfectly decent and modest to wear Bermuda shorts, tight toredor pants, or extremely low-neck dresses and blouses to school at any time they may desire. Why do they wear them? These sinful, ungodly, immodest, and immoral articles of clothing are worn to enhance the figure and to glorify the flesh, attract the onlookers by stimulation of emotions, thereby producing lust followed by the lowering of morals which results in SIN! These wearers forget God's Word entirely regarding the modesty of their clothing, when the Lord says in I Tim. 2:9:

"In like manner also, that women adorn themselves in modest apparel."

They think only of their fleshly appeal and completely disregard the fact that their sin is causing onlooking men to sin also. (Matt. 5:28).

I Thes. 5:22 tells us:

"Abstain from all appearance of evil."

Christian girls, ponder this within your heart each time before you adorn yourself with the different kinds of fleshly-appealing pants, low-necks, and pull-over or tight sweaters. Tightly fitting skirts are in this class of sinful clothing also. Don't be swayed by your unsaved girl friends; rather, continue in the way of living that is true to God's Word and that which our Lord has commanded for us.

This same snare of the Devil's via immodest clothing is presented to us in the uniform requirements in the girl's Physical Education classes of most schools. Most schools of today require a standardized uniform consisting of a blouse and shorts. Oh, they may be "bloomer or pantaloons" style, but they are still short shorts and are sinful for a Christian to wear! Are these shorts modest apparel as the Lord commands women to wear? Modest, when men and boys usually parade through girls' classes? No, certainly not!

Fortunately, Russell's gym classes for girls require no standardized uniforms, and any type of sports' clothing is permitted in these classes. Ashland High School, though, only a short distance from Russell, like other large schools is not so lenient. I attended Ashland for two weeks' time not long ago, and while there I learned of their gym regulations. A uniform of shorts is required there, and failure to comply with this regulation means that a person either will

be expelled for disobedience or will lack a credit for graduation. I stayed only for two weeks and during this time I had several opportunities for witnessing to the principal and teachers regarding my convictions in God's Word. And I will encourage any Christian to testify that "we ought to obey God rather than men." (Acts 5:28). Christian girls, our bodies are temples of the Lord, should be living sacrifices in His service, and to be adorned in Hellish shorts is certainly not obeying our Lord. Christian girls should not submit to the school authorities' ideas of modesty and thus make void our Lord's commands. Modest apparel as found in I Tim. 2:9 completely excludes shorts, and no Christian girl should wear them under any circumstances. If you can not leave your present school and attend another, remain there but refuse Satan's temptations. Talk to your principal and trust the Lord to devise a satisfactory agreement in the performing of His will. I know of one school in New Mexico who heretofore had always required shorts for the girls' gym classes, but after the consistent pleas of some Baptist preachers, consented to allow the girls to wear longer pants. If you are confronted in your school with the same problem, trust wholly in the Lord and ask Him if it be His will that He might provide the way for a change in the rules of the school. Psa. 118:6 tells us:

"The Lord is on my side; I will not fear: what can man do unto me?"

Yes, Christians, trust Him to perform His will as is pleasing to Him!

Ungodly conversation, gross immorality, and active "sex" clubs are the result of today's schools' fraternities and sororities. Although Russell has neither of these, the school contains much ungodly conversation and immorality. Many schools, though, do contain fraternities and sororities. These groups of young people are simply the incubators for the majority of the ungodliness in our schools. The "pets" and "idols" of the student body are members of the fraternities and sororities, and they set and lead the example for their friends to follow. The sin that these groups contain can not be fully known.

Ungodly conversation is so predominant in schools today. A student needs only to stand in the corridors of the school and listen to the most vulgar, low-down, and sinful conversation that is possible to be heard. Our Lord tells us in I Pet 1:15:

"But as he which hath called you is holy, so be ye holy in all manner of conversation."

Are you, Christian? Do we Christians continually strive to use conversation that will bring honor and glory to our Saviour's name?

Immorality is so rampant to the extent that "one-quarter of a million high school girls go from the high school desk to the maternity ward each year in the United States." (From the tract, "Modern Youth, Don't Be A Guinea Pig.")

Why do the "under-cover" high school sex clubs produce so much immorality, sin, and unhappiness? Because these clubs are seeking to satisfy the lusts of the flesh and are following the example given to them by the students in fraternities and sororities. Why, one high school sorority initiation in a nearby state required a young girl to do a "bubble dance," nude! Other girls were stripped to the waist and were exhibited atop a convertible during a ride through the country! Friends, I have only one verse that sums up these past shocking statements:

"He which is filthy, let him be filthy still."—Rev. 22:11.

Dancing and drinking also greatly dominate most schools today. And Christian boys, it is so easy to be tempted by that unsaved friend and be led off into this snare of Satan's. Drink is highly harmful to the body, besides completely destroying the Christian's testimony. Don't be swayed, Christians, in yoking with unbelievers via drinking and

dancing. Dancing is the beginning of the path that leads to immorality and sin. II Cor. 6:14 tells us:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Our Lord demands complete separation. Let us obey Him!

Male participation in high school and college athletics is likewise an unnecessary yoking together of unbelievers. Sports in themselves contain no wrong, but for a Christian boy to engage therein along with unsaved fellows is directly disobeying our Lord, which is sin. We are commanded to come out from among them and be separate. (II Cor. 6:17).

Girls' Glee Clubs are contained in this same principal. While there is no evil in singing and I do enjoy it very much, this is an unnecessary yoking with unbelievers. You will be much happier in your Christian service, girls, if you will take your stand against Glee Clubs and Mixed Choruses, be separate, and use this time in a profitable manner for the Lord's service. As Paul said in I Cor. 7:7, so say I:

"I would that all men were even as myself."

Christian friends, from these previously stated snares of Satan, I am sure that each of us realize what an important task we as God's children have to proclaim the good news of salvation to our friends in school and elsewhere and to live forth our testimony among Satan's snares. The Lord Jesus admonishes us in Matt. 5:16:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And the apostle Paul instructed young Timothy in I Tim. 4:12:

"Let no man despise thy youth; but be thou an EXAMPLE of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Remember, Christian young people, that you will endure many temptations and persecutions in the Lord's service. Also keep in mind, though, that each trial and tribulation steadily strengthens a Christian and makes him better able to stand against Satan's further attacks. Each persecution keeps building up an immunization to help you meet with the next foe!

Our Lord promises His protection to us, friends, and for this we are most thankful. Without our Lord's daily guidance, we can do nothing. We read in Psa. 27:1:

"The Lord is the strength of my life: of whom shall I be afraid?"

And in I Pet. 3:17:

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Also, in Heb. 13:5,6:

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear

I Should Like To Know

(Continued from page one)
"born from above." John 3:3; Ezek. 35:25-36, etc. The spirit is incorruptible and cannot sin. I John 3:9. It is in the spirit that the Holy Spirit takes up His abode in the child of God and from which He conducts His fight for the subjugation and conquest of "the old man."

10. Where was the soul of Christ during the three days He was in the tomb?

In Paradise. Luke 23:43.

11. Is the battle of Armageddon at the time of the revelation?

I think so. Rev. 16:16 seems to say that it is.

12. Will a universal preaching of the gospel bring in the millennium or will the apostasy of the Christian Church bring it in?

Neither one. There is no such institution as "The Christian Church." The only kind of churches the Lord Jesus has on this earth are local churches known as Baptist churches. The Master never used the word church in any other sense except that. In Matt. He used it of a church that could discipline its members and in Revelation He used it of the church at Ephesus, Thyatira, etc., and when He spoke of a bigger church He always said churches. And His churches will not apostatize. He said Himself in Matt. 16:18 that the gates of Hell should not prevail against His church as an institution. All the talk about "the apostasy of the church" is like the talk about "the apostasy of a child of God"—a lie of the Devil's. If by the universal preaching of the gospel you mean the preaching of the gospel for a witness to all nations then that will bring in the millennium. If you mean acceptance by all, then it will have nothing to do with the millennium.

what man shall do unto me." In closing, might we have the same faith as the apostles that we read of in Acts 5:41:

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Yes, they rejoiced in that they were counted worthy to suffer shame for the Lord Jesus Christ. The Son of God spoke these words in John 4:34:

"My meat is to do the will of him that sent me, and to finish his work."

May we each be more willing to do the Lord's work in our schools, continually remembering the great need that exists there, and daily speaking to some lost soul about the Lord Jesus Christ. He will use our testimony, Christians, if we are faithful to His commands. Ask Him to perform your will within you regarding your daily testimony throughout the remaining years of high school and college!

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